

*Rev. C. A. Matthews*



THE

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FOR THE

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JANUARY. 81

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BY AUTHORITY OF THE GENERAL ASSEMBLY OF  
THE PRESBYTERIAN CHURCH IN CANADA.



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# THE PRESBYTERIAN RECORD

## FOR THE DOMINION OF CANADA.

Vol. VI.

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No. 1.

### CONTENTS.

The Old Year and the New.....	1	Ecclesiastical News.....	9
Home Mission Circular.....	2	Montreal Anniversary Meetings.....	10
A Board of Publication.....	3	Manitoba and the North-West.....	17
North West Territories.....	3	Foreign Missions, Eastern Section.....	20
Sabbath-school International Lessons.....	4	India, letter from Rev. J. Wilkie.....	20
Our own Church.....	6	French Evangelization.....	22
Manitoba Items.....	8	Official Notices.....	23
Obituary.....	9	Acknowledgments.....	25

### The Old Year and the New.

IT is with a spirit of devout gratitude that, at the beginning of a new year, we should survey the past with its innumerable mercies and exclaim, hitherto has the Lord helped us! Who can recount the blessings of the year now gone!—We have had peace in all our borders. While other churches have been torn and distracted by painful conflicts and controversies, our Church has had perfect rest; and she has had a mind to do the work which the Lord has laid to her hand. We should be grateful that while most inviting fields are opening to us on every side, the power to occupy them, and the will also are not wanting. Never in our history as a Church have we been honoured to do more in one year for the cause of Christ than we have done during 1880. If God gives us wealth, and the spirit of unity and liberality, it is in order that we may use all for the advancement of his kingdom. The number of our congregations and stations, of our pastors and missionaries, has increased; and not less important is it to note that receipts and expenditures have been made to balance. We state it most thankfully, that no part of the Church's work can be pointed to as having been in a languishing condition during the past year. To God be all the praise! But is it not well that we should ask ourselves, have we done what we could? Have we strengthened the kingdom of Christ in

our own families, in our Sabbath-schools and prayer meetings, and in our congregations? Have we promoted peace and goodwill?—Have we honoured the Lord with our substance as we could? Self-questioning with regard to the past year will aid us in making good use of the future.

Death has smitten down not a few of the members and office-bearers of our Church. Sorrow has darkened many a home, teaching us to look for that home which is ever bright with the sunshine of the face of God. The lesson of our mortality has been pressed upon us on every side. Let us wisely remember as we enter upon the New Year that it too will have its trials, its sorrows, its bereavements; and that the only true comfort is to be found in Him who is the resurrection and the life. Every true deed of the past year will bear fruit in years to come. The good continues: there is no death or burial for it: it will spring up, and grow, and still live on, multiplying and increasing to the end of time. No labour for the Lord is in vain. The just shall be in everlasting remembrance, and their deeds shall speak for them through all the fleeting years. Undoubtedly many members of our Church have cheerfully given up much for Christ's cause during the past year:—given up much, but they shall receive an hundred fold!

Looking beyond our own borders, the great event of the Presbyterian world during the past year was the General Council held at Philadelphia, in autumn. It was a striking



manifestation of the increasing catholicity of the Presbyterian Church, and the essential unity of all branches of the widely scattered Presbyterian family. The spirit of union is extending to other branches of the Church of Christ, and within the present year our Methodist brethren are to meet in General Council in London. Our parent churches have had their difficulties during the year; but in the face of all these, their progress in beneficent aggression upon a world lying in sin has been manifest. They have also shewn, in the most tangible form, their readiness to co-operate with our own Church in her evangelistic enterprises. The struggle in the Church of England, between ritualism and evangelism, has been as bitter as it has been fruitless. In France there has been, during the year, a remarkable movement in the direction of an evangelical reformation, whole villages in many instances giving up their connection with the Church of Rome. The Ancient Reformed Church, however, is in sore trouble and perplexity through the power of the rationalists in the ministry and membership of the Church. There they are, and they cannot apparently be excinded. The Government of France has busied itself with the suppression of certain religious orders; but the truth is that the spirit of Jesuitism dominates the whole Roman Catholic clergy in France, and a spirit cannot be banished by the power of the civil magistrate. It is noteworthy that in Belgium more than half the population have been, during the past year, excommunicated by the Roman ecclesiastics, on account of their attendance upon common schools. The year is not marked by any event of outstanding importance in Germany or any of the European nations—unless, indeed, we note the edition of the New Testament published in Rome, with the Papal approval, by Father Curci,—and the vehement re-assertion by the Pope of his claim to a temporal sovereignty.

But the year is over with its opportunities of well doing,—with all its harvests of plenty, and all its famine-cries,—its songs of gladness and its wailings of distress. What has it borne to the throne of God relating to you, reader? If you are dissatisfied with last year, then ask for strength to live a nobler, a purer, a more beneficent life in 1881. Be a better parent or child; a better brother or sister; a better minister, elder, or ordinary member of the Church; a better Sabbath-school teacher or scholar; more faithful in all things; more deeply impressed with the unspeakable importance of time, and the duty of spending it in the service of God.

## Home Mission Fund, 1880-81.

### CONVENER'S CIRCULAR.

THE following Circular has been sent to all the ministers in the Western Section of the Church:—As the time approaches when contributions for the various Schemes of the Church are appropriated, and forwarded to the Treasurer, a brief statement of the work under the care of the Committee, and the present condition of the Fund, may be of use in presenting its claims to your congregation. From the Report submitted to last General Assembly, we find that there are under the care of, and aided by the Committee, 404 Mission Stations, and 105 Supplemented Congregations, representing 8,858 families, 11,128 communicants, and a Sabbath attendance of 28,122. These stations and congregations raise for the support of ordinances \$52,488 (independent of the aid given by the Committee), and in almost every case, contribute to the different schemes of the Church. As in many of the newly opened stations in the North-west, it is impossible to procure full statistics at once, these numbers may be regarded as somewhat below, rather than above, the facts of the case. The generous response on the part of the Church last year, gives the Committee good grounds for hope that similar liberality will characterize the present. It is, however, to be borne in mind, that of the \$46,869 raised last year for Home Missions, there were special contributions amounting to \$6,396, and grants from British Churches, amounting to \$2,905. Deducting these sums from the gross revenue, leaves \$36,567 as the contributions of the different Presbyteries. Unless a similar amount is aimed at this year, the Committee will not be able to discharge their obligations.

After a very careful revision of the grants, the Committee, at its recent meeting in October, adopted the following resolution:

"The General Assembly having enjoined the Home Mission Committee to equalize the revenue and expenditure of the Fund each year, the Committee, after careful consideration of the claims of the work, find that \$3,000 is the lowest sum with which the work can be efficiently carried on for the current year. They have made grants and assumed responsibilities to this extent, in the confident hope that the required amount will be obtained, and they earnestly appeal to the Presbyteries and Sessions of the Church to use all diligence to secure liberal contributions, to enable the Committee to meet their liabilities and end the year free from debt."

The Committee feel assured that all that is needed to secure liberal contributions to this Fund, is a plain statement of the great work in which the Church is engaged, and the increasing demands and extent of the field. In proportion as we fail in the work of Home Missions, all other schemes of the Church must necessarily suffer, whereas



its vigorous prosecution will increase the revenues of all. The very marked success which has attended our Home Mission operations in Manitoba, where we have now 90 stations, and in the Muskoka District, where we have nearly 50, and the earnest pleadings of our representatives in these vast fields for additional missionaries, is not only cause for gratitude to God, but calls upon every lover of Zion, to put forth increased effort, in order to overtake the land that yet remains to be possessed. As there is at present a balance against the Fund of \$14,500, may I request that contributions in aid of our Home Mission Scheme be forwarded to Dr. REID at as early a date as possible.

WM. COCHRANE, *Convener.*

#### A BOARD OF PUBLICATION FOR THE PRESBYTERIAN CHURCH IN CANADA.

*Mr. Editor:*—Permit me a few words in regard to the establishment of a Board of Publication by our Church. At the present day the Press, if properly directed, may be a very useful agent in Church work, and a more direct employment of it by the Presbyterian Church in Canada could scarcely fail to be a blessing. In the first place, a *Review*, issued quarterly, or oftener, in which suitable topics were discussed, would be of great service, especially to ministers and other office-bearers. In the second place, a *Weekly Paper*, giving the general and mission news of the Church, is now a necessity, in order that the people may be informed as to what the Church is doing. At present we have the *Monthly Record*, issued by the Church; and it is very cheap, and capital so far as it goes. We have also the *Canada Presbyterian*, published as a private enterprise, and a very good paper it is indeed. If these could be continued in one good weekly, issued under the direction, and with the approval, of the Church, and furnished to our people at the lowest possible rate, it could not fail to be more satisfactory. Then in the third place, we need *Sabbath-school Papers*, and *Lesson Helps*; and it would be a boon to the schools, if these were provided under more direct supervision of the Church. I am aware that we have some very good papers and helps supplied by private enterprise, in our Church; but those professedly non-denominational issues, which too often find their way into our schools, should be banished. There is no place given to the Shorter Catechism, and the chief aim of most of them seems to be, to avoid doctrine or definiteness, and hence they are without backbone or marrow; And lastly, we require

*Sabbath school Libraries*, and it is most desirable that the Church should take oversight of this matter more directly than at present. If books suitable for this purpose were published under the direction of the Church, then there would be less difficulty in making selection, and objectionable books would not so likely find a place in the school library. Then, too, there are books which it would be well to have put into the hands of our people from time to time, and if the Church were in a position to publish such books, it is likely that more would find a place in our homes than as matters now stand. Now, it can scarcely be doubted, that a Board of Publication, organized and controlled by the Church, would have a sphere of great usefulness and power, in providing for the Church the things above named. As to the practicability of such a scheme, there would no doubt be difficulties at the outset, yet, in a few years, these would be overcome, and ere long, as in the case of the Board in the Presbyterian Church in the States, it would be self-supporting. Our Church has wealth enough to set such a scheme on foot, and talent enough to provide for all the issues above mentioned. Surely the Church would do well to look at this matter seriously.

Baltimore, Ont.

F. R. BEATTIE.

#### NORTH-WEST TERRITORIES.

MR. SIEVERIGHT reports his arrival at Prince Albert, after a journey of seventeen days from Winnipeg. For more than 300 miles he had no better seat than on top of her Majesty's mail-bags; but he had a fine view from his lofty perch, and was impressed with the greatness of the country through which he passed. Camping out at night, with the thermometer four below zero, and the wind blowing a hurricane, is quite romantic! The solitude was often oppressive. In 300 miles, from Fort Ellice to Duck Lake, only three houses on the trail. Surveyors have been busy dividing the land into sections for settlement. Some months must pass before he can say anything about Prince Albert Mission, but in the meantime he is resolved to do what he can to maintain the honour of the blue flag in the North-West. Other denominations are active. Ten priests went westward the previous week. In the field assigned to one Presbyterian missionary there is an Episcopalian bishop and four ministers. The whole Presbyterian force, for 600 miles of territory is, Mr. Duncan, at Edmonton, Mr. Sieveright, at Prince Albert, and Mr. McKay, who labours among the Indians.



## The Sabbath-School.

## THE SONG OF MARY.

JANUARY 9th.

LUKE I : 46-55.

**S**IX months after the announcement made to Zecharias, v. 13, the angel Gabriel, was sent to Nazareth, to the Virgin Mary, to tell her that she should become the mother of the promised Messiah, Gen. 3 : 15. Isa. 7 : 14, 9 : 6. 11 : 1. Jer. 23 : 5. Ps. 132 : 11, &c. On receiving this announcement, Mary went into a city of Judah, v. 39—probably Hebron, Josh. 21 : 11, and communicated the tidings to her cousin Elizabeth, who in the ecstasy of the moment pours out the fulness of her heart in thankfulness to God, vs. 42-45—a fitting prelude to Mary's "*Magnificat*," the earliest and grandest of Christian hymns, which has ever since had a place in the liturgy of the Church. Like Miriam, Deborah, Hannah, or Judith, she utters a song of joy. V. 46. *And Mary said*—The fulfilment of the promise to Elizabeth inspired Mary with unquestioning faith in respect to that made to herself, and this is expressed in language and imagery that shew her acquaintance with the lyrics of the Old Testament, such as Ps. 123. 113, and 126. As a Jewess, Mary had thought of the Messiah as a temporal prince who should restore the long-lost glories of her race, and though she did not yet fully comprehend the import of the announcement, ch. 2 : 50, she gives expression to no misgivings, v. 38. V. 48. *The low estate of his hand-maiden*—Mary had no thought about her own "immaculate conception," in the offensive language of the Romanists. *Shall call me blessed*—not that she should be worshipped, see ch. 11 : 27-28. *All generations*—conveys the idea of the universality of the Messianic kingdom, Mal. 3 : 12. V. 49. *Holy is his name*—Therefore He is to be worshipped and magnified, Ps. 99 : 5, 9. V. 50. *His mercy*—kindness to the undeserving, He has thus favoured her because she feared Him, Ps. 103 : 17, and especially favours his believing people by sending his son to save them from their sins, Matt. 1 : 21. V. 51. *Scattered the proud*—As a descendant of David she thinks of Herod, as an intruder, sitting on the throne rightfully due to her own race, but her language applies to all anti-Christian powers, 1 Cor. 15 : 25. V. 23. *Good things*—primarily, as respects herself, and, through her, good things to others, not only of this world, but in the riches of his grace also, Ps. 84 : 11. *The rich sent empty away*—see ch. 18 : 23, 24 and 16 : 25. V. 54. *Holpen*—literally taken by the hand, Hosea 11 : 1-3. V. 55. *To Abraham and his seed*—Her son was to redeem Israel out of all its troubles, Ps. 25 : 22. A proof that Mary's views respecting the Messiah were not of an exclusive but universal nature. For the seed promised to Abraham was to be a blessing to the whole world, Gen. 17 : 7.

LEARN that God's children should rejoice in Him as their Saviour : That his holy name is not to be taken in vain : that while God is merciful he is just and will punish iniquity : that He regards with favour those of a humble and contrite spirit, and that He is faithful to all his promises.

## The Prophecy of Zecharias.

JANUARY 16th.

LUKE I : 67-80.

**M**ARY remained with her cousin at Hebron about three months, v. 56. Ever since the announcement made to Elizabeth, Zecharias had been dumb, the reason for which is given, vs. 18-20. When John was born his tongue was loosed and the first use he made of restored speech was an exclamation of joyful praise to God. Luke is the only one of the four evangelists who records these inspired utterances. V. 67. *Prophecies*—the last prophecy concerning Christ before his birth. First and chiefly he blesses God for the work of salvation to be effected by the Messiah, v. 68. *Hath visited and redeemed*—the predicted salvation, still partly hidden in the future, appears already present : visited, not as he had often done in judgment, but in mercy : redeemed—ransomed as one might purchase a slave and then present him with his freedom ; or as one pays the value of an article pawned and restores it to the original owner, Lev. 25 : 25. Num. 5 : 6-8. This was the errand on which Christ came into the world, Matt. 20 : 28 Gal. 4 : 4, 5. V. 69. *An horn of salvation*—referring to those animals whose strength is in their horns. Deut. 33 : 17. Ps. 18 : 2. *His servant David*—recognizing Mary's Davidic descent. V. 70. *By the mouth of his prophets*—Here may be enumerated the prophecies concerning Christ, from Gen. 3 : 15, to Malachi 3 : 1. V. 71. *Saved*—political salvation may have been chiefly present to the mind of Zecharias, but we are to dwell on the spiritual character of the prophecy, Isa. 45 : 22. Matt. 10 : 22. Acts 4 : 12. Vs. 72, 73. *The mercy promised*—Here recount some of the many precious promises of God, as in Deut. 28 : 1-12. *His covenant*—Gen. 17 : 7. Jer. 31 : 34. *The oath*—Gen. 22 : 16-18, Heb. 6 : 13, 14. Vs. 74, 75. *That we—might serve him*—This is the purpose of our redemption, Rom. 7 : 6. *In holiness, &c.*—this indicates the nature of the service, and the duration of it, Ps. 27 : 4. Jer. 32 : 39. The sentiment is that of uninterrupted national prosperity based upon true religion. Vs. 76, 79. Zecharias also blessed God that his son shall have the honour of heralding the Saviour. John's office had been distinctly foretold by the last of the Old Testament prophets, Mal. 3 : 1 and 4 : 5. *Of the highest*—see v. 32. *To prepare his ways*—Isa. 40 : 3. Matt. 11 : 10. *To give knowledge*—to teach the true doctrine of the kingdom, namely, remission of sins by repentance and a new life, Matt. 3 : 2. Vs. 78-79. *The dayspring*—the dawn of day—a beautiful allusion to the Messiah, Mal. 4 : 2—THE LIGHT of the world, John 8 : 12 and 3 : 19. *To them that sit in darkness*—all heathen nations, Isa. 9 : 2. 42 : 6. 49 : 9-12. Rom. 1 : 16. *To guide our feet*—Ps. 119 : 105, 165. We need a guide, Isa. 53 : 6.

LEARN that Christ is able and willing to save all who come unto God through Him. That salvation is the free, unmerited gift of God. Can we whose souls are lighted with wisdom from on high ; can we to men benighted the lamp of life deny ?



## The Birth of Jesus.

JANUARY 23rd.

LUKE II : 8-20.

IT was necessary that the Jews should register themselves in their ancestral districts to preserve the tribes and families distinct. The decree of Augustus "that all the world should be taxed" shews that the Roman Empire included the whole then known world. Not only so; there was peace all over the earth, which left all countries open to the introduction and spread of the Gospel. Joseph and Mary—both descended from David—went to "the city of David," 1 Sam. 17 : 12, where Jesus was born according to prophecy, Mic. 5 : 2. V. 8. *Shepherds... keeping watch*—a group of shepherds relieving each other by "watches" as the sailors do. It may have been in the month of December, or it may have been in April. V. 9. *Lo, an angel*—sudden and unexpected the apparition may have been, but it is more than likely that these humble men were among the number of the faithful who "waited" for the redemption of Israel, v. 38, and who sought for themselves that Kingdom of God soon to be revealed in their nation. *They were afraid*—fear is common to all who come into contact with the supernatural, ch. 1 : 12 V. 10 The angel calms their fears by imparting to them the best news they had ever heard—joyful news, to all people, i. e. to Israel first, and through them to the whole world, ch. 1 : 33. Col. 1 : 23. V. 11. *Unto you*—you shepherds, Israel, mankind. *A saviour*—much needed and long looked for. CHRIST THE LORD—the only place where this grand title is found. For other high titles see Isa. 9 : 6. Christ is *born*—"made flesh," John 1 : 14, exactly when, where, and in the manner predicted centuries before, and as faith expected. *A sign*—a token, where none was asked, such a sign as simple folk could comprehend. *The babe*—rather a babe—a saviour—Christ the Lord—a universal king—in a manger! wonderful contrasts! V. 13, 14. *The heavenly hosts*—to let it be known how the event is regarded in the *highest* heavens, among the highest intelligences, and how it should be regarded on earth. *Peace*—Christ's legacy to mankind, John 14 : 27—the grand necessity of a fallen world—Peace with God—with our own consciences—peace between man and man, Phil. 4 : 7. *Good-will*—represents men in and through Christ as objects of complacency to God, 2 Cor. 5 : 19 and 6 : 18. Vs. 15-20. Having verified the wonderful statement, the shepherds *hasten* to publish the glad tidings. They were the first evangelists among men. Notice also their fidelity in returning to their ordinary duties notwithstanding what they had heard and seen. Observe the different effect upon Mary and upon the people outside. They were amazed; they had not looked for the Messiah to come in this humble manner. Mary, recalling the words of the angel, ch. 1 : 32, 33, compared, considered, and endeavoured to realize their fulfilment.

LEARN to seek first for ourselves the Kingdom of God and his righteousness, and the duty and blessedness of bringing others to the knowledge of the Saviour, Dan 12 : 3.

## Simeon and the Child Jesus.

JANUARY 30th.

LUKE II : 25-35.

TO commemorate the deliverance of the first-born of Israel from the destroying angel in Egypt, Exo. 13 : 2, it was ordained that the first-born of man and beast should be set apart to sacred uses. Of the lower creatures, some were offered on the altar, others were redeemed at a fixed price. The first-born son was to be consecrated to the Lord a month after birth, but a money payment of not more than five shekels was to be accepted as a *redemption* of the right thus involved, see Lev. ch. 27 and Num. 18 : 16. By the setting apart of the tribe of Levi, Num. 3 : 12, the priestly services of the first-born generally were no longer required, but the custom of formal presentation and redemption continued, and is observed to this day by strict Jews. For this purpose his parents brought Jesus to Jerusalem, v. 22. The offering brought by Mary, v. 24, indicated that she was in humble circumstances, Lev. 12-8, affording fresh proof of the apostolic word, 2 Cor. 8 : 9, and also teaching the *reasonableness* of God's requirements, 2 Cor. 8 : 12. V. 25. *Simeon* was doubtless an old man, noted for his piety and frequent attendance in the sanctuary. *Just*—upright in his moral character and towards his fellowmen; *devout*—in his worship of God; *waiting*—the attitude of all true believers, Ps. 27 : 4, 14. "*The Consolation of Israel*"—a beautiful name for Him through whom we obtain consolation, 2 Thess 2 : 16. Vs. 26, 27. *Revealed*—How, we do not know, but it had long been his daily habit to come to the house of God—*expecting* to see Jesus. *By the spirit*—in the right frame of mind to receive a blessing. *The custom*—the formal presentation, accompanied with the offering, above referred to, V. 28. *In his arms*—He not only was permitted to see, but he embraced him; as if he had said, "This is all my salvation and all my desire," 2 Sam. 23 : 5. Vs. 29, 30. "Now let me die," evidencing the expectation of a happy state on the other side of death. V. 31, 32. *All people*—mankind at large; *A light to the Gentiles*—then in thick darkness; *the glory of Israel*—already thine, and, to those who shall believe, to be so more gloriously than ever. V. 34. *Falling and rising*—referring to the many who fell through unbelief during our Lord's ministry and the subsequent "rising again" of the same persons at and after Pentecost. *Spoken against*—applies to the determined enemies of the Lord Jesus. V. 35. *A sword, &c.*—points to the agonies which Mary was to witness at the Cross, her desolate condition thereafter, and the alternations of hope and fear regarding Him which she would pass through. *That the thoughts of many may be revealed*—Ps. 42 : 10. Jesus had many eyes upon him during his public ministry. Some secretly friendly towards him, who had not the courage to openly own him, like Joseph of Arimathea, John 19 : 38, and Nicodemus, John 3 : 2; The secrets of their hearts were revealed by their ultimate acceptance of Christ. Others secretly hated him; their thoughts too were revealed when they cried out "crucify him."



## Our own Church.

**WE** DIRECT attention to the Annual Circular in this issue from the Converter of the General Assembly's Home Mission Committee. It contains a great deal of information in very small compass, and we have no doubt whatever that it will receive the consideration to which it is so justly entitled at the hands of all the ministers, office-bearers, members, and adherents of the Church. Far be it from us to say that our Church is doing all that it can and should do for the spread of the Gospel at home and abroad, yet we are by no means unthankful for this "day of small things." In proportion to numbers and wealth, the Presbyterian Church in Canada compares favourably with other denominations in the expenditure of money for missionary purposes. At least it is gratifying to state that the amount received last year for these purposes was larger than that of any previous year, and that with one exception, and that one admitting of satisfactory explanation, every one of the Schemes shewed a small balance on the right side of the ledger at the close of the financial year. So we trust the stream of Christian liberality will flow on steadily during the year on which we now enter, and that there will be no need for special appeals and "spasmodic efforts."

**ANOTHER PRINCELY GIFT.**—MR. DAVID MORRICE, of Montreal, an elder of Crescent Street Church, Superintendent of its Sabbath school, and the Chairman of the Board of Management of the Presbyterian College, Montreal, has made known his intention to erect, for the purposes of that College, a Convocation Hall and Library, together with a new dining-hall, and twenty-five or thirty additional dormitories for the use of students. Mr. Morrice is well known to be a man who does nothing "by halves." What he is now going to do will be done handsomely. The buildings will be an ornament to the city of Montreal, and a credit to the Presbyterian Church in Canada. The work will be commenced early in spring, and the buildings will, in all likelihood, be ready for occupation at the commencement of the next College Session. They will cost in the neighbourhood of \$60,000. Mr. Morrice is to be congratulated in this thing. The announcement

was made by Principal MacVicar at one of the missionary meetings held lately in Erskine church, and was received with pronounced enthusiasm by the audience of 1500 people who were present upon that occasion. In concluding his letter Mr. Morrice says,— "The matter of endowment I must leave in the hands of other friends of the College who, I sincerely trust, will help us in the good work. This outlay will cause me considerable personal sacrifice, but I make it with pleasure, believing it to be of God." Who'll be the next to follow?

**GEORGETOWN AND ENGLISH RIVER:**—The Women's Missionary Society has this year sent to the Canadian W. B. F. M., of which it is an auxiliary, the sum of \$170, to be appropriated as follows,—Mission work in India, female department, \$100.00. Formosa, \$50; Labrador, \$10; Girls' school in Syria, \$10.

**CARP AND KINBURN:**—During the past eight months *fifty* new members have joined the Church. The Kinburn people have put up a splendid \$2000 church, and those at Carp, have made Mr. Penman, their minister, a handsome presentation.

**PROFESSOR BRYCE:**—We are sorry to learn that our good friend and faithful correspondent has been obliged to leave Winnipeg for a season on account of his health. We trust that "in the sunny south," where he now is, he may speedily recover, and return in health and strength to the discharge of his important duties.

## ORDINATIONS AND INDUCTIONS.

**HAMILTON, Ont.: Erskine Church:**—Mr. T. Scouler was ordained and inducted, on the 7th December.

**SOUTH DELAWARE: London Pres.:**—The Rev. J. A. McConnell was inducted on the 1st of December.

**STREETSVILLE: Toronto:**—The Rev. W. McWilliam, late of Alnwick and Bethesda, was inducted on the 18th of November.

**STRATFORD, Ont.: Knox Church:**—The Rev. Peter Wright, late of Chalmers' Church, Montreal, was inducted on the 8th December.

**EUPHRASIA AND HOLLAND: Owen Sound:**—Mr. James F. McLaren was ordained and inducted on the 8th December.

**HALIFAX, N. S.:**—Mr. J. W. Macleod was ordained to the office of the ministry and designated to the Foreign Mission work in Trinidad, on the 21st of December.

**KINCARDINE TOWNSHIP:**—The Rev. Charles Cameron, late of Cotswold, was inducted on the 18th November.

**WALLACEBURGH: Chatham:**—The Rev. D. McKetcher, formerly at Prince Arthur's Landing, was inducted on 29th November.



## NEW CHURCHES.

PRINCE EDWARD ISLAND:—A new church, at Lot No. 8, was opened on 21st November. It is called West Point church, and is in a section of Rev. Charles Fraser's extensive charge. The opening sermon was preached by the venerable father of the Presbytery, Rev. R. S. Patterson, of Bedeque. It is seated for 300, and entirely paid for.

WOODLAND : *Saugeen*:—The new church at this place, connected with St. Andrew's Church, Mount Forest, was opened on 21st November. The Rev. J. A. Murray, of London, preached in the forenoon and in the afternoon: the Rev. George Buggin, of Mount Forest, in the evening. The services were all largely attended.

NORTH WESTMINSTER : *London*:—A handsome and commodious church was opened for divine worship by Rev. Professor McLaren, on the 14th of December. The cost has been between four and five thousand dollars, after defraying which there remains a balance of \$200 in the treasury. Happy is the congregation that is in such a case.

MOUNTAIN CITY : *Manitoba*:—On Sabbath, November 14th, a church was opened for worship in this village—the first "house of God" in all the extensive Pembina Mountain Region. The cost when completed will be about \$1500.

McGILLIVRAY : *London*:—A very neat Gothic Church was opened at this place, on the 17th October. The Rev. John Thomson, of Sarnia, preached in the morning and afternoon, and Rev. A. Glendinneng, of Grand Bend, in the evening. The church is one of the handsomest in all the country-side, and is highly creditable to the congregation, who commence their occupancy of it entirely free from debt.

## Meetings of Presbyteries.

HALIFAX: 7th December:—Rev. John Forrest resigned the Clerkship of the Presbytery which he had held ten years, and Rev. A. Simpson was appointed Clerk. Mr. Forrest also tendered his charge of St. John's Church, Halifax, on account of his intention to accept a Professorship in Dalhousie College. The usual steps were directed to be taken. Mr. Gray, Annapolis, tendered the demission of his charge. A suitable minute was adopted respecting the late Mr. Maclean, of Kempt. The congregation of Kempt desired to be separated from Walton Station. A committee was appointed to consider the matter and report. The following members were appointed in charge of the schemes: Foreign Missions and

Dayspring, Mr. Morrison; Home Missions and Supplementary Fund, Mr. Dickie; College, Mr. Pitblado; French Evangelization, Mr. Laing; Aged and Infirm Ministers and Assembly Fund, Mr. Henry. Missionary meetings are to be held in all the congregations as last year. Respecting the Sustentation Fund, the Presbytery, after full discussion, expressed a decided preference for a Supplementing Fund. The remits respecting the State of Religion and Temperance are to be taken up early in 1881.

PRINCE EDWARD ISLAND.—The Presbytery met at Belfast, for visitation. The congregation was found to be financially and spiritually in a healthy condition. The Presbytery recommended that, owing to the extent of the congregation, the services of an assistant be secured in summer. A call from New London North and Summerfield, to Mr. Mason, probationer, was sustained.

QUEBEC: 2nd November:—Lower Windsor and Richmond were united into one charge under Rev. F. M. Dewey. Melbourne and Windsor Mills were also joined into one charge. Measures were considered for securing the services of a missionary at Danville, who can preach in both French and English, and also of a missionary to labour in the destitute parts of the Presbytery. Trustees were appointed to hold property for the benefit of the French Protestant congregation, of Quebec. It was agreed to adopt a system of Presbyterial visitation to the different congregations within the bounds, and that a conference on the State of Religion be held previous to the Meeting of the Synod.

OTTAWA: 10th November:—Rev. Thomas Scott, retired minister, applied to have his name replaced on the roll of Presbytery. Rev. Hugh Maguire, having accepted a call from the congregation at Tom's River, in the Synod of New Jersey, U. S., resolutions were adopted expressive of the Presbytery's regret at parting with a brother so useful and so much beloved by them all. The report of the Home Mission Committee was given in, and its recommendations were adopted: *inter alia* that the Presbytery enjoins pastors and moderators of sessions to use their utmost efforts to secure contributions as large as those of last year to the Home Mission Fund from their respective congregations, and that reports be called for at the February meeting. The union betwixt the congregations of Aylmer and Chelsea was dissolved. Rev. W. Armstrong was appointed Moderator in room of Mr. Maguire.

LINDSAY: 30th November:—Rev. E. Cockburn reported that he had organized a congregation at Zephyr, in connection with Leaskdale. Principal MacVicar was nomi-



nated as Moderator of the next General Assembly. Arrangements were made for the Presbyterial visitations of the congregations within the bounds. Members were appointed to the special oversight of the several schemes of the General Assembly. A Sabbath-school convention was appointed to be held at Uxbridge, in the month of February. A minute was adopted in reference to the death of late Rev. D. McGregor.

BARRIE : 30th November :—Dr. William Fraser, was relieved, at his request, from the relation of senior pastor to the congregation of First West Gwillimbury. Rev. A. Dawson resigned the pastoral oversight of Severn Bridge and Washago—part of his charge in the Muskoka district. His labours had been excessive, and he had been compelled by recent severe sickness to think of restricting them to Gravenhurst and immediate vicinity.

GUELPH : 16th November :—The remit on a Sustentation Fund was discussed at some length when it was finally agreed to disapprove of the establishment of such a fund in the meantime, a "supplemental fund" being recommended as more desirable. The committee on the mode of choosing commissioners to the General Assembly gave in their report, the recommendations of which were adopted, viz, that ministers, except two, be appointed by rotation, that a preference be given to representative elders, and that a fund be raised, *pro rata*, to defray the expenses of commissioners. Mr. John G. McGregor, a minister residing within the bounds, applied to have his name placed on the roll. A Sabbath-school Conference will be held on the evening of the 18th of this month, and will be continued on the following day.

HAMILTON : 16th November :—Meetings were arranged for conference on Sabbath-school work and on the State of Religion. Mr. Chrystal gave in a report on Statistics and Finance, and members of Presbytery were appointed to take special charge of the several schemes of the Church. Ministers were enjoined to exchange pulpits on some convenient Lord's day, when the Schemes of the Church should be pressed upon the attention of the people. The remit of the General Assembly on a Sustentation Fund was considered. Dr. McDonald gave notice of a motion recommending that the Home Mission work proper and the supplementing of weak congregations should have separate funds.

LONDON : 16th November :—A call from S. Delaware Church, in favour of Rev. J. A. McConnell, without charge, was sustained. Stipend \$700. Principal MacVicar, of Montreal, was nominated as Moderator of next General Assembly. Rev. M. Fraser read a paper on the State of Religion, for which he

received the thanks of the Presbytery. A discussion was had in reference to supplementary grants to weak congregations. Hon. Mr. Vidal raised the question as to whether the lay members of the Presbytery should not be eligible to preside as moderator. Rev. J. Rennie gave in the report of the Home Mission Committee. A committee of five was appointed to devise means for bringing the schemes of the Church under the favourable consideration of the several congregations.

HURON : 9th November :—Congregations that have failed to support all the schemes of the Church last year, were instructed to take order that no blanks appear in their financial returns in future. Mr. Sieveright's resignation of his collegiate charge of Knox Church, Goderich, was accepted, inasmuch as Mr. S. had received an appointment as missionary to Prince Albert, N. W. T. Dr. Ure also tendered the resignation of this charge, for the reason, amongst others, that in the new circumstances the work was too great to be undertaken by one man. The congregations were cited to appear in their interests.

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#### MANITOBA ITEMS.

As an item for your columns permit me to give you a slight sketch of our work here. The district in which I now minister is Townships 1 and 2, Ranges 5, 6, 7, covering an area of 216 square miles, about one-fifth part of my original parish, to use an old country term. Three ministers besides myself now occupy the field once travelled over by me. Last Sunday we opened our new church in this place. The first house of God erected in connection with any denomination in the Pembina Mountain District. It is a handsome building, oak frame and pine finish outside and in, 22 x 36 feet, 16 feet walls, and when painted and seated will cost about from \$1200 to \$1500; tinned steeple, and bell as soon as practicable. The owner of the town-site, Mr. Bradley, (Ch. of E.) presented ten lots to the church and two to myself, and I was commissioned to announce at the opening soiree that he would give one of the best lots to the first lady married in the church by your humble servant. We had three services on the opening Sunday. Myself in the morning, a Methodist in the afternoon, and Church of England clergymen in the evening. My theme was "A consideration of Presbyterianism as to its polity, doctrine, worship, and history." Our cause is prospering here; *fifty* copies of the RECORD are distributed monthly, and I hope by next New Year's to send you a larger order paid for by the people themselves, and not by me.



Mountain City is our head-quarters in this district with six different sub-stations. Preaching there every Sunday, and school four days a week. So you see I am not idle.

H. J. BORTHWICK.

## Obituary.

REV. JOHN MACLEAN, late pastor of the congregation of Kempt and Walton, Presbytery of Halifax, died on 20th November, in the thirty-third year of his age. He was a young man of deep piety, earnest zeal and unwavering faith. While a student of theology he spent two summers at Broad Cove, Cape Breton, and whenever he was in a position to accept a call, the congregation invited him to be their pastor. He continued in that charge for two years; but the work proved too heavy for him, and he accepted a call to Kempt and Walton where he laboured for about two years. Then, the sickness which had threatened him, and interfered somewhat with his plans even in his student days, made such sad headway that he felt constrained, about six months ago, to resign. He died as he had lived—trusting the Saviour, and rejoicing in the hope of eternal glory. He was a faithful and impressive preacher, an exemplary pastor, a loyal friend. He was cheerful, and even joyous up to the last.

MR. JAMES ALLAN, an elder in Knox Church, Ekfrid, for the last forty years, died on the 16th of November, in the 79th year of his age. Mr. Allan was an earnest Christian from his youth up, and during the whole of his life was remarkably faithful in the discharge of duty, and most exemplary in his daily walk and conversation. He zealously promoted every good object that came in his way—taking a special interest in the welfare of the young, in the Bible Society, of which he was long the president, and also in the cause of temperance. "Mark the perfect man, and behold the upright, for the end of that man is peace."

## Ecclesiastical News.

THE Earl of Rosebery has been elected Lord Rector of Edinburgh University, Mr. Bright, M. P., for Glasgow University, and Theodore Martin for that of St. Andrew's. The Rev. Dr. James Smith, of Cathcart, is named as the forthcoming Moderator of the Established Church, and the Rev. Thomas Laughton, of Greenock, as that of the Free Church of Scotland. Dr. Smith was ordained in 1828, and must be one of the oldest ministers in

the Kirk. Rev. W. F. Stevenson will preside in the Irish General Assembly. The action taken by the late commission of the Free Church in the Professor Robertson Smith case has not improved the position of affairs. The expressions of dissatisfaction are loud and wide-spread. Arrangements are being made in the chief towns of Scotland for the holding of public meetings in order to give the laity an opportunity of expressing their opinions. Already there has been a good deal of very plain speaking on this vexed question. In Glasgow, and elsewhere, Professor Smith has been requested by office-bearers of the Free Church to deliver a course of lectures on "Biblical Criticism." The Free Presbytery of Edinburgh expresses itself emphatically against the growing tendency towards the desecration of the Lord's Day by the opening of museums and picture galleries to the public. The new Hymn book prepared for the use of the Free Church is running the gauntlet of criticism in the Presbyteries. Dr. Begg "objects to the whole thing, beginning, middle, and end." He dissents altogether from any examination, even, of the Hymn-book. "It was just one of the ways in which the Church had been corrupted in all ages"! Rev. R. G. Balfour remarked that Dr. Begg was a sensible man, but he was quite certain that the views he entertained on this question were not the views of the Church. Sir Henry Moncrieff would as soon there was no Hymn-book at all; while Rev. W. Balfour protested, to the effect "that human hymns were not required in the worship of the sanctuary, the divine psalms being sufficient." To Canadians these sentiments appear to be chiefly remarkable for their antiquity. The Disestablishment Committee of the U. P. Church are indefatigable in keeping their views of the relations that ought to exist betwixt Church and State before the public. They are especially earnest at the present time in pressing upon the attention of the Scotch members of Parliament their duty "to consider the best means of introducing the question into the House of Commons next session." PRINCIPAL TULLOCH, in opening the College Session, at St. Andrew's, dwelt upon the study of Theology and the standards of the Church. Respecting the proposal to revise the Confession of Faith, he said that idea sprang out of a complete misconception of Theology. "Whether this was a creed-making age might be fairly doubted, but if a new departure were made in that direction, the same difficulties which now faced theologians would be met in new forms. Conformity of belief was a chimera which existed nowhere but in the dogmatic imagination. Set out with whatever creed they might, and make what tie they could to bind its adhe-



rents, in the course of time changes were inevitable. The interpretation of the Creed itself becomes insensibly re-modelled with the changing current of ideas." The published extracts of the learned Principal's lecture are somewhat mixed and hazy, but lead to the conclusion, that, in his opinion, a modification of the terms of subscription to the Confession of Faith is the more excellent way of surmounting a difficulty which many acknowledge. The Rev. David Macrae, whose views on this subject led to his separation from the United Presbyterian Church, has a large following in the town of Dundee, where his congregation is said to number some twelve hundred communicants. The Rev. JOSEPH COOK, of Boston, has taken Edinburgh by storm. Within a week he delivered five of his celebrated lectures to immense audiences. Great numbers of ministers of all denominations were present. When he preached in Free St. George's, on "Secret Prayer," the congregation, admitted by tickets, was in its place half an hour before the service began. At least 2500 men filled the auditorium of the new United Presbyterian Hall, while he lectured on the new Birth and the Atonement. The Rev. James Cargin, of Dublin, has accepted a call from the First Presbyterian congregation, Londonderry. There is a rumour that two, at least, of the Irish delegates to the Presbyterian Council have received calls from congregations in the United States. One of these calls is from Chicago, and another from Philadelphia. At the opening of the Belfast College, Professor Wallace discoursed on "Theism," when he reviewed Professor Flint's work on that subject, and took notice of Dr. Cairds' theistical views in his recent work on the Philosophy of Religion. Another congregation—that of Newtonbrea, Belfast, has introduced an organ into its worship, one-fifth of the members protesting against the "innovation." The General Assembly is thus sure to have another "organ case," which may possibly hasten "the inevitable." Moody and Sankey, at present in California, and whose mode of preaching is highly appreciated by the much maligned "John Chinaman," as well as by others, have accepted an invitation to be present at the next annual Christian Convention, in Dublin. Dr. Donald Fraser, of the Mary-le-Bone Church, has made peace with the Presbytery of London, by withdrawing his Sabbatarian pamphlet from circulation, and making such an explanatory statement to the Presbytery, as was satisfactory to them, saying that he "held and taught the moral obligation to keep the first day of the week to the Lord, on the grounds recognized by the Gentile Christians of Apostolic times." Dr. Fraser added that he had not advocated

the opening of museums and picture-galleries on certain hours of the Lord's Day; but, in the present state of our cities, he had said he would not condemn or oppose such a measure, and he thought every minister had a right to take such a position without becoming liable to censure. The visit of M. Reveilland to the United States and Canada has awakened a very general and deep interest respecting the present attitude of France towards Protestantism. The prevalent opinion seems to be that a very large number of the thinking and educated men of France are ready to cooperate in any well-directed movement that shall be organized for the purpose of peaceably bringing about a religious and ecclesiastical reformation on the lines of a genuine yet modified Protestantism. What is chiefly wanted in the meantime is a competent leader for such a movement. There has been an intimation that Great Britain is about to annex the New Hebrides to the Empire. Nothing would be more gratifying to the missionaries who have long feared the approaches of French power. The Australians urge this annexation; but we do not doubt that their chances of success would have been better ten years ago than now. New Caledonia and some neighbouring islands, including Samoa, have been annexed by France. Bloody feuds have fallen out on Mari, one of this group, between the Romanists and Protestants. The Jesuit missionaries wherever they have gone appear to be more eager to disturb Protestants than to convert the heathen. The revised New Testament is now in the Printer's hand, at Oxford and Cambridge. With their characteristic liberality the people of New-York and Philadelphia have promptly defrayed all the expenses connected with the late meeting of the General Presbyterian Council. Indeed, so truly overflowing was their generosity, that a check for \$1000 was actually returned from Edinburgh to New York unused. If it came from an individual, we should like to have his photograph.

### Anniversary Meetings.

THE MONTREAL ANNIVERSARY MISSIONARY MEETINGS were held in Erskine Church on the evenings of the 23rd, 24th and 25th November. These meetings are now in their fourth year, and may be henceforth regarded as a permanent Institution. From year to year there has been a growing interest in regard to them which is encouraging, but the enthusiasm manifested on this occasion was



quite beyond even the expectations of the most sanguine. No doubt this was largely due to the presence of the distinguished missionaries who addressed the meetings, and who by their soul-stirring words made such an impression on the public mind as will not soon be effaced. We refer to our own missionary, Dr. G. L. Mackay, of Formosa, and the Rev. Narayan Sheshadri, from India.

THE REV. GEORGE LESLIE MACKAY, D.D., was born in the Township of Zorra, Oxford County, Ont., on 21st March 1844. His parents came from Sutherlandshire, and he was the youngest of a family of six. He was baptized by the Rev. Donald McKenzie, then pastor of Embro, under whose ministry he grew up in the knowledge of divine things and, like many others, he cannot remember the time when he did not love his Saviour. At the age of sixteen Mr. Mackay held a first class certificate, and commenced teaching school in his native county. During his spare hours he studied works on theology and medicine. Having gone through a regular classical course in Knox College and elsewhere, he completed his theological curriculum at Princeton, U. S., where he graduated in May, 1870. He spent the following winter in Edinburgh, attending the lectures in the Free Church College, and coming into contact with such leading spirits as Guthrie, Candlish, and Duff. Having made up his mind to become a missionary to the heathen, he was so appointed by the General Assembly of the Canada Presbyterian Church in 1871—the choice of a field being left to himself. His attention was providentially directed to Northern Formosa, where he arrived on the 9th of March, 1873. In the spring of 1878 Mr. Mackay was married to a Chinese lady, who now accompanies him on his tour through Canada, and whose appearances in public and private have been highly creditable to herself and pleasing to all who have been privileged to meet her. Dr. Mackay is a prince among missionaries, possessing in a marked degree, self-denial, tact, courage, and enthusiasm beyond most men. We need not tell our readers how successful he has been.

MR. SHESHADRI is a Brahmin, born in the neighborhood of Bombay, and is now in his 57th year. He received his education at the Bombay Institution, over which Dr. Wilson presided so long and so ably. Among his other teachers he remembers with special gratitude, Dr. Nisbet and Dr. Murray Mitchell, to whom he was largely indebted for the views which led him ultimately to discard Brahminism, and to embrace Christianity. In 1854 he was ordained as missionary of the Free

Church of Scotland, and has been ever since actively engaged in the work of the ministry among his countrymen. Were it for nothing else than his white turban, his flowing robes, and his swarthy face, such an one would be regarded with a certain amount of interest in any place or in any circumstances. But beneath this turban there is a highly cultivated intellect, within the folds of that tunic there beats a warm Christian heart. Those dark eyes beam with benevolence. Such enthusiasm as Dr. Mackay's belongs not to his race. But his winning manner, his clear perception of the truth, and his happy faculty of communicating it to others, have made Narayan Sheshadri an instrument of much good to his countrymen.

#### HOME MISSIONS.

The first meeting was in the interests of the Home Missions of the Presbyterian Church in Canada. There was a large attendance. Mr. DAVID MORRICE, Chairman, in announcing the subject for the evening, made a comprehensive statement respecting the extent and the requirements of the field in the Western Section. From whatever point of view it was looked at, this branch of the Church's work was of supreme importance. It is a work which no other Church can do for us so well as we can do it ourselves, and that no other Church *should* do for us, seeing that we are well able to do it ourselves. If we be not found faithful and diligent in overtaking a work like this, lying at our own doors, how can we expect to succeed in other departments of the Church's work? The sum of \$60,000 had been contributed last year for the support of our Home Missions, and he was glad to say that the committee commenced this year without a cent of debt. During the past summer, no fewer than 250 missionaries, including the students of the colleges, had been employed in preaching the Gospel. This led the Chairman to remark that in connection with our Home Missions, it was of vital importance to have our Colleges thoroughly equipped, and that the revenues, the teaching staff, and the buildings of the Presbyterian College, Montreal, of which he had the honour to be Chairman, were all insufficient.

THE REV. W. R. CRUIKSHANK spoke as follows:—The Home Mission work of our Church, as the word implies, is a work that is very dear to our hearts. For when we enquire whence the life and activity which our Church as a whole is beginning to show in this department, we are lead down not only to the various congregations of which the Church is composed, but down to the families, and finally to the individual hearts where the faith is rooted and fostered that it may bring forth such healthful results. The field



is so very large, one scarcely knows where to begin or to end at the right place. Newfoundland in the far East first invites our attention. In this large and interesting country, which as a whole is more or less efficiently worked by the Episcopal and Methodist Churches, we have two small but important mission fields. One in the South West of the Island among the Lumbermen who have gone thither from Nova Scotia and New Brunswick to seek their fortunes. We have there a very neat little church and manse and a regularly organized congregation. On the North side of the Island is the very prosperous Copper Mining District, where a missionary has been engaged among our fellow-countrymen for some three years. Here also a new church has been built and a congregation organized. Though any congregation in a mining district must necessarily fluctuate in numbers according to the prosperity of the works, nevertheless the claims of our countrymen in these stations are too strong and urgent to be overlooked. In the Maritime Provinces the work is much more extensively prosecuted, and those who contribute towards this department of our Church's work should feel very much encouraged to increase their aid when they remember, first, the extent of the field with its pressing needs, and secondly, the rigid rules by which their contributions are disbursed. To supplemented charges, the full supplement of \$200 is granted on the following four conditions:—*first*, when the congregation guarantee \$400 towards the minister's stipend, *secondly*, when the congregation contributes towards the Schemes of the Church. The healthfulness of this regulation will at once suggest itself. It is most desirable that those who receive aid should have fostered in their own hearts the grace by which such aid is forthcoming to them. The *third* condition is that the congregation contribute at least \$7 per family towards its support, and *fourthly*, that the congregation contribute not less than \$4.50 per family. These are tests which if applied to many of our large self-supporting congregations would be found perhaps rather severe; yet such a measure of cooperation is demanded, and justly so, by our Home Mission Committee. We need not therefore hesitate to contribute seeing the funds are thus wisely and well dispensed. In these provinces there are from 40 to 50 such supplemented charges, and some 114 mission stations, supplied as regularly as the means at disposal will allow. In the Province of Quebec, we have a more complex condition of affairs. Here we have first to remember and mourn the fact that so many names associated with the great struggles and success of our faith in the old land are now borne by French Catholic families. Secondly,

we must keep in mind that the Protestant population in many parts of the province is fast diminishing and flowing further west. It is the desire and not less the duty of our Church not to lose a single centre of operations, but, by pushing our French Evangelization work with more energy and power, to recruit our ranks with French converts faster than they can be weakened by the westward movement. Then, as we look further west, the field widens and lengthens almost beyond conception. On the North shore of St. Lawrence, in the valleys of the Gatineau and Ottawa rivers, and West, towards Georgian Bay and Lake Superior, including the Muskoka and Nipissing Districts, we have scores of Mission Stations planted as centres of operation which we trust ere long will be self-supporting congregations. In regard to Manitoba, we have inherited at once both the responsibility and the privilege of being the first and foremost to give spiritual food to the thousands of hungering emigrants who are attracted to our favoured land. It is on the broad plains of our Western Prairies that the great struggle between the faith as it is in Jesus and practical infidelity and cold indifference must be carried on. But we give our men and means towards this glorious work in the confident and gladdening hope that while laying the foundations of those rude log churches throughout the land, we are also laying the foundations of our country's greatness. Were means at hand, it would be well to engage one or more superintendents to organize and adjust the various stations, choose suitable and promising centres of operation, and report on the condition of the fields to the Home Mission Committee. In this way the Committee would be relieved of much embarrassment, and would not run any risk of over-estimating the willingness, or under-estimating the ability of any field to aid in carrying on its own work. And as in these new settlements the seeds of simple yet true faith, sown amid great discouragements and with most praiseworthy self-denial on the part of our missionaries, broadens out the manhood of that province towards the majestic proportions of the perfect manhood as manifested in the Great Master Himself, we may confidently look for the returning of the bread cast upon the waters. In the presence of such men as grace the platform to-night, we have before us an illustration of that promised return. These men, by their teaching and earnest appeals, have been stirring the Church of the West to the very heart. May their words so reach our hearts that we too shall share in the quickening of zeal and love for the Master's work in this great and important field.

Rev. P. WRIGHT, of Chalmers' Church, then



addressed the meeting. He spoke of the Home Mission (Western Section) under its two divisions—Supplemented Congregations and Mission Stations. In the former department there are 85 charges receiving aid from the fund. The number of families in connection with them is 3,567, with a communion roll of 5,651, and an average sabbath attendance of 11,219. They raise for themselves the sum of \$31,502, and receive aid to the extent of \$10,753, while they contribute to the schemes of the Church \$3,409. There are in all, exclusive of Manitoba, 126 distinct fields or groups of stations, of which 108 receive assistance from the fund. There are 318 preaching stations, of which 124 are churches. The average sabbath attendance is 14,427, representing 4,343 families, and 4,884 communicants. The amount raised by themselves last year was \$16,025, while they received aid to the extent of \$22,530. The figures in the last sentence include MANITOBA. In the Great North-West we have 86 mission fields, 17 churches, and 22 missionaries. These might be doubled to-morrow if we had the money and the men. Upwards of 1000 families enjoy ordinances in connection with our Church in that vast field, and more are flocking in every day. Of these 86 fields, 70 have been opened within the last 5 years, and only four of the entire number date back as far as 1870. No nobler Home field could be desired by any Church. Will our beloved Zion rise equal to the lofty duty and noble privilege? No better sign of a living Church can be given than a burning desire suitably expressed on the part of her members to subdue the world for Christ. This test is not an arbitrary one. Love for Christ, if it is a ruling sentiment, in the congregation or individual heart, will surely make its presence known by willing sacrifice made for the advancement of His cause. Men give willingly on behalf of objects loved, and if we love the cause that lies so near the heart that bled on Calvary for us, we shall come to its aid with zealous labour, earnest prayer, and generous gifts. But there is something also needed besides money. There must be men—good men and true, thoroughly trained and furnished for the work. The churches, specially in the mission field, will be largely what they are made by the men we send. The Church may be corrupted and weakened by ignorant or idle men. To obtain the right sort of men, our Church must have her COLLEGES. They must be equipped, strong and true to the doctrines of the Church. Such a college we have in Montreal, and the Assembly looks chiefly to us for its support. It is young as yet, but has a record which for its years is one of unexampled success. Over 60 of its graduates are already settled in the work of the ministry, 13 of whom preach both in

French and English. Of these latter six are settled in the benighted Province of Quebec. Next April, 11 more will be added to its *alumni*, making a total of 72. 17 new churches have been erected under the pastoral care of its graduates. There are 21 scholarships offered for competition varying from \$40 to \$100. There is an exceedingly valuable library of 7,000 volumes, and the value of the Building and Endowment Fund is \$100,000. On the staff of teachers there are three Professors and several Lecturers. Power has now been obtained by the Senate to examine for the Degree of B.D., and to confer the Degree of D.D. Such is the present condition of our institution that started 12 years ago with nothing, and which now asks additional buildings and more complete endowment to make it an honour to our Church, and one of the glories of our city. All honour to the men who have so nobly given of their wealth for the relief of suffering or the advancement of science. We love and honour them for their gifts, but what we need is a building in which living hearts may throb in preparing for the grandest work known to men or angels. A building, too, in which to sustain those living thoughts with which the mighty dead have enriched the world. Who will come forward to aid in this work? They will thus seat themselves at the centre of power, mould the future, and invade the heathen world—the kingdom of darkness at home and abroad. Let it be done at once. He gives twice who gives quickly.

THE REV. NARAYAN SHESHADRI was next introduced. Referring to his former visit to Canada, seven years ago, he began by stating that since then he had gone round the world and visited many countries and peoples, and his presence here to-night may be regarded as a proof that the world really is round. It used to be with him a matter of surprise to read of Home Missionary Societies of the Churches in Christian lands. He could well understand why there should be missions to the heathen, but he somehow had the idea that the people in Canada, for example, and the United States, and Great Britain, born of Christian parents, and citizens of Christian countries, would all *naturally* grow up to be sincere Christians. But he had found out that he was mistaken. He had met in the course of his travels with nice looking young men and women who were accustomed to make the Lord's day a day of recreation and amusement instead of a day of rest and worship, and in many other ways he had discovered the need of Home Mission work in these Christian lands. On his way from India he had called at many points and everywhere he found representatives of the great Anglo-Saxon race, but alas! in most cases he found that these Christians had left their Christi-



anity at home and, instead of being examples to the heathen among whom they were living of every thing that is pure and lovely and of good report, they brought discredit on the name of Jesus Christ. Were all the English speaking people in foreign lands consistent and true to their profession, one of the greatest drawbacks to the success of Foreign Missions would be removed. He had a strong idea in his mind that God has been teaching his Church these 1800 years, and preparing his people for the accomplishment of His grand design that all the Kingdoms of this world shall become the Kingdoms of our Lord and of his Christ. It has taken a long time to awaken an interest in the public mind in regard to Foreign Missions. Not many years ago, those who proposed to go to heathen countries as missionaries were held up to ridicule and scorn. But it is very different now. The churches are becoming fully alive to the importance of missions, and in heathen countries the spirit of toleration largely prevails. We are not persecuted now because we are Christians. We are allowed to build churches, to preach the Gospel, and to worship God according to the dictates of our own consciences. Mr. Sheshadri then gave some account of his mission at Jalna, and of the Christian village that was growing up there. They called it "Bethel." On the 12th of January 1878, they opened for worship a handsome church seated for 500 persons. In this church Christian services are held every day of the week and three times every Sabbath. They met there for prayer and conference every morning at six o'clock. Then they had their Sabbath-schools in which the children were taught the very same International Series of Lessons that are used in Canada, though of course in a different language. He wished all success to the Home Mission work carried on so actively in this great Dominion, and he felt sure that when all the churches in this country are embued with the Spirit from on High, that then they shall see great results, and the fulfilment of the Psalmist's prophetic prayer,—"God be merciful to us and bless us; and cause his face to shine upon us. That thy way may be known on earth, thy saving health among all nations."

The Rev. Dr. G. L. MACKAY, of Formosa, was enthusiastically received, as he rose to make a few closing remarks. It gave him pleasure to testify to the good work that was being done in many of the mission stations of the Presbyterian Church in Canada which he had lately visited. Of the earnestness and devotion of the young men to whom reference had been made, he could speak with confidence, for he had seen their fields of labour, and found the work of the Lord prospering in their hands. But when he survey-

ed the Church as a whole, his heart was saddened by the apathy and indifference which largely prevails in regard to vital Christianity. There was a great deal of outward manifestation, but it seemed to him there was a lack of inward, spiritual life. Many of the churches were *dead*. Even in this great, wealthy and highly favoured City of Montreal, there were dead churches. Too much money by far had been expended upon church edifices, and too many congregations were in consequence carrying a load of debt which they found to be an intolerable burden. The system is wrong; it is wicked, and its effect upon the mission schemes of the Church is simply disastrous. Then he thought the Church was too easy and compromising in its relation to the world. It is too ready to meet society and fashion and frivolity halfway, and so to delude people into the belief that they can serve two masters. The thing is impossible. People may affect to disparage the Covenants, to call them misguided fanatics, but there was a sterling ring about the Christianity of these men, who counted not their lives dear to them that they might witness a good confession. We want society and the Church to be permeated with a spirit like theirs, and then we shall be able to do great things for the Lord's cause at home and abroad. In Formosa they had a hot spring beside which he had often sat as it bubbled up and overflowed. He had followed the stream to where it was joined by another stream of cold water. Alas, how soon the temperature of that hot spring became changed! And it is like this when you try to amalgamate the world and religion. There are cold streams flowing into the Church of God here, there, and everywhere. You must come out from among them, and be separate. Come out from your theatres, and your ball-rooms, and everything that savours of the world, and follow Christ. Life is uncertain, and short at the best. Whatever we intend to do for the Master, let us do it *now*. Above all, let us give ourselves to Christ now. The Church needs a great revival, and it seemed as though she were ripe for it.

#### FRENCH EVANGELIZATION.

There was again a large attendance on the second evening, when the subject of French Evangelization came up for consideration. The Rev. R. H. WARDEN, the Secretary of the Board, occupied the chair. In his introductory remarks he stated that the object of the Board was to give the Gospel of Jesus Christ to the million and a quarter of their French-speaking countrymen who, as we believe, have it not. While by far the largest proportion of these are found in the Province



of Quebec, there are a very considerable number also in each of the other Provinces of the Dominion, to all of whom the efforts of the Board are directed. Forty-five years ago there was not a French Protestant Church in Canada. There was scarcely a French Protestant individual. There are now over fifty congregations and at least 10,000 Protestants, while nearly as many have left the country. Forty-five years ago, you could scarcely find a copy of the Bible amongst the French-speaking people, now it is in very general circulation. Five years ago the Presbyterian Church in Canada had nine labourers among the French, now we have *fifty-one*. We have eighteen ordained ministers, who preach in French and in English. We have eleven schools, and nine colporteurs who are now allowed to follow their avocations without let or hindrance. The school at Point aux Trembles is in a flourishing condition, with one hundred pupils in attendance, but the Board had been obliged to reject as large a number for want of funds.

THE REV. A. B. CRUCHET, of Canning Street Church, said, that being the only missionary of the Board who was to speak on French Evangelization, he would have confined himself to giving information in reference to the work had it not been for a presbyterian who had told him, the week previous, that he was wrong in his efforts to destroy the faith of the French Canadians. If they believed in God and in Jesus Christ why try to bring them over to protestantism? The speaker answered this objection by saying that his father was a descendant of the Waldenses and his mother a French Canadian convert, who had had to endure untold persecutions for Christ's sake. And that personal contact with and the study of Romanism had led him to the unshakable conviction that it was a system of gross and dangerous errors which had crushed his fellow-countrymen intellectually and religiously. Secondly, by asserting that a homogeneous, protestant and English speaking nation could not be built on Canadian soil before the French Canadians had become protestants. In proof of his assertion he showed that since 1760 the population of French origin, which was then only 60,000, had increased to two millions of souls, an increase of  $3\frac{3}{4}$  per cent per annum. It had doubled six times in 120 years, or once in every 21 years, so that to day it was 33 $\frac{1}{2}$  times greater than in 1760, and that increase had been produced by births only. During the same period of time the population of English origin had increased at a ratio of only 3 per cent per annum and doubled every 25 years. In the United States the population, including emigration, had not increased in a greater ratio, for in 1760 it

was 20 times greater than the French population, whilst in 1880 it was only 21 times greater. If the French Canadians continued to multiply in the same ratio for 100 years, they would number then 64 millions of souls against 40 millions of English-speaking Canadians. Should  $\frac{1}{3}$  of the English population of 1880 be Catholic, our nephews were to expect 77 millions of Roman Catholics on Canadian soil against 27 millions of Protestants. And granted the unchangeable spirit of the Church of Rome, her hatred for liberty and protestantism, and her love of power, the Protestants of Canada might look for a renewal of the persecutions of the 16th and 17th centuries. To avoid such a future, and to bring about a fusion of races and the substitution of Protestantism for Romanism, the speaker said that the Protestants of to day had but one course to follow: the evangelization of French Canada. He then spoke of the agencies the Board employ in this work of evangelization, such as colporteurs, teachers, schools, evangelists, and pastors, and of the difficulties of the work. The Board had now 20 ordained missionaries, 11 teachers, and 9 colporteurs in their employ, besides 11 French students attending the Presbyterian College. Among the results to show from the labours of these 50 men and the annual expenditure of some \$30,000, Mr. C. pointed out that about 3,420 persons representing some 684 families, were receiving the bread of life at the hands of the missionaries of the Board, beside thousands of Roman Catholics who had it offered to them. As to the future, he said that a mysterious uneasiness was observable throughout French Canada. Dissatisfied with their priests and their religion, the French Canadians were turning an attentive ear to the Gospel. He related incidents to show that in some parishes as many as 100 families were ready to leave their Church. Finally, he called upon the Church to send into the field 100 colporteurs, to erect twenty schools like those at Pointe-aux-Trembles, and to start a French paper to advocate the interests of the work and to carry near and far the principles of Protestantism. Such a paper, wisely and vigorously conducted by the principal missionaries of the Church, would greatly help and hasten a general movement.

THE REV. NARAYAN SHESHADRI said that he did not have any fears for the future of Protestantism in Canada, nor indeed in any part of the world. We have nothing to fear from Roman Catholicism. Daniel's prophecy of the little horn was being fulfilled. The doom of the Papacy was sealed. If ever a Church or a system stultified itself, it was the Roman Catholic Church when she proclaimed the absurd dogmas of the Immaculate Conception



and the Infallibility of the Pope. These assumptions of the Papacy were too much for this enlightened nineteenth century. Each successive dogma as it is proclaimed, only serves to bring the system into derision and contempt. As the years roll on, the influence of the Gospel will go on, conquering and to conquer. It is the same with Mohammedanism, with which the people in that part of India where he lived have chiefly to contend against. That system also is on the wane. In our attempts to win over the one or the other, he was firmly of opinion that they must be approached in the kindest manner possible. No good will be done by denunciation, but only when we conform to the divine admonition, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." The attitude of the Roman Catholic Church towards those who differed from her polity and belief has always been the very opposite of this. It was so in respect of the Piedmontese, of whom Milton sang,—

"Avenge, O Lord, thy slaughtered Saints, whose bones  
Lie scattered on the Alpine Mountains cold;  
Even them who kept thy truth so pure of old,  
When all our fathers worshipped stocks and stones,"

It was so in India, where the decrees of the Pope were enforced by the terrors of the inquisition. The proper attitude now for the Papacy was to repent in dust and in ashes. When on his way to the City of Rome, not long since, the speaker had been advised by a dignitary of the Church to make good use of his eyes. He had done so, and came away from "the eternal City" more strongly convinced than ever that the Papacy was declining, and that the system itself would be worn out sooner than the silver toe that had recently been put upon the old bronze statue in the Cathedral of St. Peter's. He hoped the zeal of the Presbyterian Church in Canada would be a pure and a holy zeal, and that the blessing of God might rest upon all its undertakings.

REV. DR. STEVENSON, of Emmanuel Church (Congregational), next addressed the meeting. He said he was glad to be present for two reasons; first, because he had a very warm affection for the Presbyterian Church and, secondly, he had a very deep interest in the subject under discussion—the evangelization of their fellow-countrymen who speak the French language. One of the peculiarities of our country is that our population embraces people from many different countries, speaking different languages, and habituated to different lines of thought. We are looking forward to a time, it may not be very near, but the time will come, when Canada shall take her position as an independent nation. And we are all feeling more

and more our community of interests in this great country, and the duty devolving upon us to use every available means for harmonizing the elements of our future nationality. To this end, as well as from the respect we have for our French-speaking brethren in Canada, it is highly important that our intercourse with them should be kind and conciliatory. It is only by presenting to them the Gospel of love that we can expect the blessing of God upon our efforts to evangelize them. There are a number of forces at work at the present time which seem to be opening up the way for us. One of the strongest of these is the love of liberty in the French mind. This cannot be long held in restraint. The Protestant religion is the friend of freedom. In their struggle for emancipation from priestly thralldom, the French people are not in much danger of remaining ultramontanes. They are more likely to become out and out sceptics, or else, reasonable Christians. Some ministers have a tendency to be always looking upon the dark side of things, and they are apt to represent every thing as going to the bad. But the Gospel of the grace of God fits man's religious needs like a glove,—as nothing else can do. In no better way can we further the unification of Canadians than by endeavouring first, and chiefly, to bring all the people under the influence of this Gospel, and so to unite them in the bonds of Christian brotherhood.

REV. G. L. MACKAY, D.D., wished at the outset to impress upon his hearers that the field for evangelization is "the world." When it comes to the question of proclaiming the Gospel of Jesus Christ, we should consider none as aliens. True Christianity recognises no difference. As for the Papacy, it is the same to-day and everywhere, as it ever was, and he thought the Protestants were wrong in their attitude towards it in this Province of Quebec. They ought to do a great deal more than they were doing for French Evangelization. It was a grand thing to have a college for the training of ministers and missionaries, but it was a reproach to the Church that the Board could only provide accommodation for one-half the number of pupils who wished to attend the schools at Point-aux-Trembles. He thought there should be one hundred such schools in this Province. They had every encouragement to put forth their best efforts, for they have seen much good accomplished already, and they had not seen all the results of their labours. He had met with French Canadians in Formosa, and in Egypt, who had come to a knowledge of the truth, and were now trying to commend the Gospel to others, and there were doubtless also many others who were doing the same, although they may not have heard of them. It is surprising to observe what people



will do for less worthy objects in which they take an interest. On arriving at a certain town the other day, he found the people in a great excitement. Flags were flying. Everybody was rejoicing. What was it all about? Had some great battle been fought and won? No. Two men had been rowing on the Thames that morning. At a certain hour and at a given place, one of the boats was a little ahead of the other! That was all. But thousands and tens of thousands of dollars were staked upon that race. Think of it! The largest amount that he had received from one man for the conversion of the heathen in Formosa, was \$200, and yet some people thought he spoke severely when he said that the Church in Canada was dead. He adhered to that statement still, because he believed it to be true of the Church as a whole. At the same time he knew there were many noble men and women in the Church who were fully alive to their duty and responsibility, and whose liberality was conscientiously measured by their ability to advance the cause and kingdom of Christ throughout the world. Mr. Mackay concluded a remarkably able address by an earnest invocation for the outpouring of the Holy Spirit upon all the Churches, and for the extension of the Redeemer's kingdom in all lands.

The report of the meeting at which the subject of Foreign Missions was discussed will be given next month.

## Manitoba and the North-West.

BY REV. C. B. PITBLADO.

REV. R. H. Warden, of Montreal, has already reported to you the result of the few very agreeable days which we spent together in and around Winnipeg. I very much regret that Mr. Warden did not accompany me to other parts of our great mission field in the North-West; and I say this not merely because I would have enjoyed his society, but because the knowledge he would have acquired would have been of great benefit to the work of our home missions. I feel that the importance of the work we are doing in this Western country cannot very well be over-estimated in its bearing on the future of our Church, and the more thoroughly the field is known by members of the Board, the more efficiently the work will be done. Winnipeg impressed me very favourably. The points about it that struck me most forcibly were its rapid growth, its business activity, its Presbyterian strength, its social elevation, and its educational facilities. It has grown up within a few years from a small town, of a few hundred inhabitants, to a city of ten thousand. It has banks, warehouses, and

business places of all kinds, that would be a credit to any of the old cities of the East; and under the control of young, intelligent, plucky, and enterprising men, they foreshadow great things for that new city in the West. The population is largely composed of Presbyterians from Ontario, and they have the finest building in the city for a place of worship. Rev. James Robertson has proved himself a most successful pastor, and his congregation is large and growing. Young men of the highest culture, and families of the most refined taste, have taken up their abode in the city. Schools are well equipped, and colleges have been established. Notably in this respect stands our own institution, "Manitoba College," in which Profs. Bryce and Hart are doing excellent work. It was my privilege to see the classes on my return from the North-West, and the proficiency of the students and the whole work of the College impressed me favourably. That College is an absolute educational necessity for the North-West. In the meantime it has a hold on the country, and it properly sustained will continue to be the most efficient institution of its kind in Manitoba. It needs new buildings, and it would be the better of a good endowment. If any man wishes to do good with money, and erect a monument for himself, there is a first-class opportunity for him to do so by erecting a building or endowing a professorship for Manitoba College. That institution, if thoroughly equipped and worked, will be a foundation of purity and power in our great North-West. Who will do for Manitoba College, in Winnipeg, what George Munro has done for Dalhousie College, in Halifax? No better investment for ten or a hundred thousand dollars could be found than applying it to higher education in the North-West. For the most part Mr. Warden and I had a united experience in and around Winnipeg, and he has reproduced it for your readers much more vividly than I could do, and there I leave it. The only point where my experience went beyond his, I believe, were (1) in attending a picnic of Knox Church Sabbath-School, at Stony Mountain, where I met a large number of the children and Christian workers of the church; (2) in ministering to the congregation of the parish of Kildonan, where I met with the people of Dr. Black, the pioneer Presbyterian minister of the North-West, and visited his Sabbath-school which is most efficiently conducted; (3) in seeing the College in operation, and having the pleasure of holding fellowship with the students both in the classroom and at the dinner table.

Having said that these experiences were enjoyed by me, I leave Winnipeg and proceed to speak of the country, and in doing so, space obliges me to compass my matter

and prevents me from giving details of travel which might be both amusing and instructive. My first object in going through the country was to see as much as I possibly could of the new settlements, and of pioneer life. This I accomplished by going by way of Emerson, near the boundary line, through the Mennonite settlements, past the districts of Nelsonville, Archibald, Rock Lake, Pembina Valley, Christal City, up to Turtle Mountain. Thence I went across the great plain of the Souris River, through the New Brandon settlement, across the Grand Valley of the Assiniboine, and up the Little Saskatchewan, past Rapid City to Minnedosa. Thence I continued West to Fort Ellice, where the tide of colonization has stopped for the season. This course gives a crooked line of about 400 miles which I travelled through a newly settled country. In fact, in the most of it, less than two years ago, no land had been taken up, and no white inhabitant could be found. Prof. Bryce accompanied me as far as Turtle Mountain, where he left me to preach and explore among the settlers. Here as everywhere else that I went in the new country, I found the people anxious to have a missionary settled among them. Most of the immigrants on the line that I have indicated are Presbyterians, and a superior class of people, and will contribute for missionary work just as soon as they are able to do so. I found also that our missionaries generally were held in high esteem, and testimony to their self-denial, energy and abundant labours was borne by the people wherever I went. The Presbyterian missionaries in the North-West are, on the whole, a superior class of men, who, in their arduous work, should be generously and prayerfully supported by the Church. In this new district very few of the people had reaped a harvest, though in many cases the crops looked well, and promised a bountiful return. I saw the immigrants in their tents, their mud huts, their log cabins, and on their waggons. For the most part they were cheerful and hopeful. They expect great things for the country in the future, and I believe they will not be disappointed. The land about Turtle Mountain, in the Souris Valley, and in the Grand Valley of the Assiniboine cannot be surpassed anywhere for fertility, and I have no doubt that in a few years we shall have thriving, self-sustaining congregations in these and other districts, that are now purely missionary fields. Still we must not forget that for a long time the inhabitants will be very thinly scattered over even the settled portions of the country. Several causes combine to produce this result. (1) Each settler takes up as much land as he can, say 320 acres, which keeps his neighbour at a long distance from him. (3) Two sections out of every township are reserved to the

Hudson Bay, and two for school lands, making one sixth of each township, which, in the meantime, are mostly vacant. (3) The speculators also hold considerable portions of land here and there in the new settlements. The people being thus far apart will have great difficulty in sustaining ministers and school teachers. Indeed in the most of the pioneer regions, the settlers for the first two years are engaged in a struggle for physical existence, and in these circumstances they cannot give much for missionary purposes, and we cannot leave them without the means of grace.

My second object in going through the North West was to see as much of the unsettled country as my time would permit. This I accomplished by passing across the trail from Fort Ellice to Prince Albert, a distance of about 350 miles. The tide of colonization will no doubt soon flow across this district up to the banks of the Saskatchewan. There is a fine tract of land stretching from Shell River, which empties into the Assiniboine, to Carrot River, which flows into the Saskatchewan, which immigrants are fast taking up at both ends. The distance between these two settlements may be roughly stated at about 400 miles. In both places they should have missionary services next year. The only point on the journey from Fort Ellice to Prince Albert that I need mention is Touch-Wood Hill. Here the Indians have a large reserve, and the Church of England has a missionary labouring among them. A few Canadian settlers have taken up land near the reserve, and as the soil is excellent, and there is an abundance of wood and water in the locality, the likelihood is the country will soon be settled. Mr. Scott, the Government Agricultural Instructor, is a good Presbyterian, and will gladly aid any efforts to promote missionary work in his neighbourhood. He is doing excellent work among the Indians. I had the privilege of preaching here to a congregation of farmers, freighters, half-breeds and Indians, who sat outside the little house while I stood in the door. On reaching Prince Albert, I was welcomed by Mr. Duncan, who, since the disappointment in regard to Mr. Ross, has been faithfully doing our mission work at this place. While there, Miss Baker, the teacher of the mission school, entertained me at her house, and made me comfortable in the prophet's chamber. From what I saw of her school, I feel that the work she is doing cannot be over-estimated in its importance to our Church; and from what I saw of her, I firmly believe that she is a most competent person to occupy her present position. No doubt the late appointment of a missionary to Prince Albert will settle the minds of the people there, and give a new impetus to our work in that



region. If Mr. Duncan's health does not give way, I feel that he will make a most admirable missionary for Edmonton. In the meantime the districts around the mission would require his services. The Minard Settlement, the Cameron Settlement, Deer Mountain, and Carrot River,—places from 20 to 30 miles away—are all likely to grow into important settlements very soon, and need missionary supply. Prince Albert is one of the points which we must hold if we would maintain our ground in the North-West. It may be expected to be a somewhat expensive mission, but in the future it will repay us for all our attention. I preached in the mission church and at the Cameron Settlement, to most attentive congregations. My impression of the place were given minutely in notes, written on the ground, and which appeared in the *Halifax Presbyterian Witness*; but I must condense out of regard for your space.

Prince Albert stretches along the north branch of the Great Saskatchewan 25 miles. Each settler claims from 320 to 400 acres of land. There are three thickly settled places, one of them is close to the handsome new college erected by the Episcopal Bishop. A mile or two farther down is the Presbyterian Mission, established in 1866, for the Indians, and ever since under the charge of the F. M. Board. It has connected with it 300 acres of land, 20 of which are under crop. There are a few log buildings enclosed by a stockade. The Indian reserves being at a great distance, this is no longer a favourable spot for an Indian mission. Rev. John Mackay is accordingly at work among the Indians 70 miles north of this. Miss Baker conducts a mission school in a small building that serves as a church and school-room. She is doing admirable work. Whites, half breeds, and Indians all sit and learn together. The school should not only be continued but enlarged, and accommodation for boarders should be secured. A considerable portion of the people are Presbyterians. Mr. Duncan has supplied this station and six other stations distant from 7 to 20 miles. So far, there is no organization in the church, and it will take time to blend conflicting elements. The country around Prince Albert is much broken with sand ridges; but there are splendid tracts of land here and there. Its advantages are that it has communication by water (with but one portage) with Winnipeg; it has supplies of wood within easy reach; it has a saw mill and a grist mill. Around the mills is a considerable settlement. Prince Albert will grow, but the time is distant when it will be a large city. The season is short, goods are high, provisions are dear. A large percentage of the Presbyterians here are from Scotland, and on this ground the mission has a strong claim on the Scottish

churches. I have conversed with most of the leading Presbyterians, and I find all anxious to advance the interests of the Church. All agree that if the work is not carried on efficiently the Presbyterians will lose their hold of the place. There are 15 Presbyterian families at the place where I preached in the afternoon. They have the materials all ready for putting up a church.

From Prince Albert I retraced my steps over the uninhabited prairie to Minnedosa where I met Mr. Wellwood and his family just beginning their pioneer life. He has before him hard work, but a good prospect of growth and prosperity. As my third object in visiting the country was to see the older settlements where the immigrant had been established for from 3 to 10 years. I went to Wunipieg by way of Beautiful Plains, Gladstone, Westbourne, Portage la Prairie, Meadowlea, and Headingly. At these places we saw marked signs of prosperity, but until we reached Portage la Prairie, the whole district had been injuriously affected by the wet season. It was the general testimony that at no previous time had they seen so much rain in the fall as they have had this year. To us, a great part of the country seemed to be under water until we reached Portage la Prairie district. This is a fine farming country. In the town of about 1000 inhabitants, where Mr. Russell ministers, the bulk of the population are Presbyterians. The farmers in the neighbourhood and about Poplar Point and High Bluffs are apparently well off. In a missionary point of view they are independent. They are now as wealthy as farmers of 20 or 30 years standing in our eastern Provinces; and they are a very good sample of what the pioneer settlers of this year will be seven or eight years hence. The older regions of this new but fertile country should now be doing something to send the Gospel into the regions beyond them. I know that the ministers of these older districts are anxious to have their congregations not only self-sustaining, but liberal contributors to the Mission Funds of our Church.

My conclusions arrived at from the experiences of my visit to our mission fields may be briefly summed up thus:—

1st. Our mission work there is on the whole very efficiently done. 2nd. We as a Church have the best hold on the country, and we should keep it. To miss the present is to lose the future. 3rd. In the very near future we will be more than repaid for all the labour and money which we are now expending on our great North-West. In that field are the sources of our future greatness as a country. 4th. Only men of good physical constitution and earnest missionary spirit should entertain the idea of going to do mission work in this new country. The very

best class of men are needed for pioneer missionaries. 5th. The Church in the east and in Britain should make greater efforts to prosecute this work among the immigrants. It is a work that will expand into measureless proportions with the opening up of the country, and we should devise liberal things that by liberal things we may stand. 6th. To occupy and cultivate the Home Mission field is the great work of the Presbyterian Church in Canada. The new country in the far West is the great door and effectual entrance which is opened up for us to go in and take possession of the land. We have the means among our people. We have the men among our ministers and students. May God give us the hearts to exercise the liberality that will enable us to take advantage of our golden opportunity.

## Foreign Missions.

### EASTERN SECTION.

THE Convener of the West having laid before the Church the requirements of the Foreign Mission Fund for the year, for the maintenance of the Chinese and Indian missions, a necessary supplement, will be a statement of what is required for the support of the missions to the New Hebrides and Trinidad, in which all are interested, but the Maritime people more especially, so far as its financial aspects are concerned. This is all the more necessary, inasmuch as the announcement having been made that by a special effort the debt had been removed, the conclusion may be hastily drawn that our finances are flourishing, and the balance on the right side. But such is not the fact. By special effort, the old debt was extinguished, but the outlay for the current year *has been going on*, while many congregations have so far given nothing at all, and those who gave a special collection will, in many cases, postpone the date of their ordinary remittance. The outlay last year was for Trinidad, \$5,582.00; New Hebrides, \$4,705.00; miscellaneous expenses, \$1,190.00; total, \$12,477. For the present year, it cannot be less; it must in fact be greater, for £25 stg. has been added to the salaries of the New Hebrides, something additional will be required for the new missionary to Trinidad, whose outfit and passage, distinct from salary, will require \$500. Up to this date the receipts for both funds have been \$6,188.42. The payments have been for old debt, \$2,361.90; remitted to New Hebrides, for 1881, \$3,650.00; remitted to Trinidad, up to any 1st, 1881, \$2,411.41; outfit for missionary, \$200.00; total, 8,623.31; advanced beyond receipts, \$2,434.89. It is thus evident

that the Fund is nearly \$2,500 in debt; and the time at hand for paying the half year's outlay for Trinidad, and the second is larger than the first; and also remitting £200 stg. additional to the New Hebrides.

No estimate for the year can be placed lower than the following:—The old debt, \$2,361.90; New Hebrides, £1000 stg., \$4,866.00; Trinidad, \$6,325.00; miscellaneous, \$200.00; total, \$14,352.90. Last year, 161 congregations, in the Maritime Provinces, and 114 Sabbath-schools, sent in contributions. What may reasonably be asked is that *all* our Sabbath-schools shall aid. If they choose to aid other objects, well, but not to the neglect of their own scheme, which they have so well supported in the past; also that the congregations that have done nothing for the removal of debt will come down *promptly and liberally* for its prevention during the current year; and that the tried and honoured givers, who cheered the Committee and the friends of the Mission everywhere by their large hearted liberality, will not diminish aught from their ordinary gifts to send the Gospel to the heathen. The zeal and liberality of our people in the West are receiving a mighty impulse from the presence and thrilling addresses of our veteran missionary from Formosa. We also hope to see and hear him; but whether these expectations are realized or not, we trust that no failure on our part shall ever weaken his hands, or depress the hearts of the other missionaries; but that they shall hear of zeal intensified to enthusiasm, and of liberality increased tenfold in all the congregations of the Presbyterian Church in Canada.

P. G. McGREGOR, *Secretary.*

## India.

### LETTER FROM REV. JOHN WILKIE.

Indore, October 28th, 1880.

SINCE I last wrote another person has presented himself to Mr. Douglas for baptism. He was the Prime Minister of one of the petty Rajah's, of Ragputana; but on account of his master getting into disgrace he was obliged to come to Indore. When quite a young man, he had received the first germ of Christian truth in a Church mission school, and at different times he came in contact with missionaries—leaving always the early impressions deepened. Whether it was the enforced rest at Indore or the more earnest strivings of an awakened conscience that led him determinedly to come forward we know not. At any rate, about a month ago he presented himself to Mr. Douglas and requested baptism. Since



that time he has continued to come regularly to read with him and manifest a great interest in the truth. He is a Mahomedan of very polished manners and considerable education. If he is only sincere we will find in him a useful worker, though we cannot be too guarded in our reception of natives. Only one who has actually seen can understand their deep-laid plots. For the sake of money they will profess anything short of breaking through their social or caste rules. For a considerable time a young man came in the morning when I was giving medicines with the double object, as he said, of learning medicine and learning of our religion. It was useless for me to advise him to go to a regular doctor to learn medicine. He still continued to come. At length, however, the secret leaked out, when he made a demand for his wages after being with me two weeks. He only wanted, he said, about as much as a good catechist—so modest was he. On my, however, telling him we could not think to pay men for learning either medicine or Christianity, he left—not to be seen any more. You must not, imagine that all the people are like that. We have regularly coming to read or talk with us, some who are enduring not a little persecution for so doing, and who have no motive held out before them, and who, we hope some day to see most decidedly standing up for "Jesus." It costs them an effort to break from their religion that we cannot conceive of, especially as they not only are forsaken by all those dear to them as dead, (their funeral services actually being gone through with in some cases when they became Christians) but also, they have to sacrifice almost all prospects for the future, as all Hindoos will henceforth rejoice in doing all they can to injure them. In coming to such a field as Central India we are just beginning where missionaries in most old fields began fifty years ago. Until the Canadian mission was started here, for the most part, the name of Jesus had not been mentioned. We can, even now, go out in any direction and, within a very short distance, reach villages where the Gospel sound has never been heard. We need not, therefore, wonder if for many days yet we see but little fruit for our labours. We can rejoice, however, that we are all having much to encourage us for more doors of usefulness are opening up before us than we can possibly enter. One part of our work that I especially enjoy is that amongst the sick people—on the verandah every morning—always having between twenty-five and fifty gathered there from all classes of the people. To these, after giving medicine or doing what may be necessary to the best of our ability, we seek to point out the "way of life." In the bazaar, when preaching, we often have a

congregation made up of parties whose only motive is to make a display before their brethren or to give no trouble. Sickness, however, in a way that nothing else will, opens up the heart; and so we have most enjoyable meetings with these poor people every morning—many of these, for the first time, learning of a God of love and mercy, and often by their earnest look and glistening eye showing that the truth has, for the time being, at least, taken a hold of the heart.

"Oh," say some, "they are such a thankless people that it matters not what you may do, they will never show any gratitude." I can only say that this is the opposite of my experience. Naturally a proud people, they resent the empty, stupid contempt of those striplings who in many cases are set over them; but they have as tender a heart as any people if properly treated. I wish you could have seen the family which came to our door a few days ago bearing a large tray full of cakes, sweetmeats, &c.—"backsheesh" (a gift) to us for the medicine given some time before. It mattered not to us that we could not possibly touch the articles sent. The true heartfelt gratitude shown in their manner gave us hope for the future. A day or two after, we took up our stand in an open space near where they lived, to proclaim "the good news." Scarcely, however, had we started to sing the native hymn ere this family, on seeing who we were, gathered together into a very attentive congregation all their neighbours. And this is not by any means a solitary case. Go where we will, we always meet with some who have received medicine from us, and who, therefore, are prepared to do what they can to assist us. To me this is very encouraging indeed, even though we may not have as yet any fruit. To break down their prejudices and gain their favour is doing a very great deal towards gaining an acceptance of our message. Would that we could do more towards overtaking the whole of this immense field committed to our trust. Often is our heart sad—not because we are out here alone, away from our friends and a-sociations—not because we lack in our work the sympathy very largely of the Europeans and altogether of the native Government. Ah, no! These do not give us much trouble. But because there are such numbers every day going down to the grave who have never heard of a Saviour's name, and yet so near us. May the God of all grace hasten the day when even Central India may be won to Himself. Pray for us that our faith fail not and that our zeal may be increased.

The faith that saves is the faith that sanctifies. And if our religion does not show itself in daily life, silently proving there its power, we had better look well to its foundation.

## French Evangelization.

**C**OLPORTAGE. The French Canadian Missionary Society, which for the last fifty years has rendered most important service in the work of evangelizing the Province of Quebec, ceased operations in the end of November. Of late years its work was confined to colportage and the mission schools at Pointe-aux-Trembles. These latter were purchased by our Church at last Assembly, and at a recent meeting of the Executive of the Board of French Evangelization, it was resolved to secure the services of the colporteurs of the Society. This step was not taken without serious deliberation. The salary and other expenses of each colporteur amount to about \$500 per annum. An addition of six permanent labourers to the staff of colporteurs means an increase in the expenditure of the Board of \$300 per annum, because there is no other source from which any part of the salary can be drawn. Deeply conscious of the need of strengthening this department of their work and recognizing the vast importance of securing thoroughly trained and experienced men for it, the Board resolved to incur the financial responsibility of engaging the six best colporteurs of the Society, believing that the Lord would in some way provide the means necessary for their maintenance and support. These self-denying labourers began work in connection with the Board on the first of December. From time to time we hope to give in the columns of the RECORD extracts from their monthly reports as well as those of other labourers. Meantime we bespeak for them an interest in the prayers of the Church, both private and public, and for the Board increased liberality on the part of the congregations of the Church and the friends of the work. Will not some congregations or private individuals resolve to meet the expense of a colporteur? Should this be the case the Board will gladly furnish the donor regularly with copies of the journals and monthly reports of the colporteur, and thus deepen the interest of the congregation or individual in this very important department of Christian work.

**INCREASED LIBERALITY NEEDED.** As this is the season when many congregations and Sabbath-schools distribute the missionary monies collected during the year, the Board are anxious that the growing claims of their work should not be overlooked. To meet the expenditure of the current year, and carry on the work efficiently, the sum of at least \$32,500 is required, *fully fifty per cent more than was needed last year.* This is owing chiefly to the large addition made to the

staff of colporteurs and missionaries, to the appointment by the Assembly of a French Theological Professor, and to the transfer to the Board of the mission schools at Pointe-aux-Trembles. Up to this date, the contributions are not \$2000 in excess of those of last year at the same period, and unless there is a very marked improvement within the next few weeks the Board will be compelled to retrench by reducing their staff of labourers. They recently engaged these six additional colporteurs because they dared not assume the responsibility of declining services of men so tried and faithful, which were thus providentially placed within their reach; and they very earnestly appeal for contributions to aid them in meeting the additional expenditure incurred, and thus remove the necessity of taking what would be most disastrous to the work, a backward step. In connection with his munificent gift to the Montreal College, Mr. David Morrice stated that after so long a period of depression business was now evidently improving, and he desired to dedicate the first fruits of a revived business to the Lord. Are there not many who will follow his noble example and consecrate a portion of the first fruits of "better times" to the work of giving a pure Gospel to our French-speaking fellow-subjects.

R. H. W.

## The Presbyterian Record.

MONTREAL : JANUARY, 1881.

JAMES CROIL,  
ROBERT MURRAY, { Editors.

Price : 25 cts. per annum, in *Parcels* to one address. *Single copies* 60 cts. per annum.

PAYMENT IN ADVANCE.

Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

THE "RECORD" WISHES ITS THIRTY-  
FOUR THOUSAND READERS

A Happy New Year.

THE IMPRESSION has gone abroad in some quarters that the RECORD has got beyond the need of money. It is a pity to dispel such a pleasant delusion, but facts are stubborn things, and the monthly accounts of our printers and paper makers, to say nothing of numerous other demands, have to be dealt



with as *facts*. It is seldom we refer to our own finances and we trust the hint now given will make it unnecessary for us to occupy another line of our valuable space with reference to this subject during the whole year. For the information of all concerned it may be added, that THE RECORD IS THE CHEAPEST MAGAZINE OF THE KIND PUBLISHED IN AMERICA, and that, at the present price, the idea of further enlargement is not to be entertained, and, moreover, that to increase the price would, in our judgment, be fatal to the usefulness of the RECORD. There is an old adage which says,—“*Let well-enough alone.*”

## Literature.

FOR a bright family magazine suitable for old and young, learned and illiterate, commend us to *Frank Leslie's Sunday Magazine*, New York, \$3.00 per annum. Next to *The Gospel in all Lands*, New York, \$2.50 per annum, we name, amongst our missionary exchanges, *The Missionary Herald*, Boston, \$1.00, *The Christian Gleaner*, Port Hope, Ont., \$1.00, and *The Missionary*, Baltimore, Md, U.S., 50 cents. *The Catholic Presbyterian*, monthly, at \$3.00 per annum, and *The British and Foreign Evangelical Review*, quarterly, \$2.00, are good value for the money, supplied by JAMES BAIN & SON, Toronto. Rev. Andrew Kennedy, London, Ont., is agent for *The Princeton Review*, \$2.00, and also for the publications of the Presbyterian Board, Phila. *The Presbyterian*, weekly, \$2.65, and *The Presbyterian Monthly*, \$1.00— from 1510 Chestnut Street, Philadelphia, are both first class of their kind.

THE NEW BOOKS on our table are, WOMANHOOD, by Rev. Heber Newton, Dawson Bros, Montreal. HEARTHOME, by Rev. S. S. Stobbs, pastor of First Presbyterian Church, Jersey City, U. S. And a beautiful Canadian edition of Tennyson's *In Memoriam*, Dawson Bros, Montreal.

## Official Notices.

### TO CLERKS OF PRESBYTERIES.

THE REV. MR. TORRANCE, Guelph, Ont., Convener of the General Assembly's Committee on STATISTICS, desires to state, that, on the 2nd December, he mailed to each Clerk of Presbytery throughout the Church a parcel of blank forms for congregational returns sufficient to supply every congregation, vacant or settled, and mission stations in his bounds, so far as could be ascertained. Should any parcel fail to reach its proper destination, or contain an inadequate supply,

he would feel obliged if advised at once to that effect. He respectfully asks clerks to address copies of the blanks to congregations and Mission Stations, and, where more than one form a pastoral charge or group of mission stations that the name of each be written on the form before being issued by the Clerk, so that each one may receive a separate copy, and thus secure fuller returns. It is the earnest desire of the Committee to procure full and accurate reports from all congregations and stations, so that the real position and strength of the Presbyterian Church in Canada may be ascertained as closely as possible. As the General Assembly has been pleased to enjoin the Committee to print their report for next meeting it will be impossible to embody any returns that have not been in the hands of the Convener by the first of May. Presbytery Clerks would greatly oblige by endeavouring to procure and forward their returns promptly.

### MEETINGS OF PRESBYTERIES.

Toronto, at Toronto, 11th January, 11 a.m.  
 Peterboro, at Peterboro, 11th January, 2 p.m.  
 Montreal, Montreal, 11th January, 11 a.m.  
 Miramichi, at Chatham, 7th February, 10 a.m.  
 Whitby, at Oshawa, 18th January, 11 a.m.  
 Quebec, at Quebec, 14th February, 1.30 p.m.  
 Huron, at Clinton, 18th January, 10 a.m.  
 London, at Sarnia, 18th January, 7 p.m.  
 Guelph, at Guelph, 18th January, 10 a.m.  
 Ottawa, at Fitzroy Harbour, 14th Feb., 7 p.m.  
 Hamilton, at Jarvis, 18th January, 10 a.m.  
 Lindsay, at Uxbridge, 22nd February, 10 a.m.  
 Barrie, at Barrie, 25th January.  
 Lanark & Renfrew, at Carleton Place, 15 Feb.  
 Stratford, at Uxbridge, 22nd February, 10 a.m.

### DALHOUSIE COLLEGE AND UNIVERSITY,

HALIFAX, N. S.

### MUNRO EXHIBITIONS AND BURSARIES.

Through the liberality of George Munro, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter Sessions of this College in the years 1881, 1882 and 1883:—

In 1881 *Five Junior Exhibitions* of the annual value of \$200, tenable for two years, and *Thirteen Junior Bursaries* of the annual value of \$150, tenable for two years.

In 1882 *Seven Senior Bursaries* of the annual value of \$200, tenable for two years.

In 1883 *Five Senior Exhibitions* of the annual value of \$200, tenable for two years, and *Ten Senior Bursaries* of the annual value of \$150, tenable for two years.

The Exhibitions are open to all candidates; the Bursaries are limited to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are offered to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two and only two years of their Arts Course, and who intend to enter the third year of the Arts Course in this University.

A statement of conditions, dates and subjects of examinations, &c., may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.

## A Page for the Young.

### FIVE THINGS.

To keep the lip  
From many a slip,  
Five things observe with care;  
Of whom you speak,  
To whom you speak,  
And how, and when, and where.

### TO-MORROW.

"I will plough my field to-morrow," said Jeannot; "I must not lose any time, as the season is advancing; and if I neglect to cultivate my field, I will have no wheat, and, as a consequence, no bread."

To-morrow arrived. Jeannot was up by daylight, and was about going out to get his plough, when one of his friends came to invite him to a family festival. Jeannot hesitated at first; but on reflecting a little he said, "A day sooner or later makes no difference for my business, while a day of pleasure once lost is always lost." He went to the festival of his friend.

The next day he was obliged to rest himself, because he had eaten a little too much, and drunk a little too much, and had a headache. "To-morrow I will make up for this," said he to himself.

To-morrow came; it rained. Jeannot, to his great grief, was unable to go out all day.

The following day it was fine, and Jeannot felt himself full of courage; but unfortunately his horse was sick in his turn, Jeannot cursed the poor beast.

The following day was a holiday, and he could not of course, work. A new week commenced, and in a week a great deal of work may be done.

He began by going to a fair in the neighborhood; he had never failed to attend it; it was the finest fair held within ten miles. He went afterwards to the christening of a child of one of his nearest relations; and afterwards to a burial; in short he had so many things to occupy him, that when he began to plough his field the season of sowing was passed; thus he had nothing to reap.

When you have anything to do, do it at once; for if you are master of the present, you are not so of the future, and he who always puts off his business till to-morrow runs a great risk of never being able to finish anything.

### A LITTLE BOY FULL OF THE BIBLE.

There was once a little American boy who went to Sunday-school regularly, and learned all his lessons well, so that he had a great many Bible verses in his mind. He was a temperance boy. This boy was on a steam-

boat making a journey. One day, as he sat alone on deck, looking down into the water, two ungodly men (gentlemen I cannot call them) agreed that one of them should go and persuade him to drink. So the wicked man drew near the boy, and, in an exceedingly pleasant voice and manner, invited him to go and drink a glass of liquor with him.

"I thank you, sir," said he, "but I never drink liquor."

"Never mind, my lad, it will not hurt you. Come and drink with me."

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," was the boy's ready reply.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and will make you feel pleasantly."

"At the last it biteth like a serpent and stingeth like an adder," said the boy. "And I feel much safer, and I certainly think it wiser, not to play with adders."

"My fine little fellow," said the crafty man, putting on his most flattering air, "I like you; you are no child—you are fit to be a companion of gentlemen. It will give me great pleasure if you will come and drink a glass of the best wine with me."

The lad looked him steadily in the eyes and said, "My-Bible says, 'If sinners entice thee, consent thou not.'"

That was a stunning blow to the tempter, and he gave up his wicked attempt and went back to his companion.

"How did you succeed?" said he.

"Oh, the fact is," he replied, "that little fellow is so full of the Bible you can't do anything with him."

And every boy's mind and every girl's mind should be so full of the Bible that wicked tempters cannot do anything with them. Now there is one verse in the Bible which shows that this is just the right use to make of the Bible: "Thy Word have I hid in my heart, that I might not sin against Thee." Who said this, and where is it to be found?

Children, hide as much of God's Word in your hearts as you can.

### ONLY TWO.

Only two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way?

Only two sorts of people. The righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths—the death of the righteous and the death of the wicked. Which do you think you will die?



## Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT  
OF THE CHURCH AT TORONTO, TO  
4TH DECEMBER, 1880.

## ASSEMBLY FUND.

Received to 4th Nov., '80	\$683 21
Drummondville & Chippawa	8 00
Dundas Knox Ch.	8 00
Lobo, Melville Ch & Carradoc	4 00
Goderich, Knox Ch.	15 00
Storrington, Pittsburgh and Glenburnie	7 00
West Br. nt.	5 15
Russelltown	5 00
Cristoville	1 50
Heathcote	2 60
Thorahurst and Clarksburg	4 50
De bur.	1 65
Griessville	2 00
Rocky Saugeen	4 00
Sydenham, Knox Ch.	3 70
Kilsyth	4 85
North Derby	1 65
Lake Shore	6 50
Chatsworth	11 00
Latona	4 00
St Vincent, Knox Ch.	3 85
Sydenham, St Paul's Ch.	3 80
St Hampton	1 55
Molmur	1 75
Boularderie	3 00
Glenelg	4 00
Stellarton, Sharon Ch.	6 00
Middle River	2 00
Vancouver	7 15
Port Elgin	8 50
Streetsville	8 00
North Elthorne	5 50
Scarborough, Knox Ch.	10 60
Bayfield	1 70
Bettan	2 00
Kippen	7 00
Hillgreen	2 00
Rodgersville	10 60
Blyth	10 75
McKillop, Duff's Ch.	6 05
Winthrop	5 00
Manchester	7 65
Smith Hill	3 30
Bracefield, Union Ch.	6 70
Clinton, Willis' Ch.	12 30
Edmondville	8 25
Thames Road	8 60
Kirkton	6 20
Beaverton	10 00
Cornwall, Knox Ch.	5 00
Lyedoch	3 60
Riverside	3 00
Brampton	12 00
Pinkerton	6 15
Kinloss and Bervie	4 85
Milford	3 00
Georgetown, P. E. I.	6 00
Erin	6 20
Osprey	2 50
East Puslinch	14 20
Formosa	5 80
Acton, Knox Ch.	14 20
Elora, Chalmers' Ch.	11 75
Galt, Knox Ch.	44 50
Glenallan	8 40
Hollin	5 75
Elora, Knox Ch.	13 50
Berlin, St Andrew's Ch.	6 30
Nassagaweya	7 40
Campbellville	4 20
Guelph, St Andrew's Ch.	18 70
Hillsburgh	2 35
Guelph, Chalmers' Ch.	17 35
Eden Mills	1 80
Rothsay, Calvin Ch.	4 15
Dood	2 75
Alma	5 25
Ni hoi, Zion Ch.	4 40
West Puslinch	6 50

Perth, Knox Ch.	10 00
Montreal, Crescent St Ch.	25 00
Winterbourne	7 88
Cavendish & New Glasgow	8 00
Chatham, St Andrew's Ch, N.B.	13 00
Dunblane	2 50
Wardsville and Newbury	4 15
Dunington 2nd	5 00
Carp Kinburn & Lowry	6 00
Harwich	9 60
Caledonia & Allan Settlement	12 00
New Carlisle, Hopetown and Port Daniel	4 15
St Catharines 1st Cong.	12 20
Tara	6 15
Cumberland	6 00
Lenark	5 50
Edwardsburg	3 00
Wainville	3 40
Ottawa, Daly St.	11 00
Balsover	1 50
Loch omund & Framboise	3 00
St. quodoboit & Clam Har- bour, &c.	5 00
Truro, St Paul's	5 00
Tatamagouche	8 00
Springfield & English River	5 00
Stewiacke, Thanksgiving day	5 00
Greenock, St Andrew's	3 00
Fisher's Grant	4 00
Baddeck & Franks Paddeck	10 80
Union Centre & Lochaber	5 25
	\$1416 59

## HOME MISSIONS.

Received to 2nd Nov., '80.	\$2570 95
Desboro	2 00
Shelburne	9 28
Primrose	3 17
Graton	10 32
Wingham	126 90
Windsor, St Andrew's thanks- giving day	15 16
Beverley	52 00
A member of St Andrews Ch	4 00
Almonte	8 00
Leamington	20 00
Madoc, St Peter's, Thanks- giving day	11 00
Russelltown	59 00
Cambridge, St Andrew's	16 20
Hampden	480 50
Presbyterian Ch of Ireland.	23 80
Pacific Railway drawback in Rev D Ross' matter	2 37
Hawkebury, Thanksgiving	6 13
L'Orignal, do	31 00
Barrie, add.	30 00
Vankleeknull	73 00
Ori lia	10 00
Northern Advocate, Co of Simcoe	82 00
Toronto, Old St Andrew's	13 83
Parkhill	8 37
Kinley, Knox Ch.	9 00
Ayr, Stanley St Sab So	8 19
Eastern Seneca	12 45
King-bury & Brampton	10 53
Claremont	15 00
McKillop, Duff's Ch.	100 00
Quebec, Chalmers' Ch.	13 45
Scarborough, St Andrew's	22 00
Ayr, Knox Ch Sab So	31 00
Scarborough, Knox Ch.	4 00
do Thanksgiving day	3 05
do Melville Ch, do	5 85
Beverley, add.	5 00
A Lady friend, Hamilton	5 00
Ross	8 20
Brighton at Missy's Meeting	2 80
Wm Laing, Marybank	4 00
Keady, Chalmers' Ch.	15 00
Vittoria, add	7 00
Hillgreen Mission Station	65 00
Pembroke, Calvin Ch.	

West Winchester, Thank- offering	17 00
Harrington	7 56
Thames Road	56 00
Kirkton	25 00
Brampton Thanksgiving day	17 00
Ektrik, Knox Ch	27 55
Centreville	40 00
Millbrook	40 00
Friend of Missions Brant	2 00
Mrs J Aitken, Montreal	50 00
Mrs Ann Macle, Aird	1 70
Ormsdown	90 00
Montreal Missy's Meetings	
Part Proceeds	100 00
	\$4567 97

## FOREIGN MISSIONS.

Received to 2nd Nov., '80.	\$3526 65
Martintown, Rev Dr Mc- Kay's Meeting	23 50
A member of St Andrew's Ch, Almonte	2 70
James Fraser, Perth	2 00
Quebec, Chalmers' Ch, Rev Dr McKay's Meeting	71 63
do St Andrew Ch, do	47 00
Toronto, Charles Street Ch, Thanksgiving day	24 52
London, Knox Ch, Formosa	16 43
Russelltown, Rev Dr Mc- Kay's Meeting	19 00
Hawkebury, Thanksgiving.	2 37
L'Orignal, do	6 13
Barrie, add	9 20
Edmondwan, St John, N.B.	2 00
A subscriber to the Presby- terian, Welland, China	4 00
A friend of Zenana Mission Paris	5 00
St Andrew's Auxiliary Cana- dian Woman's Board of Missions, Formosa	18 80
Northern Advocate, Co of Simcoe	5 00
Cornwall, St John's Ch, China	18 16
do do S S, do	10 00
do do Knox Ch, do	40 00
Spencerville, do	13 20
Morrisburgh, per Dr Mackay	20 00
Ayr, Stanley St Sab So	8 63
Smith's Falls, Union Ch, Rev Dr McKay's Meeting	52 00
E s s s s Seneca	8 49
Perth, Knox Ch, Rev Dr Mc- Kay's Meeting	51 45
McKillop, Duff's Ch	15 00
R Crokers, Perth, China	5 00
Quebec, Chalmers' Ch	100 00
Ayr, Knox Ch Sab So	2 00
Ingersoll, Knox Ch	58 75
A member Knox Ch, Toronto	5 00
Cambridge do do	6 15
Wm Laing, Marybank	2 50
Vittoria	5 00
Carlton Place, Rev Dr Mc- Kay's Meeting	38 28
A member of East Williams Cong, Rev L McPherson's Formosa	50 00
Wm Scott, Nottawa, Pro- ceeds of sale of Pigeons	7 00
West Winchester, Thank- offering	8 00
Harrington	7 56
Sherbrooke, St Andrew's, Rev Dr McKay's Meeting	25 00
Thames Road	56 00
Kirkton	25 00
Friend of Missions, Brant	1 00
South Georgetown, Rev Dr McKay's Meeting	50 00
Ormsdown, do do	28 37
do ordinary	40 00
Montreal Missy's Meetings	
Part Proceeds, including \$100 from Mrs Redpath, a	

friend, \$5, collection in Stanley St Ch. \$32.06, also collection in Crescent St Ch. \$142.20 .....

400.00

\$4958.37

#### COLLEGES ORDINARY FUND.

Received to 2nd Nov., '80 ... \$661.50  
Moore Line ..... 5.0  
Garanque, St Andrew's ... 30.00  
Barrie, add. .... 8.70  
Orillia ..... 20.00  
Brampton ..... 60.00  
Avonbank, add. .... 8.71  
Acon, Knox Ch ..... 19.26  
Harrington ..... 6.72  
Toronto, Old St Andrew's, half to each, Q & K ..... 50.00  
Thames Road ..... 26.0  
Kirkton ..... 11.00  
Ekfrid, Knox Ch ..... 19.75

\$922.65

#### KNOX COLLEGE ORDINARY FUND

Received to 2nd July '80 ... \$35.00  
Bequest of the late Jno Garrett, Hamilton, per Executors ..... 50.00

\$85.00

#### KNOX COLLEGE BUILDING FUND.

Received to 2nd Nov., '80 ... \$65.84  
Frederick Axford, Brighton. 2.00  
Rev Peter Duncan, Colborne 5.00

\$662.81

#### MANITOBA COLLEGE ORDINARY FUND

Presbyterian Ch of Ireland. 14.60  
Perth, St Andrew's Ch ..... 10.10  
Watford ..... 5.70  
Orillia ..... 5.01  
Eastern Seneca ..... 0.91  
Eschburg, St Andrew's ... 5.00  
Brucefield Union Ch ..... 6.00  
Montreal, St Gabriel St Ch. 10.10  
Chatham, St Andrew's, N B 10.00

\$67.21

#### WIDOWS' FUND.

Received to 2nd Nov., '80 ... \$375.83  
Port Dalhousie ..... 6.00  
Barrie, add ..... 5.00  
Vankleekhill ..... 6.01  
New Edinburgh ..... 6.00  
Orillia ..... 7.0  
Scarborough, Knox Ch ..... 19.84  
do Melville Ch ..... 4.01  
East Gloucester ..... 1.59  
Brampton ..... 13.10  
Teeswater, Zion Ch ..... 9.75  
Eastern Seneca ..... 0.86  
Montreal, Crescent St Ch ..... 30.00  
Quebec, Chalmers' Ch ..... 29.4  
Brucefield, Union Ch ..... 5.01  
Pinkerton ..... 7.00  
Melrose ..... 4.00

\$530.32

With Rates from Revds T S Chambers, J Leishman, J Ross, L Cameron, J Fotheringham, A McKay, J Battisby, \$32; W Inglis, J Dick, J Scott, P Nicol, J Burton, \$20; D Allan, A F McQueen, W C Windel, R Binnie, R D Fraser, Arch Currie, R Dwar, W C Young, J Eadie, J Morrison, Proton, W Robertson, C Cameron, R Gray, N McKinnon, J Watson, A W Waddell, J Cameron, Chatsworth, J Black, J Turnbull, J

McFarlane, J Smith, R McKenzie, R H Warden, J A Carmichael, C Fletcher, \$16; A F Tully, \$4; A M Hamilton, H H McPherson.

#### AGED AND INFIRM MINISTERS' FUND

Received to 2nd Nov., '80 ... \$1982.82  
Watertown, Thank-giving... 8.30  
Goderich, Knox Ch ..... 16.42  
Union Ch, Goderich T'wship 3.12  
Russelltown ..... 7.00  
Lake Shore ..... 6.50  
Barrie, add. .... 5.05  
Vankleekhill ..... 6.00  
New Edinburgh ..... 6.00  
Orillia ..... 15.10  
Kitty ..... 2.40  
Victoria ..... 2.00  
East Gloucester ..... 4.00  
Brampton ..... 25.10  
Eastern Seneca ..... 0.96  
Montreal, Crescent St ..... 69.10  
Brucefield, Union Ch ..... 10.00  
Medoc, St Peter's ..... 5.10  
Fullarton ..... 5.86  
Avonbank ..... 5.42  
Harwich ..... 10.90  
Grimsby ..... 5.0  
Muir settlement ..... 2.90  
Rev Alex Kennedy ..... 40.0  
Melrose and Loisdale ..... 5.00  
Markham, Melville Ch ..... 4.00  
Pembroke, Calvin Ch ..... 15.00  
Camberland ..... 8.00  
Thames Road ..... 11.50  
Kirkton ..... 5.01  
Ekfrid, Knox Ch ..... 9.15  
Plymton, Smith Ch ..... 6.00  
Ormstown ..... 5.60

\$2304.50

#### Ministers Rates Received to 2nd November, 1880

With Rates from Revds T S Chambers, \$3; J Ross, \$4; J Elliott, \$150; L Cameron, \$150; A Stevenson, \$340; A McKay, \$1; J Battisby, \$7.50; W Inglis, \$4.25; J Scott, \$4.50; P Nicol, \$4.50; A F McQueen, \$3.50; S Fenton, \$3.50; F A McLennan, \$3.30; G Porteous, \$9; W C Windel, \$2; R Blunie, \$4.50; R Dewar, \$2; W C Young, \$18; R Jamieson, \$20; J Eadie, \$4.2; J Morrison, \$3; S Jones, \$3; G Lawrence, \$6; N McNish, \$7.00; W Robertson, \$4; C Cameron, \$3; R Gray, \$2.40; N McKinnon, \$3.50; J S Black, \$4; A Findlay, \$4; Jas Cameron, \$4; J Turnbull, \$3; D B Cameron, \$1; J McFarlane, \$2.50; Jno Smith, \$3; R McKenzie, \$3; C McKerracher, \$2.50; C Fletcher, \$9; J A Carmichael, \$4; A M Hamilton, \$4; H H McPherson, \$4; J J Richards, \$3; J Watson, \$3; A W Waddell, \$3.50 .....

\$220.70

\$428.83

#### CONTRIBUTIONS TO SCHEMES OF THE CHURCH.

Received to 2nd Nov., '80 ... \$910.20  
Toronto, Charles St, add ... 46.48  
Georgina ..... 62.00  
Toronto, St James Sq, add. .... 500.00

\$1518.68

#### FOREIGN MISSIONS.

##### Per Rev Dr Mackay:—

Received to 2nd Nov., '80 ... \$617.75  
Member of Knox Ch, Toronto 5.00  
do do do 5.00

\$627.75

#### WALDWINSIAN PASTORS FUND.

##### Per Rev. Dr. Blaikie.

Received to 2nd Nov., '80 ... \$238.30  
Thamesville ..... 3.64  
Public meeting in McNabb St Ch, Hamilton ..... \$4.39

\$296.33

#### OKA INDIANS.

M K, Dunbarton ..... 2.60

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO DECEMBER 4th, 1880.

#### FOREIGN MISSIONS.

Acknowledged already ... \$4815.43

##### Special for 4th Missionary to Trinidad.

Mrs W Keiver, Amherst ... 3.00  
Relf st, P E I ..... 11.0  
Boularderie, C B ..... 5.00  
New Richmond, P Q ..... 10.50  
Mrs Mary Washington Paget, Bermuda 4.87  
North Sydney, part Thanks-giving Col ..... 6.00  
A Lady, Pictou, per Miss Bayne ..... 10.00  
Mrs J M Sutherland, St James ..... 2.00

##### Ordinary.

Widie Stewia ke ..... 22.09  
Pedford, part Thanks. col. .... 3.0  
Prince st, Pictou ..... 88.71  
Boularderie, C B ..... 11.00  
Yarmouth, 1 year ..... 11.00  
Friend, Alberton ..... 2.00  
Linton Brook, N B ..... 16.50  
Arch Wingood, Hamilton, Bermuda 100.00  
Port Hastings, Thanks. col. 5.50  
St Stephen's Ch, Black Riv. N B ..... 6.00  
Fisher's Grant ..... 8.00  
Fort Massey, Halifax, 1 year 100.00  
St Andrew's, Chatham ..... 15.00  
Bequest of the late Alex Johnson, Pembroke, Upper per Stewia ke ..... 50.00  
Prince William, N B ..... 5.00  
Riversdale, Lunenburg ..... 3.0  
A Lady, Pictou, per Miss Bayne ..... 10.00  
Bequest of Mrs Ann Wilson, Bedford 50.00  
Little Narrows, C B, for Trinidad 5.30  
Blue Mountain Cong ..... 10.0  
Harvey, N B ..... 9.00  
Folly Mt. Sec of Acadia Cong for Trinidad 10.21  
St Andrew's, Truro ..... 30.00  
Sharon Ch, Stellarton ..... 39.25  
Galarus C B ..... 4.0  
St Andrew's, Chatham add. The Misses Carlyle, Coldstream, for the New Hebrides ..... 4.00

Ordinary ..... \$2096.94

Special ..... 334.83

\$5491.77



## DAY-SPRING &amp; MISSION SCHOOLS.

Acknowledged already.....	\$118.42
Greenwood S S, Upper Musquodoboit.....	3.30
Strath Lorne S S, C B.....	5.22
Cow Bay.....	6.61
Gray's River & Milford.....	24.62
W F M S, Truro, for Monitors in Trinidad.....	84.00
Port Hastings, for Rev T Christie.....	5.62
Prince William, N B.....	3.25
Riversdale, Lunenburg.....	2.00
St Stephen's S S, St Stephen.....	18.00
M Lellan's Brook S S, Special for Mr Campbell's schools, Trinidad.....	5.00
Harvey, N B.....	10.00
Antigonish Cong.....	24.59
Chicouche, Yarmouth.....	3.00
St James, N B.....	14.16
	\$627.78

## HOME MISSION.

Acknowledged already.....	\$1074.83
Maitland.....	80.00
Bedford, part Thanks. col.....	3.42
Middle Stewiacke.....	14.63
St John's, Yarmouth, ½ year.....	13.60
St Paul's, Truro.....	50.00
Bequest of Mrs Ann Wilson, Bedford.....	50.00
Merigomish.....	14.00
St Paul's, Woodstock.....	10.37
Hopewell and Salisbury.....	8.00
St Stephen's Ch, Black Riv. N B.....	8.00
Fort Massey, Halifax, ½ year.....	50.00
St Andrew's, Chatham.....	20.00
N-umnias, P Q.....	7.73
Prince William, N B.....	5.60
A Lady, Pictou, per Miss Bayne.....	10.00
Bethel Ch, Scotsburn.....	24.00
Blue Mountain Cong.....	10.00
Boularderie, C B.....	20.00
Harmony, for services of Mr Edwin Rogers.....	12.00
St Andrew's, Truro.....	30.00
Gabarus, C B.....	3.90
	\$1517.98

## SUPPLEMENTING FUND.

Acknowledged already.....	\$759.04
Sharon Ch, Stellarton.....	15.25
Irish Presby'n Ch, £50 stg.....	243.33
Middle Stewiacke, part Thanksgiving col.....	40.00
Boularderie, C B.....	5.00
Yarmouth, ½ year.....	9.00
Moncton.....	35.00
St Paul's, Truro.....	55.00
Bathurst.....	6.00
Mahone Bay.....	10.00
Strath Lorne, C B.....	8.50
Chalmers, Hfx, part Thanksgiving col.....	1.00
St Andrew's, Hamilton, Bermuda.....	17.82
Poplar Grove, Halifax.....	44.00
St Stephen's Ch, Black River.....	6.00
Greenock Ch, St Andrew's.....	10.00
Brookfield, Sec of Rev E Smith's Cong, part Thanksgiving col.....	10.00
Fort Massey, Halifax, ½ year.....	100.00
St Andrew's, Chatham.....	20.00
Prince William, N B.....	8.10
Gabarus, C B.....	10.00
St Andrew's, Truro.....	75.00
	\$1488.04

## COLLEGE FUND.

Acknowledged already.....	\$2619.08
St Paul's, Truro.....	30.00

Interest.....	60.00
Brookfield, Sec of Rev E Smith's Cong, part Thank.....	6.00
St Andrew's, Chatham.....	10.10
Dalhousie, N B.....	6.05
Maple Green, N B.....	2.54
Prince William, N B.....	5.00
Middle Stewiacke, Part Thanksgiving col.....	18.00
Gabarus, C B.....	2.10
	\$258.58

## AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$396.87
Middle Stewiacke, Part Thanksgiving col.....	3.00
Little Narrows, C B.....	2.80
Boularderie, C B.....	6.00
Yarmouth, ½ year.....	3.00
Knox Ch, Wallace.....	8.00
Bedeque, P E I.....	12.00
Riverside Cong.....	10.50
West Bay, C B, part Thanksgiving col.....	5.00
Brookfield Sec, part Thanksgiving col.....	2.00
Dalhousie.....	6.10
Maple Green.....	2.50
Gore and Kennetook.....	10.15
Prince William, N B.....	5.00
Gabarus, C B.....	2.00

## Ministers Percentage.

Rev Allan Simpson, 1880.....	7.00
" Dr MacGregor, do.....	8.50
" D Drummond, do.....	3.00
" P Melville, do.....	3.00
" Wm McCullagh, do.....	3.00
" S Boyd, do.....	3.00
" S C Gunn, do.....	3.50
" A Cameron, do.....	3.50
" I Jack, do.....	2.50
" K MacKenzie, do.....	2.50
" Adam Gunn, do.....	3.50
" Wm Stuart, do.....	3.00
" Dr Bruce, do.....	3.00
" Ephraim Scott, do.....	6.00
" Robert Laird, do.....	2.50
" D MacGregor, do.....	3.50
" A McL Sinclair, do.....	4.50
	\$539.72

## SYNOD FUND.

Acknowledged already.....	\$97.88
Greenock Ch, St Andrew's.....	2.10
	\$99.88

## BURSARY FUND.

Acknowledged already.....	\$245.75
St Paul's, Truro.....	15.00
	\$260.75

## WALDENSIAN PASTORS FUND.

Bal. from Mr R Murray.....	\$12.00
Alex McLeod, Halifax.....	5.00
Dr Avery, do.....	7.00
Gay's River & Milford, part Thanks. col.....	10.00
N & W Cornwallis, do.....	18.00
United Ch, N Glasgow, do.....	14.00
Vale Colliery & Sutherland's River, do.....	9.90
Knox Ch, Wallace, do.....	12.50
Blue Mountain Cong.....	21.71
Chalmers' Ch, Halifax.....	15.75
Hon S Creelman, Halifax.....	5.00
Mrs Mary Washington Paget, Bermuda.....	4.86
Miss Duff, Lunenburg.....	5.00
Windsor, part Thanks col.....	5.00
	\$145.72

## FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES STREET, MONTREAL, to th DECEMBER, 1890.

Acknowledged to 4th Nov.....	\$6153.34
Lachute, Henry's Ch.....	23.30
St Andrew's, Que.....	22.10
Kinloss & Bervie, Thanks'g.....	5.00
Mount Pleasant, do.....	4.10
Edmondville, do.....	10.00
Campbellville, do.....	18.00
Nassagaweya, do.....	12.60
Teeswater, Westminster Ch.....	15.30
Brighton, do.....	6.50
West Bay, C B, do.....	14.00
English Settlement, do.....	5.13
Ornstown, do.....	10.43
Fullarton, do.....	10.60
Avonbank, do.....	5.49
Port Dalhousie, do.....	2.75
West Winchester, do.....	8.00
Florence, do.....	5.00
Guelph, St Andrew's, do.....	20.00
do do.....	25.00
Alton.....	3.00
McIntosh & Belmore.....	44.82
Vankleekhill.....	34.00
Miss Isabella Reid, Hamilton	4.00
Jas Reid, do.....	4.00
S R Wallace, Burgessville.....	10.00
Per Miss Maggie M McKenzie, Pictou.....	1.00
Columbus.....	9.00
Wm Davidson, Carlingford.....	6.00
L O L, 29 Newton Robinson	5.00
McNab and Horton.....	50.10
Pembroke, Calvin Ch.....	20.25
Roxboro, Knox & St Jas Chs	12.00
Grand Falls.....	4.90
Feneelon.....	6.70
Colchester, Ont.....	3.80
Russell.....	6.00
Metcalfe.....	4.00
Ayr, Knox Ch Sab So.....	10.00
D Hamilton, Charleston, Ont	2.00
Chateauguay.....	3.15
Beauharnois.....	5.05
English Settlement Sab So	4.87
Huntington, St Andw's S So	8.00
Chatham, N B, St Andrew's	20.10
Estate late J Garrett, Hamilton	50.00
do for Ex-Priests.....	50.10
Ornstown.....	65.00
Kenyon.....	15.00
A friend, Ex Priests	4.10
Mrs T Bain, Strabane, do	4.10
Rev G Porteous, do.....	1.10
W. Quebec.....	50.00
St Louis de Gonzague.....	32.00
Jos W Liston, St Mary's, O.	1.31
Quebec, Chalmers Ch.....	1.00
St Catharines Haynes Av S S	10.00
St George N B, Sab So.....	2.00
Montreal, St Gabriel Ch.....	7.95
Colby Mrs J Thurber, Irvine	4.00
Oakville.....	5.00
Thomas Road.....	30.00
Kirkton.....	14.00
Thos Wark, Cote des Neiges	10.00
R Walker, St, Diamond.....	1.00
Per G H McKenzie, Spry Bay	6.15
A joiner, Vernonville.....	1.00
St George, Seaford.....	2.00
Hector Munro, Montreal.....	10.00
do Ex-Priests.....	5.00
Ravenswood.....	11.75
Jas Black, St Louis de Gonzague.....	2.00
Wm Black, St Louis de Gonzague.....	1.00
Per Rev. Dr McGregor, Halifax:—	
A friend, Amherst.....	1.00

Middle Stewiacke, part	
Thank-giving col.	20 50
Dartmouth, St Jas Ch, do	3 0
Halifax, Chalmers Ch, do	15 75
Stewiacke, do	19 62
Brookfield, do	10 00
Mabou, C B, do	5 00
Blue Mt & Barney's Riv do	8 95
Clam Harbour, do	3 25
Pictou, Prince St Ch.....	40 11
Yarmouth, 1 year.....	12 00
Moncton, St John's.....	8 50
Truro, St Paul's.....	15 00
Friend, Alberman.....	2 00
Hon S Creelman, Halifax..	5 00
Hopewell Union Ch.....	11 25
Upper Musquodoboit.....	3 00
Beq of late Alex Johnson,	
Pembroke, Up. Stewiacke	30 00
Prince William, N B.....	5 00
Blue Mountain.....	10 64
A Lady, Pictou.....	10 00
Antigonish.....	19 10
Gabarus, C B.....	2 50
<i>Per Rev Dr Reid, Toronto:—</i>	
Colborne.....	8 60
Brighton.....	1 00
Chatham, St Andrew's.....	10 00
Dunnville.....	6 00
Bequest late Mrs Rt Richard-	
son, Kincardine.....	100 00
Galt, Knox Ch Sab Soc.....	38 60
W G Allaa, Rock Lake, Man	2 00
Brockville, St John's Ch..	12 75
Northwood.....	13 31
M E S.....	1 00
C Hsin, Puslinch.....	0 75
John McDermid, Nottawa..	4 00

\$7679.35

## POINTE-AUX-TREMBLES SCHOOLS.

Rev. R. H. Warden, Montreal, Treas.

## (a) BUILDING FUND.

Acknowledged to 8th Nov. \$1390.18	
Rev J Scrimger, Montreal.....	5 00
Krieids, per Rev S H E,	
Oshawa.....	5 00
Hamilton, St Paul's Ch.....	30 26
R Thompson, Burlington.....	5 00
Mrs G Morrison, do.....	1 00
Mr McIntosh, Belleville.....	2 00
P Nicholson, Montreal.....	5 00
Per Rev E D McL, Brampton	2 50
G Hague, Montreal.....	5 00
Rev C A Doudiet, Montreal.	5 00
Henry Morton, do.....	20 00
W Angus, do.....	20 00
A friend, Oshawa.....	10 00
Jas Court, Montreal.....	100 00

*Per Rev C A Tanner:—*

Streetsville.....	26 50
Burlington.....	3 50
Hamilton.....	130 10
Dundas.....	12 45
Paris.....	26 75
Galt.....	21 25
Woodstock.....	6 25
Listowel.....	25 65
Brussels.....	18 65
Bluevale.....	16 25

Wingham.....	44 15
Blyth.....	17 75
Belgrave.....	15 50

\$1974.99

## (b) ORDINARY FUND.

Acknowledged to 8th Nov. \$1491.56	
Buckingham, Thanksgiving	16 00
Kempville, do.....	4 25
Spri. gville, do.....	23 00
Smith's Falls, Union Ch, do	16 00
Cavendish & N Glasgow, do	12 50
Rosemont & Mulmur,	
in part do.....	5 00
Peterboro, St Andw's SS, 1 qr	6 25
Fergus, Melville Ch Sab Soc.	40 00
Dunville.....	4 00
Pembroke, Calvin Ch S S, ace	32 00
Williamstown, Hephzibah	
Ch Sab Soc.....	2 00
Rev L McPherson, Nairn.....	50 00
Amherstburgh.....	3 00
C....., Blyth.....	4 00
Mrs Ann Macfie, Aird.....	1 10
Rev Dr Wilkes, Montreal.	5 00
Kenyon.....	5 00
Warwick, Knox Ch Sab Soc	7 63
Ignat. Cockshutt, Brantford	400 00
Hector Munro, Montreal.....	5 00
Mrs Jas Black, St Louis de	
Gonzague.....	1 00

\$2134.29

## REV. NARAYAN SHESHADRI'S WORK IN INDIA.

*Received by Rev. R. H. Warden, Montreal,*

Toronto coll'n, Union Meet'g	\$55.00
Kingston, do.....	32 89
Ottawa, do.....	71 00
Hamilton, do.....	74 38
Montreal, Anniv Miss. Mtgs	50 00

\$283.27

## QUEEN'S UNIVERSITY AND COLLEGE,

*C. F. Ireland, Treasurer.**Building Fund.*

Already acknowledged... \$25,662.00	
Richmond & Boyden, 3 on 10	20 00
Mrs Grimsan, 2 on 50	10 00
J A Allan, 3 on 100	20 00
M T Hendry, 3 on 100	100 00
G A Kirkpatrick, 3 on 500	10 00
R V Rogers, Jr, 3 on 50	100 00
J S Kirkpatrick, 3 on 100	20 00
Mrs W McAlay, 3 on 100	20 00
R T Walkem, 3 on 250	50 00
J B Walkem, 3 on 100	20 00
W Martin, 1 on 100	50 00
G W Andrew, in full	25 00
H Dumble, 2 & 3 on 100	40 00
A Chown, 3 on 100	20 00
W Muckler, 3 on 25	5 00

\$26,262.00

*Campus Equipment Fund.*

Already acknowledged.....	5000.00
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*Endowment Fund.*

Already acknowledged.....\$56,562.56

*Renfrew.*

J Ward.....	2 on 80	20 00
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*London.*

R Foster.....	2 on 29	5 00
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*Stirling.*

Mrs Macdougall.....	2 & 3 on 25	10 00
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A Nicholson.....	in full	4 00
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J Ralph.....	2 & 3 on 15	6 00
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*Trenton.*

C McLennan.....	3 on 50	16 00
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*Martintown.*

J A McDermid.....	bal on 15	9 00
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A Kinloch.....	2 & 3 on 10	4 00
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G H McGillivray.....	5 on 50	10 00
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*Kincardine.*

N Robertson.....	3 on 50	10 00
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J A McPherson.....	3 on 200	40 00
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A M Williamson.....	3 on 50	16 00
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M McKendrick.....	3 on 10	2 00
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R Brown.....	3 on 5	1 00
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*Glencoe.*

J Rathburn.....	1 on 5	5 00
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G J & J B Coulthart.....	1 on 10	5 00
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R Clonahan.....	1 on 20	5 00
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W Syms.....	1 on 20	10 00
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\$56,928.56

## THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORBES &amp; CO., TREASURERS, 173 HOLLIS ST., HALIFAX, N. S., NOV. 30th, 1880.

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Mrs A Coffin, St Peter's Bay,	1 50
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T W McEwin, do.....	1 60
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H Anderson, do.....	2 00
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Miss Bessie Dickson, Cold-	
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stream, N S.....	7 00
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Rev W McDougall, West Bay	
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C B, in full.....	11 00
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Mrs Downes, per Rev Dr	
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Jenkins.....	5 00
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St Andrew's, Quebec, in last

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Cobourg, St Andw's, Thank-	
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offering.....	10 00
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Total to date.....	\$38.00
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FOR THE  
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FEBRUARY, 1881.

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## FOR THE DOMINION OF CANADA.

VOL. VI.

FEBRUARY, 1881.

No. 2.

### CONTENTS.

Christianity in Japan.....	29	Home Mission, East.....	45
Sabbath-school International Lessons.....	34	New Hebrides Mission.....	46
Our own Church.....	36	Opening of Memorial Church.....	47
Meetings of Presbyteries.....	37	Letter from Miss Rodger, Indore.....	48
Manitoba Items.....	40	French Evangelization.....	48
Obituary.....	40	Do it now.....	49
Ecclesiastical News.....	41	Literature.....	50
Montreal Anniversary Meetings.....	42	The Evangelical Alliance.....	56

No. VI.

### Christianity in Japan.\*

ARISE, SHINE, FOR THY LIGHT IS COME, AND THE GLORY  
OF THE LORD IS RISEN UPON THEE.—Isaiah LX: 1.

THE EMPIRE of JAPAN consists of four large Islands—Nippon, Kiu-siu, Sikohu, and Yesso. Nippon, the largest, 900 miles long, with an average breadth of one hundred miles, is about one fifth larger than Great Britain. Besides these there are an innumerable number of small islands. The total population at the time of the last census, in 1876, was 33,338,504. The scenery in many parts is very beautiful, and the climate, except in the rainy season, is delightful. The soil is fertile and well cultivated. Minerals are abundant. It is well watered. In short, it is a pleasant land, abounding in productions suitable for the support of man and beast. The name, Japan, is said to be derived from the Chinese word *Jih-pun-quo*, or *Zi-pan-gu*, meaning the kingdom of the rising sun. The people love to call it "The Sunrise Kingdom." "O-hay-o" is the universal salutation with which the natives greet each other at the peep of day. Early in the morning the children sing out "O-hay-o." "O-hay-o" say the servants to their employers. "O-hay-o" politely say the men and women who meet on

the hillside, or on the busy mart—"The top of the morning to you," as we would say. It is a popular mistake to imagine that Japan was originally colonized by the Chinese. The Japanese resent the imputation, deeming it a disgrace to be compared with the Chinese—so long have they been accustomed to regard their nation as the fountain head of eastern civilization. The people are divided into classes, somewhat resembling the castes of India, though the line is perhaps not quite so sharply drawn. The highest dignity is the *Mikado*, or emperor, who traces his royal descent in an unbroken genealogy of 2400 years. Until within a very few years this potentate was regarded with superstitious reverence; indeed he was held to be invested with divine honours exceeding even those attributed to the Pope of Rome. He was too sacred a personage to be seen of men. No one was permitted to look upon him except the very highest nobles. His bodily presence was confined within the limits of a small principality beyond which he never went. Shrouded in mystery, he had to sit, motionless as a statue, on his throne for hours at a time wearing a heavy crown. He was not supposed to die. He only *disappeared* occasionally. It could not be expected that a monarch like that should for any great length of time exercise much control over a Kingdom divided into sixty or seventy provinces, each independent of the other, governed by local chiefs whose rule was absolute and uncontestible as that of the chieftains of the

\* THE SUNRISE KINGDOM, by Mrs. Julia D. Carrothers; Pres. Board of Publication, Phila. 1879. JAPAN AS A MISSION FIELD, by Rev J. R. Worcester, the A. B. C. F. M., Boston, 1879. PROTESTANT FOREIGN MISSIONS, by Dr. Christlieb, Bonn. 1880. THE GOSPEL IN ALL LANDS, New York. 1880.

Highland clans of Scotland centuries ago. The normal condition of a county thus governed is one of ceaseless civil war. The Mikado, finding himself unequal to the task of governing these discordant elements, in the year 1142, delegated his majesterial functions to one of the ablest of his generals, who had in reality already become his master. This new chief officer of the state, known as the *Tycoon*, soon seated himself on a throne nearly as high as that of the Mikado. The Mikado, or spiritual emperor, remained the head of the Church, the high-priest of the nation : but the administration of the temporal affairs vested in the Tycoon. The relations betwixt the two came in course of time to be of the most delicate and embarrassing kind. The longer they continued they grew the worse until, in 1868, they culminated in a revolution the most remarkable in its character and results of any that ever befel a civilized nation since the world began, and in which the hand of an over-ruling Providence may be clearly traced.

The political changes which preceded this revolution were not the result of human foresight or wisdom. The Japanese were led on, unconsciously on their part, by successive steps to a consummation they never dreamed of. Christianity, which had very little to do with it, looked on in amazement and exclaimed,—“what hath God wrought!” and now at God’s bidding it has gone in to take possession of the empire. The disintegrating forces which were to overturn the old feudal system had been long smouldering. The turning point in the history of Japan was reached with the accession to the throne of the present Emperor, Matu-Hito, on the 3rd of February, 1867. He was then a boy of seventeen, but soon gave proof that he was possessed of uncommon vigour and intelligence. It may be enough to say here that at the present time he is reputed to be one of the most enlightened and prudent men in Japan. In the second year of his reign, the office of the Tycoon, that had existed for six hundred and seventy-six years, was abolished, the then incumbent was banished; during the next few years the whole feudal system was swept away; the Mikado, threw off his

sacerdotal mask and took his position “like a man” at the head of the executive authority. The *Daimios*, as the provincial rulers were called, were stripped of their feudal powers and nine-tenths of their revenues, their obsequious retainers were thrown upon their own resources for their support, and the Japanese people, raised from a position of serfdom, have now the exercise of political rights and advantages secured to them by the administration of a representative government. A Bureau of Public Instruction has been established and a national system of Education instituted. In 1877 there were 25,459 elementary schools with 59,525 teachers and 2,162,962 scholars. There were 389 middle schools with 910 teachers. At the head of the system is the University of Tokio. There are also Normal schools for training teachers. Thousands of volumes of English text-books have been imported for use in the schools. The European system of postage has been introduced. An excellent lighthouse system has also been established. Railroads and telegraph lines are in successful operation, and, what is more germane to our subject, the laws against the introduction of Christianity have been greatly modified. The disgusting orgies connected with some of their religious festivals have been prohibited by law. The numerous public holidays of the empire, on which the people worshipped at the temples and shrines, are all done away, except New-Year’s-day and the Mikado’s birth-day. Sunday is legally constituted “a day of Rest.” Since 1837 it was a law of the land that “so long as the sun shall shine no foreigner shall touch the soil of Japan and live : that no native shall leave the country, under the pain of death : that all Japanese who return from abroad shall die : that all persons who propagate the Christian doctrines, or bear this scandalous name, shall be imprisoned : that whosoever shall presume to bring a letter from abroad, or to return after he has been banished, shall die, with all his family ;” all these, and other bloody decrees have been blotted out from the statute-book.

The Japanese are naturally an industrious and ingenious people. They possess a certain nobility of character which even their great moral turpitude has not wholly effaced. They are eminently intellectual. The poorer classes have a native courtesy of manner. The higher classes are distinguished by a studied dignity and refinement. But, they are, on the other hand, a licentious people. Their past government and religion have openly sanctioned vice. Deception is their



forte. They pride themselves in lying. There is no country in which life has been held so cheap. It has even been said that they have had but one punishment for all offences, small or great, and that one was *death*. A redeeming feature in Japanese society, however, deserves mention—the non-existence of polygamy. Woman is recognized as a companion and not treated as a mere chattel or a slave. In this respect her position is vastly superior to that of women in the East generally, and it shews itself in the superiority of character and the greater prevalence of domestic virtues. One of the first fruits of the new *regime* in Japan was the appointment of an influential embassy to visit Europe and America. When in London, the ambassadors are said to have asked Queen Victoria what was the secret of England's greatness, and to have received for reply a copy of the Bible. It was not long until a thousand of the most intelligent young men of Japan were selected and sent to England and America to receive a liberal education at the public expense. Most of these returned to spread the civilization and, in some cases, the religion which they had also acquired among their countrymen. The ancient religion of Japan is *Sintooism*, the chief diety being the Sun-Goddess, who is considered too sacred to be addressed herself in prayer and is therefore invoked by inferior dieties, of whom there are reckoned 492 gods and 2640 diedied men who have their temples, priests, and priestesses. The chief end of their religion is happiness in this world. Of the future state of rewards and punishments they seem to have no defined idea. Buddhism was introduced in A. D. 69, and is now the prevalent religion of the country. The higher classes affect Confucianism.

The existence of Japan was first made known to Europe by Marco Polo on his return from China in 1295, but it was not until 1542 that it was actually discovered by a shipwrecked crew. In 1549, Francis Xavier, the famous "apostle of the Indies," landed with his companions, and was the first to introduce Christianity. He met with little opposition. Indeed, when some of the heathen priests requested the Mikado to expel the foreign monks, he asked how many religious sects they already had in Japan. Thirty-five was the reply. "Well, said he, where thirty-five sects can be tolerated, we can easily bear with thirty-six." The new religion spread rapidly. In a single month Xavier baptized 10,000 persons, and in one city, 3,000. In 1587 it received its first shock, in a persecution of great severity. The Jesuits becoming more exacting and tyrannical, the Tycoon became alarmed, and issued a proclamation prohibiting his subjects under pain of death from embracing Christianity. Twenty-seven

were then executed as a warning to the rest. In 1590, no fewer than 20,370 Christians were put to death. In 1597, a third persecution followed. Forty years later, a fourth, more severe than ever, for in 1637, on one day, the 12th of April, 37,000 Christians were put to death. The Spaniards and Portuguese were finally expelled from the empire, and out of 2,000,000 converts there only remained 12,000. To the credit of the Jesuits be it added, that in three years from that time they sent out a fresh band of heroic missionaries numbering seventy-three persons. On their arrival at Nagasaki they were arrested, and all but twelve were beheaded, the rest were only spared that they might go back to those who sent them with the message, that "should the King of Portugal, nay, the very God of the Christians presume to enter Japan, they would serve him in the same manner." At that time was instituted the annual festival, only recently abolished, of "trampling upon the cross," as the most significant symbol that could be devised of their determination for ever to renounce Christ and His religion.

To the Americans belongs the credit of being the first to establish commercial relations with Japan. On the first of July, 1853, a powerful American squadron under the command of Commodore Perry entered the harbour of Yeddo, and after much difficult negotiation he succeeded in delivering to the Japanese officials a letter addressed to the Emperor by the President of the United States, demanding protection for American seamen wrecked on the coast, and, if possible, to conclude a commercial treaty. In February, 1854, he returned with a larger fleet for an answer. In March, a treaty was agreed upon, opening certain ports for commerce, and providing for the residence of consuls. Treaties with Great Britain and other nations followed soon after. One concession led to another. First, the foreigners were allowed the free exercise of their religion, and were permitted to build churches in certain places. Christian missionaries could again enter the Empire as citizens; they could study the language and thus prepare themselves for future labours. Then European ideas began to prevail and precipitated the great revolution of 1868, already referred to, by which Japan was practically opened to the world, and, in a measure, to the Gospel. It is necessary to use this qualification in speaking of the introduction of Protestant missions in Japan, for the liberty enjoyed by missionaries and foreigners generally amounts as yet only to *toleration*. They are still confined, as to their residence, to a few towns mentioned in the treaties. Special permission, which is often granted, however, must be obtained before they can go elsewhere. The old laws against Christianity have not yet been form-

ally rescinded, but they are not so vigorously enforced as once they were, and *native preachers* can go anywhere preaching the Gospel, which is perhaps the most hopeful feature in connection with the whole matter. If the people do not eagerly embrace the Gospel, there are many who at least listen to it, and, when it shall be clearly demonstrated that Christianity does not mean *Romanism*, the distrust with which all foreigners are regarded will cease, and a better sun than has ever shone upon it will irradiate the "Sunrise Kingdom."

In 1857, an officer of the U. S. Navy, then in Japan, wrote to Dr. Brown, the missionary Bishop of the Protestant Episcopal Church in the United States, expressing his opinion "that the time had come for sending missionaries—prudent men, of tried experience, who must remember that it is still death to a Japanese to become a Christian." In February, 1859, the Foreign Mission Committee of the said Church determined to enter upon work in Japan, and appointed the Rev. John Liggins and the Rev. C. M. Williams, then of the China Mission, to commence at Nagasaki. The former was already there for the benefit of his health. The latter joined him in July. These two were the first Protestant missionaries in Japan. They were obliged to proceed very cautiously. The antecedents of Christianity in the empire, the jealousy of the government, and the unsettled state of the country, made the experiment a very difficult one. The means used to prevent converts to Christianity being made were strictly enforced. Each individual was compelled to sign a paper once a year, declaring that he or she was not a Christian, and specifying the particular Buddhist sect to which they belonged. Rewards were offered to all who should give information of those who embraced Christianity. Up to 1868, the missionaries had effected nothing in the way of aggressive work. In the meantime the Presbyterian Church of the United States had its attention also directed to Japan. In the same year, (1859,) they sent Dr. James C. Hepburn and his wife, formerly of China, and the Rev. John Nevius and wife. Both missionaries having been previously in China. About the same time the Dutch Reformed Church in the United States sent three missionaries with their wives, one of them being a medical missionary. In 1869, the American Board of Commissioners for Foreign Missions resolved to establish a mission, and appointed the Rev. David C. Greene, with his wife, to commence the enterprise. Mr. G. fixed upon KOBE, a town of 65,000 inhabitants, on a bay of the inland sea, 350 miles south of Yeddo, where he was soon established, and joined by Messrs. Gulick, Davis, Berry, Gordon, and

others. This Board has now *fifteen* labourers in Kobe. In OSAKA, a city of 600,000 inhabitants, a few miles to the east, and connected with Kobe by rail, they have fourteen labourers. The work of medical missions has greatly prospered in Kobe under the charge of Dr. Berry. Before the second year of his residence he had a government hospital, 100 students, six dispensaries, and 126 physicians at a distance, who received his lectures by mail. The English Church Missionary Society, and the American Episcopal Church co-operate with the American Board in this great city. The "sacred city" of KIOTO, in the same neighbourhood, has a population of 300,000. Here it was that the Mikados reigned in mysterious majesty for many centuries. This city of magnificent temples and pagodas surrounded by beautiful gardens is not yet open to foreigners; yet the Gospel is finding an entrance even into Kioto. Mr. NEESIMA—one of the youths educated in the United States, having under him a staff of nine assistants, has charge of a college established by the Board for training native teachers and evangelists, in which are over 100 pupils, most of them studying theology. There is also an institution for females which is well attended. So rapidly are missions advancing in Japan, it is next to impossible to keep an accurate record of the movement. The figures of one year are frequently doubled and trebled in the next. The most recent statistics shew that *twenty* different missionary societies are at work in Japan: They employ one hundred and seventy missionaries, male and female; besides one hundred native preachers. They have organized more than *fifty* churches, many of them being already self-supporting, embracing 3000 native communicants, and a Christian community of nearly 10,000 souls. They have numerous schools and a wide-spread Christian literature.

The missionaries of the Reformed and Presbyterian churches of the United States and the United Presbyterians of Scotland have recently united in Japan to form a common Synod, which at the close of 1879 included twenty congregations with eleven hundred adult members. The result of the union is that the Presbyterian is the largest and strongest Protestant Church in Japan. Their three principal stations are at Nagasaki, Tokio, and Yokohama. Together they have nearly fifty missionaries and assistants in addition to native teachers and catechists. The Rev. W. Fleming Stevenson, in describing the mission fields of Japan, gives a most interesting account of what came under his own observation, especially in Tokio and Yokohama. The former is the capital with a population estimated at over a million. While there he attended a conference of all the missionaries



in that city, numbering about thirty-seven. He visited a number of the churches. "One of these had a membership of one hundred and seventy-five. More than one hundred and sixty remained for the communion, which they have every month; and most of them had been led to Christ by the earnest persuasion of their converted neighbours." Dr. Christlieb tells us how the first Protestant church in Japan was founded.—"It happened during the week of prayer, in 1872, that some Japanese students, who had been receiving instruction from the missionaries in private classes, took part in the English meeting in Yokohama. After portions of the Acts of the Apostles had been read and explained, they fell on their knees, and were heard to beseech God with tears, that he would pour out his Spirit on Japan, as once he did on the first assembly of Apostles. These prayers were characterized by intense earnestness; captains of men-of-war, English and American, who witnessed the scene, remarked,—'the prayers of the Japanese take the heart out of us.' Some who had decided for Christ came forward with the confession of their faith. Thus the first Japanese congregation of eleven converts was constituted." It is a remarkable fact that the first \$1000 contributed towards the erection of the Protestant Episcopal Church in Yokohama, was sent by the Christian converts of the Hawaiian Islands! Yokohama is the great seaport of Japan, beautifully situated about eighteen miles from Tokio, with which it is connected by rail. It has now a population of about seventy thousand, of whom five thousand are foreigners, a fact which, unfortunately, does not tell favourably on the mission work, for here, as in all other missionary lands, says Mrs. Carrothers, "it must be admitted that the hardest thing we have to contend with is the ungodly conduct of our own countrymen, and of those who come as the representatives of other nominally Christian nations. The Japanese understand no distinctions at first. They call us all Christians; and the lawlessness, intemperance, and licentiousness of American and British seamen, as well as those of other countries, bring continual reproach upon the cause of Christ in this land. And many other foreigners, by their disregard of the Sabbath and shameful conduct in many respects, prove sad hindrances to our work." The American Methodists are well represented in Tokio, Yokohama, Nagasaki, and Hokodate. The last named is the chief city of Yesso, the most northern island. The Canada Metho-dists have stations at Tokio and three other places. Together, they have eighteen missionaries and assistants, forty-six native helpers, nearly seven hundred communicants, and a still larger number of scholars in their Sunday-schools.

To speak of mission work in Japan without making mention of woman's work for woman in that country would be an inexcusable omission. Of the one hundred and seventy foreign missionarias employed in Japan, probably, one half at least are women. No fewer than ten distinct women's societies, having their headquarters in the United States, have evangelizing agencies in Japan. It will suffice here to name only one, the Woman's Union Missionary Society, organized in New York city, under whose auspices, Mrs. Pruyn, of Albany, Mrs. Pierston, of Chicago, and Miss Crosby, of New York, left their homes of refinement, in 1871, to provide a refuge and Christian instruction for a wretched band of Eurasian children in Japan. Miss Burnet, the Secretary of the Society, speaks of this enterprize as one of the most interesting and successful in connection with the work at Yokohama. "I often visited the Mission Home and enjoyed its kind hospitality; bright faces and a warm welcome were sure to greet the stranger at the door. It was a pleasure to see all the comforts and refinements of a truly Christian home, placed on Japanese soil, and to meet groups of little Japanese girls, bright and happy, enjoying all the privileges and instructions which love and Christian care could afford." This Society possesses the largest and best premises in Japan, comprising three acres of eligible and valuable ground, a large and commodious house for the young ladies, and a smaller one for the children, together with a large and convenient school-house,—the first free school ever established for girls in the country. The ladies connected with this Home do not confine their labours within its precincts. They itinerate regularly among the Japanese women, visiting them in their dwellings, where they hold cottage meetings for reading the Bible and giving religious instruction. In these visits they are always accompanied by some of their pupils, many of whom have become apt Bible-readers. One lady tells us that she superintends *four* Sunday-schools every Sabbath, and finds time to attend two preaching services as well! The truth is the ladies are a most important part of the missionary staff and have had much to do with gathering converts and preparing the way for the organization of the churches, of which a large number of women have already become members. A translation of the New Testament has recently been completed, and a committee composed of one representative from each of the missions in Japan has been appointed to make a translation of the Old Testament, so that in a short time it is hoped the Japanese will have the whole of the Bible in their own language.

## The Sabbath-School.

### THE BOYHOOD OF JESUS.

FEBRUARY 6th.

LUKE II : 40-45.

Golden Text : Luke 2 : 40.

**T**WELVE years betwixt this lesson and the last, respecting which Luke is silent. Matthew alone records the flight into Egypt, ch. 2 ; 13-15 ; the murder of the innocents, and the return of the Holy family to Nazareth, ch. 2 ; 16-23. V. 40. *The child grew, &c.*—may we not suppose that there was already dawning upon his mind the consciousness of his divine nature? Col. 2 : 9. Vs. 41, 42. *The feast of the Passover*—For the institution of this feast see Deut. 16 : 1-16. The celebration lasted seven days. Every male Israelite was bound to be present every year, except the sick, aged, and boys under 12 years. Women were not obliged to go, but they might, if they chose, take part in the feast. It is likely this was the first time Jesus had witnessed this celebration. Being now twelve years old he was called a "Son of the Law," and would be required to perform all religious duties. What a wonderful sight to the "Child Jesus" must have been the holy city at this festive season. Usually, there would be 2,500,000 people in and around it. Every house would be crowded with pilgrims, while numbers would erect tents and booths outside the gates. They would arrive, at latest, on the evening of the 14th *Nisan*, or *Abib*, the first month, Lev. 23 : 5-8. For a full description of the observances and the vast number of victims see 2 Chron. 33 : 1-18. Vs. 43-46. *Jesus tarried behind*—Something more than youthful curiosity detained him. He must have been intensely interested in the Temple and its services. As for Joseph and Mary, they would be thrown off their guard by the bustle and confusion of leaving, probably at night, so as to avoid travelling in the heat of the day. They are surprised to find him in one of the schools of the Rabbis—*sitting in the midst of the doctors*—the most learned of the nation, who made the Scriptures their lifelong study. *Asking them questions*—The method of question and answer was the customary form of Rabbinical instruction, which we do well to imitate. V. 47. The time was coming when His teaching would astonish the most learned amongst them. Matt. 7 : 28. John 7 : 15, 46. V. 48. *Amazed*—to find him *there*, and that so much notice was taken of him. He had never given them an anxious thought before. *Sorrowing*—that they had not looked better after him. V. 49. *How is it?*—The light of a higher world was breaking in on his soul, and now *He* is amazed that they should have looked for him any where else but in the House and on the affairs of his "*Father*:" up to this time Joseph had been so called, but from this time, never. Vs. 50, 51. *They understood not*—like the disciples at a later period they could not penetrate the deep meaning of his words, ch. 18 : 34. Mark 9 : 32. Matt. 11 : 3. Though his heart was in Jerusalem, to exemplify filial obedience, he returns to his hallowed obscurity in Nazareth. These, the first recorded words of Jesus, bear testimony to Himself and stand related to his last words, Acts 1 : 7, 8.

## The Preaching of John the Baptist.

FEBRUARY 13th.

LUKE III : 7-18.

Golden Text : Luke 3 : 8.

**J**OHAN THE BAPTIST was born near Hebron, about six months before Christ. His birth and work were foretold by the angel Gabriel, ch. 1 : 13-19, by Isa. 40 : 3, and by Mal. 3 : 1. Like Jesus, he grew up in solitude until about 30 years of age, when suddenly he burst upon the scene, preaching, with an energy and boldness peculiar to himself, the near approach of the Messiah's Kingdom, called the "Kingdom of Heaven." Calling men to repentance, John instituted a new rite, that of baptism, for those who confessed their sins and promised amendment of life—not as a *means* of salvation, but only as a symbol and seal of their acceptance of his doctrines. Though austere in manner and rude in dress, his message was the most important yet made known to men—the great truth that the Kingdom of Heaven was the reign of God in the soul of man—that true religion must be practical and earnest, in the heart and life, not in mere external form and observances. Hence Christ's exalted testimony to him—"There has not arisen a greater," Matt. 11 : 11. Compare Matt. 3 : 1-12. Mark 1 : 1-18. John 1 : 19-28. V. 7. *O generation of vipers!*—These startling words were not addressed to enquirers after salvation, but to those who came out of mere idle curiosity, or to criticize and sneer, The Saviour himself was no less severe in addressing such people, Matt. 23 : 13-33. *Viper*—a poisonous serpent, emblematical of whatever is hurtful and deceitful, Job. 20 : 16. Rom. 3 : 13. Vs. 8, 9. Neither national prestige nor ecclesiastical connection can save from the wrath to come. Men's motives are to be judged by their actions. A fruitless fig tree is made by our Lord to represent the whole Jewish nation, Luke 13 : 6. *Fire*—see Matt. 7 : 16-20. John 15 : 6. V. 10. *What shall we do?*—see Acts 16 : 30, 31. Vs. 11-14. John has an answer for each according to their place and station ; self-denial and charity were commended to all, James 2 : 15 ; tax-gatherers were warned against covetousness ; soldiers were exhorted not to abuse their power. Vs. 15-16 contain a remarkable testimony to the power of John's preaching, but he does not take advantage of his popularity—he magnifies Christ and humbles himself, John 3 : 28-30. The baptism of the Spirit is contrasted with the baptism of Water which only represents it. For the impenitent there would be, indeed, a baptism of *fire*, but for the contrite, a deeper knowledge of God and a closer communion with him. V. 17. *Whose fan*—The same figure in Jer. 15 : 7, and Luke 22 : 31, *Wheat and chaff*—The *justice* as well as the *mercy* of God is faithfully preached, as by Christ himself, Matt. 13 : 30, and 25 : 41-46. V. 18. *Many other things*—as in John 1 : 29, 34, and 3 : 27-36. The same is said of Jesus, John 21 : 25. *We need the baptism of the Holy Ghost. We need repentance. What shall we do?* is an important question for all.



## The Preaching of Jesus.

FEBRUARY 20th.

LUKE IV : 14-21.

Golden Text : Luke 4 : 18.

JOHN alone, of the four evangelists, gives an account of the movements of our Lord during the first year of his ministry, and at the point now reached there arise difficulties in determining the true order of events. Amongst the most notable occurrences of that year may be mentioned the Baptism of Jesus, Matt. 3 : 13-17; The Temptation in the wilderness of Judea, Luke 4 : 1-21; The call of the first disciples, John 1 : 35-51; The first miracle at Cana, Jn. 2 : 1-11; The passover at Jerusalem, Jn. 2 : 13-22; The interview with Nicodemus, Jn. 3 : 2-21; John's imprisonment, Luke 3 : 19-20; The meeting with the woman of Samaria, Jn. 4 : 4-42; His return to Galilee, *in the power of the spirit*—i. e. of the Holy Ghost poured out upon him at his baptism. V. 16. NAZARETH—14 miles from the sea of Galilee, 6 miles west of Mt. Tabor, and 66 miles N. from Jerusalem—is now called *En Nazireh*, and has a population of from 5000 to 6000—of whom 100 only are Protestant Christians. This was the first visit paid by Jesus to Nazareth since he had left home a year before, and it could not fail to be an occasion of surpassing interest to Himself, his family circle, and the people of the neighbourhood. *As his custom was*—There was but one synagogue in the town which, from his youth up, he had attended regularly every Sabbath. *Stood up to read*—Two lessons were always read, the one from the Pentateuch, the other from the prophets. Jesus had been asked to read the second lesson of the day, which happened to be the 61st of Isaiah, but he seems only to have read as far as the middle of the second verse when he rolled up the parchment, sat down, as was the custom with teachers, and began to expound the passage read. Every eye in the synagogue was fastened upon him, and we may imagine the astonishment of his audience as he applied the predictions uttered 700 years before to himself. V. 18. *THE SPIRIT OF THE LORD ON ME*—we have here the three persons of the Trinity harmoniously blended in the scheme of salvation. *Anointed*—see Exo. 28 : 41. Jesus having been signally consecrated at his baptism is called by way of preeminence, in *Greek*, The Christ, in *Hebrew*, The Messiah—both meaning “the anointed one”—the Prophet Priest and King of his people, see John 1 : 41. Acts 18 : 28, 4 : 27, and 10 : 38. *To preach the Gospel*—to announce the good news of salvation. *To the poor*—(1) whom the Jewish doctors disdained to teach; (2) to the poor in spirit who will receive it with humility. *The broken-hearted*, (1) who are in any kind of trouble; (2) to those who shall repent of their sins : *Captives*, see Rom. 8 : 21. Gal. 5 : 1. *Sight to the blind*—the removal of both natural and spiritual darkness : *bruised*—crushed; this is added from Isa. 58 : 6, where the phrase *oppressed* means the same. *The acceptable year*—reminds us of “the year of jubilee,” see Lev. ch. 25, when Hebrew bondsmen were liberated (v. 41) and debtors were discharged.

## Christ Healing the Sick.

FEBRUARY 27th.

LUKE V : 12-26.

Golden Text : Luke 5 : 17.

JESUS, having been rejected and persecuted by the people of Nazareth, ch. 4 : 28, 29, went to Capernaum, a town at the N. West extremity of the sea of Galilee which thenceforth became his headquarters, Matt. 9 : 1. It was the scene of many of his discourses, labours, and miracles, Matt. 8 : 5-14. 9 : 20, 17 : 24, &c. So complete has the doom pronounced against it been fulfilled, not a trace of its site, even, is now discernable, Matt. 11 : 23. Verse 12. In one of the neighbouring towns, *one full of leprosy*—in defiance of the law, made his way to the great Healer whose fame was now in the whole country-side. This terrible disease, commonly regarded at the time as a direct punishment from God, was alike loathsome, infectious, incurable, and hereditary. For the restrictions laid upon lepers, and the rites of cleansing, see Lev. chs. 13, 14. *Besought him*—imploringly, see Matt. 8 : 2. Mark 1 : 40. *Thou canst make me clean*—A strong expression of the man's faith. V. 13. *Touched him*—transcending all ceremonial statutes to the contrary, Lev. 13 : 46. But Jesus did not spurn him—no impurity could infect Him. *Be thou clean*—As in other instances, the fiat went forth from himself, evidencing his inherent divine power, ch. 7 : 14. Mark 5 : 41. John 11 : 43, 44, &c. Regarding leprosy as the emblem of sin, this cleansing images the redemption of the sinner by the atonement of Christ, Heb. 7 : 25. 1 Cor 6 : 11. V. 14. *Tell no man*—Christ did not court popularity. His work was already impeded by the crowds that gathered about him, and he did not wish to precipitate the crisis that awaited him, John 7 : 30. *Shew thyself to the priest*—in accordance with the law, Lev. 14 : 2. Vs. 15, 16. Thankful joy made silence impossible. So great was the commotion, Jesus was compelled to retire into the wilderness—the lonely places he so often frequented for prayer, Matt. 14 : 23. Mark 6 : 46. Luke 9 : 10. V. 17. The paralytic was healed in a house, probably Simon's, Mark 1 : 29. Compare Mark 2 : 1-12. The presence of *Pharisees and doctors* shews how great our Lord's influence had become, and the necessity they felt of coming to some definite judgment respecting him. They were there as critics, not as learners. *Power... present to heal*—to impart spiritual health as well as to relieve bodily suffering. Vs. 18, 19. *Sought means*—failing entrance by the door, the flat roof of such an eastern house would be easily reached by an outside stair, and to remove a few of the tiles was easy. “Where there's a will there's a way.” *Thy sins are forgiven*—Here is another declaration of Christ's divinity. He does not say that the man was palsied *because* he was a sinner. That style of teaching he condemns, ch. 13 : 2, rather that *sin*, being the cause of all suffering, the removal of that would bring relief—and at all events give grace to endure affliction. The words were intended for the ears of the Pharisees, who, from this time forth, did not attempt to conceal their hatred of him, ch. 11 : 53, 54.

### Our own Church.

THE PRESBYTERIAN CHURCH in Ireland has remitted £50 stg. for Home Missions in the Maritime Provinces, a gift which has been thankfully acknowledged by Dr. McGregor.

CHEERING INSTANCES of individual liberality have come to our notice during the past month. For example, there came into the office of one of our treasurers the other day an elderly man, a stranger. After making some inquiries respecting the work of the Church and the state of the funds for carrying it on, he quietly took out his purse and handed the treasurer \$300 in cash. The mysterious stranger then withdrew, declining to give either his name or his address or any clue whatever to his identification. He only hinted that, if the Lord prospered him, he might do the like again. Angel's visits may be few and far between, but they are very refreshing while they last. The same anonymous friend in St. John, Newfoundland, who has given \$400 annually to the schemes of the Church, as his expression of thanksgiving for the union of Presbyterians in Canada, does not seem to have impoverished himself by so doing, for this year he has sent \$500. At the designation meeting of the fourth Missionary to Trinidad, lately held in Halifax, a young man, willing, but unable to go himself, handed in \$50 towards providing a substitute. A hard working farmer near Chatham, Ontario, handed his church treasurer the other day \$50 for the missionary schemes of the Church. Had this happened ten years ago, that man would have been regarded as a curiosity. Another gentleman, moved by the eloquent appeals of Mr. Reviellaud, has generously offered \$400 to pay the travelling expenses of any two ministers who will go and spend a few months in France to help on the work of evangelization, and who will come back and tell us all about it. Apart from such individual instances, it is within our knowledge that men of small means and modest pretensions, who formerly gave their thirty, forty, or fifty dollars a year for the mission funds of the Church, are now found giving *ten times* as much as they gave before,

and nobody thinks they have lost their reason. Let people say what they may: "*it is more blessed to give than to receive.*"

THREE OF THE MONTREAL Presbyterian Congregations have celebrated this New Year by extinguishing their Church debts;—namely St. Matthew's church, Pointe St. Charles, \$1000: Erskine church, \$2000, and St Paul's, \$6000. The last named have, in addition, provided \$11,500 for the completion of their church edifice.

THE REV. CHARLES A. TANNER sailed from Halifax on the 22nd ultimo, with a view to spending some months in Great Britain and Ireland in the interests of the French Evangelization Board of the Presbyterian Church in Canada. We heartily commend him and the cause which he represents to the Christian sympathies of all to whom he shall deliver his message.

THE FOURTH MISSIONARY TO TRINIDAD. Rev. J. W. Macleod, having accepted the appointment to Trinidad, was ordained and designated by the Presbytery of Halifax, on the 20th December 1880, in St. Matthew's church. His ordination trials were of the most satisfactory character. The ordination took place in the evening. Rev. P. M. Morrison preached, Rev. R. Laing, presided. The ordination prayer was offered by Rev. George Christie, father of one of our Trinidad missionaries. Rev. A. Maclean, Hope-well, addressed the missionary, and Dr. Burns, the people. Mr. Macleod was married at Lunenburg on the following Wednesday. On Saturday he left for Trinidad, *via* New York, sailing from New York on the last day of the old year. Our missionaries in Trinidad were anxiously awaiting his arrival.

A BOARD OF PUBLICATION, &c. The Rev. R. Wallace, of Toronto, writes to us as follows:—"Quarter of a century ago, one section of the Church tried to establish a Board of Publication and appointed a manager. We could not, however, compete with the United States and Britain, and in a short time we were brought in for a debt of \$4000, which our Presbytery had to pay. The present arrangement as to papers works very well. We only follow the example of the parent churches and those of the United States in having the *Record* a Church organ proper. In the Eastern Section there is the Halifax "Witness" and in the Western, the "Canada Presbyterian," both well edited and conducted, and serving the purposes of an organ without the responsibility."

A CORRESPONDENT in the Maritime Provinces thus expresses his opinion:—"Has your correspondent from Baltimore, Ont., duly considered the difficulties in the way of the projects which he advocates? No Presbyterian Church has yet been able to issue a



weekly newspaper. It is far better (in my opinion) that a newspaper should be a private enterprise, and should not at most be more than semi-official. The *Presbyterian Witness* and the *Canada Presbyterian* are valuable papers and do an immense amount of work for the Church, but would it be well to make the Church responsible for either? To publish a Monthly Magazine would be an expensive and not by any means a safe experiment. Witness the experience of our neighbours. Practical men will tell you that we cannot compete in Sabbath-school publications with the Religious Tract Society of London and many other establishments. Besides, we could not compel our people to come to our shop. We are not clannish or sectarian enough for that. My own impression is that the Church cannot wisely go beyond the publication of her own official organ."

DR. URE has withdrawn his resignation of the charge of Knox Church, Goderich, to the great satisfaction of the Presbytery and the congregation.

JUBILEE.—One of those pleasing but unusual events took place in Almonte last month, in the case of Mr. LOCHHEAD completing his 50th year as an ordained minister of the Presbyterian Church. A deputation consisting of Dr. Mann, moderator, Messrs. Bennett, Edmondson and the clerk of Presbytery, waited upon him at his home and presented him with an address to which Mr. Lochhead read a lengthened and interesting reply touching on the great events of the Presbyterian Church in Britain, Canada, and the United States, which had occurred within the last 50 years and in which he had taken a part. The meeting was altogether of a most interesting and pleasing character, and was expressive of the cordial feeling which exists among the members of the large and active Presbytery of Lanark and Renfrew.

#### ORDINATIONS AND INDUCTIONS.

MAIDSTONE : *Chatham Pres.* :—The Rev. William King, formerly of Buxton, was inducted on 28th December.

AMHERST : *Wallace* :—Mr. F. W. Archibald was ordained and inducted on 12th January.

HAMILTON, ONT. : *Erskine Church* :—Mr. Thomas Scouler was ordained and inducted on the 7th of December.

LAGUERRE : *Montreal* :—The Rev. T. Brouillette was inducted on 21st December.

DUNDALK AND FRASER SETTLEMENT : *Saugeen* :—The Rev. Mr. Eakin was inducted on 18th January.

WESTPORT : *Brockville* :—Mr. David Y. Ross was ordained and inducted, 29th December.

CALLS.—Rev. R. Scott, missionary, has accepted a call from the congregations of Burn's Church and Brooksdale, Zorra. Rev. J. McClung, of Balacava, has been called by

the united congregation of Shakespeare, St. Andrew's and Hampstead.

The Rev. John Leishman has resigned the charge of South Gower and Mountain, *Brockville*. He is now in the Eastern Section.

#### NEW CHURCHES.

ADMASTON : *Lanark and Renfrew* :—A handsome new church was opened at this place on the 2nd of January, by Rev. Principal MacVicar.

PRINCE ALBERT N. W. T.—The Rev. James Sieveright, whose name has long been famous in connection with church-building enterprises, appears to be as enthusiastic as ever in that line. Writing on 10th December, he says,—"The first subscription—\$100—for a new church in Prince Albert has been given by an Episcopalian. \$206 have been raised to pay for an organ. I expect to have three edifices begun in spring." Mr. S. is sure to succeed, for he has commenced by ordering a large number of copies of the *PRESBYTERIAN RECORD* for the North-West.

#### Meetings of Presbyteries.

HALIFAX : 20th December :—A suitable minute respecting the late Mr. Maclean of Kempt, was adopted. Rev. John Forrest's demission of St. John's Church, Halifax, was accepted. The congregation by deputation presented a series of resolutions expressing their unabated affection for and confidence in Mr. Forrest, who had been their pastor for thirteen years; but they concurred in the propriety of his accepting a Professorship in Dalhousie College. Dr. MacGregor was appointed interim moderator of Session. The Presbytery heard the trials of Mr. Macleod which were most cordially sustained. In the evening, Mr. Macleod was ordained and designated to the Foreign Mission work in Trinidad.

VICTORIA AND RICHMOND.—Presbyterial visitation has been made to the following congregations, viz :—River Dennis, River Inhabitants, and Port Hastings, West Bay, Forks Baddeck, Whyccomah, and Lake Ainslie, all of which were found to be in a satisfactory condition. Very decided approval was expressed in regard to a Sustentation Fund, as being Scriptural and consistent with the Presbyterian principle of the parity of ministers, and with the idea of the Church as one household. As to retired ministers, it was agreed to recommend that such ministers should have their names continued on the roll, without the right to vote. It was agreed to recommend that every minister preach at least once a year on Temperance

and that every effort should be made by the Presbytery for the suppression of intemperance.

PICTOU: 5th January:—A call from United Congregation, West River, to Rev. A. McLean Sinclair was sustained. A call from Westville and Middle River in favour of Rev. Robert Cumming was also sustained. With reference to the Assembly's remittance to a Sustentation Fund, it was resolved, that the "Presbytery, taking all the facts into consideration, are of opinion that a Supplementary Fund is more suitable to the present circumstances of our Church than the proposed Sustentation scheme." Mr. Miller tendered the demission of French River congregation. The attention of the Presbytery having been directed to the persistent and increasing desecration of the Lord's Day, especially on the Intercolonial Railway, adopted a resolution setting forth the universal obligation resting upon professing Christians to keep holy the Sabbath, and remonstrating earnestly against the growing tendency to disregard the divine ordinance—the Clerk being instructed to forward a copy of the resolution to the Minister of Railways at Ottawa.

LUNENBURGH AND YARMOUTH: 14th Dec.:—A committee was appointed to prepare questions to be used at Presbyterial visitation. In the evening the Presbytery visited the congregation at Bridgewater. The congregation, though fair, was not so large as desirable; only three out of five elders were present. Mr. Miller conducted devotional exercises, and the clerk preached, after which the moderator asked the usual questions. The answers were full, clear and frank, and the Presbytery had no difficulty in ascertaining very fully the state of the congregation. Addresses were afterwards given by members of Presbytery, in which the faults and wants were plainly, faithfully, and kindly pointed out. A suitable deliverance was then agreed upon.

MONTREAL: 11th January:—Principal MacVicar was elected moderator of the Presbytery, and, at a subsequent stage was nominated for the moderatorship of the General Assembly. Intimation having been made of the generous offer of Mr. David Morrice to add to the buildings of the Presbyterian College, Montreal, a Convocation Hall, a Library, a Dining Hall, and 33 additional rooms for students, the Presbytery agreed to record its warmest appreciation of this magnificent gift to the Lord's work, tender Mr. Morrice most cordial thanks, and express the hope that by similar liberality on the part of others, the present effort to remove existing liabilities and to endow the Institution may be crowned with complete success. The Rev. R. H. Warden reported on behalf of the

Home Mission Committee, in satisfactory terms. It was agreed to give supply during the winter at Dillonton, near Huntingdon copper mines, with the view of erecting it into a mission station. A committee was appointed to organize a congregation at Pointe-aux-Trembles. A letter was read from Mr. Anthony Cauboue, an ex-priest, tendering his thanks to the Presbytery for advice and assistance given him. Rev. James McCaul was appointed Convener of the Presbytery's Sabbath-school committee. The resignation of Rev. John Irvine, of his charge of Mille Illes, was accepted, the Presbytery recording its high appreciation of Mr. Irvine's faithful labours during seventeen years, and expressing the hope that another suitable sphere of labour may soon be opened for him. In regard to the remit on a Sustentation Fund, the principle of such a fund, as distinguished from a supplementing fund, was unanimously approved, and it was agreed to send down the said remit to Kirk-sessions, with such statistics as shall enable them to form an intelligent opinion on this subject. A discussion followed on the subject of the examination of students coming up for licence, which ended in notice of a motion by Rev. R. Campbell, to overture the General Assembly on the subject. A conference on the State of Religion was appointed to be held during the next meeting of the Court, to be followed by a conference on Temperance, in accordance with instructions from the General Assembly.

CHATHAM: 14th December:—Arrangements were made for holding missionary meetings, or having missionary sermons preached in all congregations and mission stations within the bounds. It was agreed to hold a conference on the State of Religion and Temperance at next meeting.

KINGSTON: 21st December:—Rev. R. J. Craig was appointed Moderator. Attention was directed to the death of the Rev. Henry Gordon, at the advanced age of 95 years. Messrs. Wilson and Gracey were appointed to draft a suitable minute. A call from Amherst Island to Mr. James Cumberland was sustained, and has since been accepted by him. Mr. Stuart, of Trenton, obtained five months leave of absence on the ground of ill-health. Mr. Gracey and Matthews were with their elders authorized to tabulate the returns on the State of Religion. A committee was appointed to consider the Sustentation Scheme. Appointments were made in the interests of the several schemes of the Church.

MANITOBA: 8th December:—Mr. McKellar was appointed to visit Dundas and Balmoral, and also the Beautiful Plains district, and Mr. Bell to visit Grand Valley, Milford, and Cyprus River districts, to confer with the



people, and to convey to them the assurance that the Presbytery would do everything in its power in the spring to supply them with ordinances. Mr. Vans, catechist, was appointed to labour in the Rock Lake district. Mr. Lawrence was continued in charge of Grassmere and associated stations. Mr. Scott, of Emerson, applied on behalf of the people at West Lynne, that they might be organized into a congregation, which was granted. It was reported that the Home Mission Committee had appointed Mr. Cuthbert McKay to labour among the Crow Stand band of Indians, near Fort Pelly; that a missionary was to be sent to Gladstone, and that Rev. J. W. Mitchell, of Mitchell, would shortly arrive to labour within the bounds. A call was sustained from Emerson in favour of Rev. Thomas McGuire, of Jarvis, Ont. The Rev. Dr. Black, of Kildonan, was nominated for the moderatorship of the next General Assembly. Dr. Black, as Convener of the Foreign Mission Committee, read a letter from Prof. McLaren stating the arrangements made for the establishment of a mission among the Indians near Fort Pelly. Arrangements were also made for a school at Okanase. Mr. McArthur, catechist, who laboured during the summer at Birtle and associated stations, gave a full report of his work there during the last summer. He stated that there were about 400 heads of families in that district, of whom about 225 were members and adherents of the Presbyterian Church; and that he had conducted services in some fourteen different places on Sabbath and on week days. He urged the importance of a larger number of missionaries being in the field than at present. The Rev. W. R. Ross was appointed to moderate in a call at Mountain City. Mr. Borthwick was continued in charge of the congregation in the meantime. Rev. Alexander Campbell, of Little Britain and Selkirk, was appointed to visit the Canada Pacific Railway and preach for one month at Rat Portage, and along section B.

TRURO: 11th January:—A call from Clifton to Rev. J. D. McGillivray was sustained. In the evening a conference on Sabbath-schools was held and elicited much interest. The remits of the General Assembly will be considered at next meeting.

ST. JOHN: 11th January:—The case of Dr. McLise against St. Andrew's Church occupied the largest portion of the time of the Presbytery. It was finally agreed to appoint a committee to confer with both parties. The Rev. John Sutherland was appointed to take charge of the New Kincardine settlement, and members were appointed to look after the schemes of the Church as follows:—Home Missions, Dr. Waters; Foreign Missions, Mr. Hogg; the Colleges, Dr. Macrae;

Aged Ministers' Fund, Dr. Bennet; French Evangelization, Mr. Mitchell; the Assembly Fund, Mr. Bryden; "The Dayspring," Mr. Gray. Commissioners will be appointed at next meeting.

HAMILTON: 7th December:—Dr. Thompson gave notice of a motion approving the principle of a Sustentation Fund, also regarding the mode of electing commissioners. Mr. Thomas Scouler was ordained and inducted to the pastorate of Erskine Church, Hamilton. Having signified his willingness to sign the formula when called upon, his name was added to the roll. The Clerk was instructed to obtain a book, with the formula engrossed, to receive the subscriptions of ministers at their ordination. (Why not of elders also? Ed.) The Presbytery had a conference on the State of Religion, and also on the subject of Temperance which it commends cordially to the intelligent support of all our people.

PARIS: 13th December:—A minute was adopted in reference to the death of Mr. W. T. Root, recording in very feeling terms the sense of the great loss which the Presbytery and the Church at large has sustained by the removal of a brother so beloved, honoured and useful; and sympathizing with his bereaved widow and friends, and with the pastor and Kirk-session of Erskine Church, Ingersoll. Arrangements were made for holding a conference on the State of Religion at the next meeting, Mr. Grant, of Ingersoll, to preach the opening sermon—all the elders and Sabbath-school superintendents within the bounds to be invited. The Presbytery met on the following day, in St. Andrew's churches, at Blenheim, and at East Oxford, for the purpose of Presbyterial visitation. Mr. Little was appointed to preach in said churches the following Sabbath, and to read the Presbytery's deliverance.

MAITLAND: 21st December:—A petition from Fordyce congregation asking that a station be organized in East Wawanosh was presented and laid on the table till next meeting, and the Sessions interested cited. Standing committees of the Presbytery were appointed for the year. The report on the mode of electing commissioners to the Assembly was given in by Mr. Wilkins and adopted. Mr. Ross gave in the report on the statistics and finances of the Presbytery. Part of the report was ordered to be printed. It was agreed that Presbyterial visitations should be held in all the congregations during the year, and for this purpose the Presbytery was divided into districts. Professor McLaren, of Knox College, was nominated as Moderator of next Assembly.

LANARK AND RENFREW.—On the occasion of the Rev. William Burns retiring from the pastorate of Knox Church, Perth, the Pres-

bytery adopted a minute expressing their high appreciation of Mr. Burns' labours during the twelve years he had resided in Perth. Mr. Burns has accepted a temporary appointment to act as agent for the collection of funds for Knox College, Toronto. It is understood that the Rev. Dr. Bain, of St. Andrew's Church, Perth, is about to retire from the active duties of the ministry which he has discharged with great fidelity for thirty-five years.

BRUCE: 21st December:—Rev. D. Duff was appointed Moderator. Mr. Tolmie submitted the Home Mission report. Professor MacLaren was nominated for the Moderatorship of the General Assembly. The remits of the General Assembly are to be taken up at next meeting.

#### MANITOBA ITEMS.

THE WEEK OF PRAYER meetings have been largely attended this year in Winnipeg. Series of revival meetings have been held during the past two months in Winnipeg, Emerson, Portage la Prairie, and Kildonan. The several churches have received large accessions to their membership. The Palestine group of stations cannot be occupied this winter for want of labourers. This is a settlement eight years old, has one church, and four other services held in school-houses or private dwellings. During the Christmas vacation, Mr. J. Macarthur, a student of Manitoba College, supplied these stations for three Sabbaths, and this is all their supply since 1st of October. Mr. Hodnett has a mission field of fourteen stations in the Birtle district, Turtle Mountain district has supply: Cyprus River district is in the same condition: and Beautiful Plains region can only be reached occasionally by the missionary from the south, Rev. D. McGregor. It is to be hoped the Home Mission will be able to devise liberal things at its meeting in April. Emerson has called unanimously Rev. T. McGuire, of Jarvis, Ont., and is earnestly looking for a favourable response to its invitation. Portage la Prairie Presbyterians expect to erect a new church this season. It is very much needed. Probably \$5000 is as small an amount as a suitable church can be erected for there. The Board of Management of Manitoba College has sold all its land and buildings, and realized for them \$11,000. A new college building will be begun immediately on the opening of spring to be ready by September. One friend of the College in an eastern city has given \$1000: the Board would be glad to hear of other friends of equal liberality.

B.

#### Obituary.

THE REV. HENRY GORDON, of Gananoque, who on 13th December last passed away at the ripe age of over *ninety*, was born and brought up in Edinburgh, where his father was engaged in the practice of Law. He was for many years the Sheriff of Sutherlandshire. Mr. Gordon himself studied law, and passed as a writer to the Signet in 1825. In early life he was thrown much into the society of men of pleasure, but soon a great change in his views and character took place, and, giving up his former pursuits and abandoning the profession of Law, he resolved to devote himself to the ministry of the Gospel. Having gone through the ordinary course of study, and having been duly licensed to preach the Gospel, he accepted an appointment from the Glasgow Colonial Society, connected with the Church of Scotland, and came to Canada in 1833. After some time spent in missionary labour he was settled in King and Newmarket. Here he remained for about four years, diligently discharging his pastoral duties, and proving himself to be a most faithful and devoted missionary. Having accepted a call given to him by the congregation of Gananoque, he was translated to that charge in 1837, and there the rest of his ministerial life was spent. Mr. Gordon was a man of very superior attainments and culture, and was a ready and fluent speaker. He was an influential member of the Presbyterian Church of Canada, formed in 1844, and was elected moderator of the Synod of that Church in 1854. In private life he was beloved by all who knew him, and his name will long be had in remembrance as that of an earnest, unselfish, and laborious minister, and a sincere and heavenly-minded Christian. Mrs. Gordon, after a happy union of upwards of forty years, mourns his removal, but at the same time can rejoice in the assurance that he is now with Christ—"which is far better."

MR. W. T. ROOT.—We notice with sorrow the death of this esteemed friend and brother—one of the most energetic and useful elders in the whole Church. Mr. Root was born and brought up in the United States, but had resided for a number of years past at Ingersoll, Ont., where he was elected to the eldership in Erskine Church in 1876. He was "representative elder" of the Paris Presbytery to the last three meetings of the General Assembly, and, indeed, the Presbytery had reason to be proud of such a representative. He was present at the meetings of the Presbyterian Council, Philadelphia, and was deeply interested in its proceedings. Little did we think then that he was so soon



to leave us; hale and hearty-looking as he was, he was taken hence on the 15th November, in the 63rd year of his age.

MR. WILLIAM COOK SMITH died of consumption at Folly Village, Nova Scotia, on the 18th of August last, aged 52 years. The deceased was an elder in the congregation of Upper Londonderry and a teacher in its Sabbath-school. At the prayer-meeting, the simple earnestness of his prayers will not soon be forgotten. He was a great-grandson of the Rev. David Smith, the first settled minister in Londonderry, N.S., who died in the winter of 1795.

### Ecclesiastical News.

THE LATE JAMES E. BROWN of Kittanning, Penn., left property valued at \$2,000,000. By the terms of his will various Presbyterian boards will receive large amounts as follows: Board of Domestic Missions, Board of Foreign Missions and American Bible Society, about \$340,000 each; Board of Education and the Church Erection Fund, about \$170,000 each; and Board of Publication, the Fund for Disabled Ministers, the work among the Freedmen, and the Foreign Christian Union, about \$85,000 each. Mr. John Boyd Baxter, L.L.D., has intimated his intention to contribute \$625,000 towards founding a college in Dundee, Scotland. The idea, he says, has been the dream of his life. Some years ago a move was made in this direction but was arrested by the commercial depression; now, however, that trade has revived there is hope that it may be realized. The whole amount required is estimated at quarter of a million stg. "I am getting old," Dr. Baxter says, "and cannot expect to see the success of this project, but I would feel we have done a good work for the town, and generations to come would yet get its privileges and its benefits." No doubt "the Bailies," will heartily enter into the movement and set the log a-rolling. THE PRESBYTERIES of the Established Church, having no burning questions to discuss at present, are seriously considering the remit of the General Assembly on "The Subscription of Elders." This has been a favourite theme with the Rev. Dr. Story, of Rosneath, for many years, and the amendment now suggested was presented by him to the supreme court in the form of an overture last session. The following is the clause in the existing formula subscribed by every elder at his ordination, and (not or) whenever he may be judicially called upon to do so, which it is proposed to modify:—"I do sincerely own and declare the above Confession of

beliefs of this Church, and ratified by law in the year 1690, to be the confession of my faith, and that I own the doctrine contained to be the true doctrine, which I will constantly adhere too." This is what is now submitted as a substitute for the clause just quoted:—"I believe that the true Protestant religion as it hath of long time been professed in this land is founded on, and agreeable to, the Holy Scriptures. I own and promise to adhere to the said true Protestant religion, and to the sum and substance of the doctrine of the Reformed churches as contained in the Confession of Faith, approved by former General Assemblies of this Church, and ratified by law in the year 1690." Dr. Caesar, of Tranent, said, in the Haddington Presbytery, that no one could fail to be astonished at the crudeness and vagueness of the document under consideration: the more it was studied the more apparent was its inadequacy to meet the alleged difficulties. It was the work of an apprentice and not of a master hand. Under its phraseology a subscriber might hold all or any opinions, just as he pleased. Mr. Tainsh seconded the rejection of the remit on the ground that it was unnecessarily introducing a disturbing element into the Church. Mr. Kerr, of Haddington, and Dr. Sprott, of North Berwick, were in favour of the proposed change. The latter, looking upon the elders as representatives of the laity, did not think they should be asked to subscribe a very strict formula; indeed he thought it would be no great evil if, as in former times, they were not required to sign any formula at all. The remit was approved by a vote of 7 to 4. The Presbyteries of Kelso and Arbroath have also adopted the remit. The whole subject has been ably discussed in a pamphlet on "The Elders Formula," by the Rev. William Mair, of Earlstown, who goes to the root of the matter in repudiating the distinction between lay and preaching elders as inconsistent with Presbyterian principles. "We are all," he says, "in the eyes of the law absolutely equal—none higher and none lower than a presbyter or elder. 'Presbyterian parity' includes ministers and elders together. It is parity of presbyters. Even the occupancy of the moderator's chair by a minister is but a matter of expediency. For the only authority we have on this subject says,—'It is most expedient that in these meetings one whose office is to labour in the Word and doctrine do moderate in their proceedings.'" Of course Mr. Mair comes to the conclusion "that the movement in question is entirely wrong." The Synod of the Presbyterian Church of England are likely to have a lively discussion on the eligibility of an undordained minister to the moderatorship. The

Presbytery of Liverpool, after a protracted debate, agreed to a resolution that the Board of nomination had acted inconsistently with the practice of the Church in nominating for the moderatorship of the Synod an elder who is not one of the ordained ministers of Church. In the Presbytery of Newcastle upon Tyne there has been a very warm debate on the subject of disestablishment. The result was the adoption, by a vote of 27 to 4, of an overture to the Synod to appoint a committee to consider what action should be taken by the Presbyterian Church of England to terminate the existing union between Church and State. Professor Robertson Smith, yielding to a numerous signed requisition of Free-Churchmen in Glasgow, has consented to deliver a course of twelve popular lectures in exposition of the present state of Biblical criticism. The Rev. Dr. George Matheson, of Inellan, is the Baird lecturer for 1881. Rev. Dr. A. N. Sommerville has gone to Germany where he hopes to carry on a mission work somewhat similar to that which he accomplished in France and Italy. An anti-Jewish meeting, attended by about 2,000 persons, was held on Dec. 17 in the Reichsalle at Berlin. Resolutions were unanimously adopted in favour of repressive measures against the Jews. It was also resolved not to make any purchases from Jewish shops or firms. This unexpected outbreak of anti-Jewish feeling is variously regarded, some looking upon it as a piece of high-handed tyranny unworthy of the nineteenth century, others see in Bismarck another Pharaoh—an unconscious instrument in the hand of God for bringing about a second exodus by which the dispersed children of Israel may be reinstated in "their own land," and the accomplishment of their destiny as a prelude to the final and universal establishment of Christ's kingdom upon earth. The Protestants of Germany are beginning to prepare to celebrate the four hundredth anniversary of the birth of Luther which occurs on 10th November, 1883. The principal celebration will be held at Wartburg, where Luther, during his imprisonment, completed his translation of the Bible. There are three Protestant churches in France: the Reformed, the Lutheran and the Free Church which, some time ago, renounced State aid in order to become free from State control. The Wesleyan Methodists also have a Conference in France, and some British and American missionaries are at work, but the Evangelical Society of the Free churches, the Central Protestant Evangelization Society of the State Church, and the Home Mission Society, are the chief agents in the religious movement that is now going on. These societies, finding that they have neither sufficient men nor means to keep pace with the develop-

ment of the work, sent M. Reveillaud and M. Dodds to America for the purpose of pleading the cause of France and soliciting aid. They were everywhere received very cordially, and, to begin with, have already received \$12,000. Those who desire full information respecting this important movement should read "the white fields of France," by Dr. Horatius Bonar, which contains a great deal of interesting information, and may be had for 25 cents. THE REV. J. S. MACINTOSH, of the May Street Presbyterian Church, Belfast, one of the Irish delegates to the late Presbyterian Council, having had no less than three calls addressed to him from this side of the water, has at length yielded to the entreaties of the second congregation, Philadelphia, by accepting their call. This is the congregation of which the late estimable Dr. Beadle was for many years the pastor. It is one of the most influential in the city. Mr. Macintosh is coming back to his birth-place.

### Montreal Anniversary Meetings.

THE THIRD MEETING, in the interest of Foreign Missions, was still larger than either of the preceding ones. Erskine church was packed full of people. There must have been fifteen hundred present. Although the proceedings commenced at half-past seven and were not closed until half-past ten, very few left their seats until the blessing was pronounced, and a considerable number appeared to be unwilling to go away then. A large missionary map suspended in rear of the platform, if it was not much used, was at least an appropriate emblem for such an occasion, and *might* have been made to speak, only that the eyes of the speakers were so steadfastly set upon the audience in front of them. Only one thing more could have been desired to make such a meeting a complete success. Considering the amount of enthusiasm that was awakened, and the financial ability of the audience, it would have been a grand thing if that metropolitan meeting had just then and there put into the Lord's treasury the eleven or twelve thousand dollars needed to place the Foreign Mission Committee of the Presbyterian Church in Canada out of debt. As it was, the collection this evening was only \$423, and the amount contributed at the three meetings \$625. The meeting was opened by singing the hymn,—"Jesus shall reign where'er the sun," &c.

THE CHAIRMAN made a brief statement of the Foreign Mission work of the Church in its five distinct fields: (1) The North-west Territories of Canada, where three ordained missionaries are labouring faithfully and suc-



cessfully among the aboriginal tribes of Indians. (2) The New Hebribes groupe of Islands, in the South Seas, where the late Dr. Geddie commenced the work, in 1846, that has been carried on uninterruptedly ever since with most satisfactory results, and where we have now three ordained missionaries ministering to a large number of native Christians, and making their influence to tell upon surrounding heathenism. (3) The Island of Trinidad, where our mission to the Coolies, begun by Mr. Morton in 1867, has gathered strength year by year, until now we have three ordained missionaries, a large staff of educated native assistants and a number of flourishing schools. (4) The Island of Formosa, in China, concerning which our devoted missionary Dr. Mackay was here to speak, and to tell what great things the Lord had done for him and by him, (5) Indore and Mhow, in Central India, where we have also three ordained missionaries. Besides the wives of the fourteen missionaries, there are four ladies employed, making a total of thirty-two, in addition to the native helpers. The amount expended last year in maintaining these missions was \$35,000. But this year it was estimated that \$55,000 would be required, namely—from the Western Section of the Church, \$40,000 and from the Eastern Section, \$15,000. The Chairman did not hesitate to say that any one of the three largest congregations in Montreal could, if they were so minded, without any detriment to themselves, supply the whole amount that is asked by the Committee for the Western Section of the Church. He then referred to the political changes and national revolutions that preceded the coming of the Messiah, and by which the world was prepared for that great event: to the fact that Christ appeared precisely where, when, and in the manner the prophets had foretold that he should come: and to the later favouring circumstances which enabled the disciples to fulfil their Master's injunction,—“go ye into all the world and preach the Gospel to every creature.” It seemed now as if the world was again being prepared for the universal spread of the Gospel, by the facilities for inter-communication, the circulation of the Bible, the diffusion of religious literature, and other means. And that while nearly all countries were now open to the missionary, the Lord was also opening the hearts of many of his servants to supply the means that are needed for the successful prosecution of missionary efforts. During the last few years a large number of splendid gifts and bequests had been made for this purpose. Among other princely givers he named Dr. Hugh Miller, Scotland, \$100,000; Mr. Jones, of England, \$175,000; Miss Lapeley, U. S., \$300,000; Deacon Otis, U. S.,

\$973,000; the Bishop of Newcastle, Australia, \$1,250,000; James Baird, Scotland, \$2,500,000, and Judge Packer, U. S., \$3,000,000. Canada was a young country, and such rich legacies as some of these could scarcely yet be looked for, but the late Mr. Hall, of Peterboro, had left \$150,000 for Church purposes, and a Nova Scotian resident in New York has lately given over \$100,000 towards the endowment of Dalhousie College, Halifax.

THE REV. DR. MACKAY, of Formosa, then addressed the meeting. He commenced by giving a glowing account of the Island of Formosa, which for natural beauty and variety of scenery surpassed any part of the world he had yet seen. Separated from the mainland of China by a sound ninety miles in width, Formosa is about 250 miles in length, and has a population of three millions. A range of mountains, rising in places to a height of 12,000 feet, divides the island longitudinally. The Western side is peopled by Chinese, the Eastern, by the aborigines who resemble the Malay tribes. His work was among the former, in the northern part of the Island—the districts towards the south being occupied by the Presbyterian Church of England who have a very flourishing mission there. The prevailing religion in Formosa, as in China proper, is Buddhism. The *literati* of the island are a very intellectual class, corresponding to the Brahmins of India. He found that the objections to the Christian religion offered by the educated Chinese were very similar to those made by the Brahmins, and had a common origin in traditions and superstitions that were traced back thousands of years before the Christian era. About nine years ago, in the providence of God, he had been led to select this Island as the field of his labours. His prospects at first were far from encouraging. There was no one to whom he could look for assistance but God, and the difficulties he had to encounter before he could make any progress were past description. He began work in a bath-room and then removed to a small building that had been used as a stable. For four or five months it rained incessantly, and beneath the stakes which supported his bed many a time there was a foot of water. This was his dormitory, study, and parlour. There is no romance in mission work in Formosa. It means downright hard work. There is no such mud as the mud of Formosa in the rainy season. The people were not waiting with outstretched arms to receive the Gospel. His first employment was to learn the language which he picked up from the boys whom he met on the hills, and otherwise as best he could. Before long he had compiled a dictionary in the vernacular of 10,000 words. He posted up the Ten Commandments in Chinese on the door of his cabin.

The *litterati* read and criticized the document. The first four commandments they utterly condemned; as for the rest, they could find little fault with them, so much did they resemble the maxims of Confucius. They posted up counter-placards, and began to stir up enmity against him. They accused him of all manner of tricks. Called him a spy and a deceiver, a necromancer—"the foreign devil!" The people shunned him. Nobody would sell him provisions in that village, and wherever he went his steps were dogged by a company of soldiers. Sometimes the *litterati* would come to his home, to sneer at him. They would hire beggars to do the same, who spat upon him as they left. As soon as he was able he began to preach the Gospel. The first effect on the people was wild excitement, but it was not long before one of the natives said he wished to see him on this matter. He was a strong man physically and intellectually, one with whom it would not have been safe to quarrel, but he soon shewed that the interview he desired was a friendly one. This was Giam-Chheng-Hoa, Dr. Mackay's first convert. He came day after day with his objections written out. The truth at length prevailed; A-Hoa gave his heart to God, and has ever since been an earnest and consistent Christian. At the end of nine months he took him out with him as an assistant, and from that time forth he has shared the dangers, the persecutions, and the successes of his teacher. Then began the work of itinerating amongst the people, visiting the neighbouring towns and villages, dispensing medicines, extracting teeth, relieving the wants of the poor, and, every where, preaching the Gospel. During two years he met with determined opposition at the hands of the authorities as well as the *litterati*. At one place where he remained over night he was formally notified that he must either leave next morning, or remain inside of his house for three days. He immediately sat down and wrote for reply, "I will not leave at six o'clock to-morrow morning, nor will I remain in the house for three days. But I will stay here for ten days and I shall preach the Gospel in the streets." A-Hoa was asked if he would stand by him. He reply promptly "yes"—that he would be faithful even unto death. The result was that the man who was the leader of the opposition, was among the first to be converted, and he is the best elder in that place to-day. Dr. Mackay then went on to tell how one after another of his twenty helpers were converted: how they met together to study the Word of God, sometimes on the rocks by the sea-shore, sometimes under the branches of a tree, sometimes on the lonely mountain side. He would instruct them in Botany, Natural History, Geology, Geography, Ana-

tomy, all that they might find "good in every thing." It is a mistake to think of those twenty native teachers as simple-minded young men who can only stand up and say that Christ died for them. They are well educated men, who can think and reason for themselves. They have studied Boston's four-fold State, and Horne's Introduction. They have been drilled in systematic theology, and are thoroughly conversant with the history of missions and the biographies of missionaries like Dr. Duff and W. C. Burns. A great change has come over Northern Formosa. There is no longer opposition to the preaching of the Gospel such as he had referred to, but it is not to be supposed that the missionary had only to stand up and preach, when a chapel is built and converts gather in. No one in Canada knows the toil and the tears bestowed on this field, but by God's grace the Gospel has triumphed in Formosa, and will triumph. The speaker had travelled 45,000 miles, for the most part bare-footed, over hills and dales; he had ministered relief to 30,000 patients; he had extracted 10,000 teeth, and, better than all, he had admitted 323 persons into the Church by baptism, and had built twenty churches for the worship of God, in each of which there was the nucleus of a Christian congregation, and each at this moment is under the pastoral care of a trained native assistant. He had seen Chinaman converted and living exemplary lives. He had seen Chinaman die in the Christian faith, and could bear testimony as to their triumphant deaths. He believed that the Gospel of Christ is the power of God unto salvation to every one that believeth: that China's millions shall be converted to God; and that the time is coming when every knee shall bow to Jesus.

THE REV. NARAYAN SHESHADRI said that as they were met to consider the subject of missions to the heathen, he could not do better than to tell them how he himself had been brought to the knowledge of saving truth, and they could easily understand that what the Gospel had done for him it could do for others situated as he was. He was a Brahmin of the highest caste, and, as such he had even been worshipped as a divine personage by those of inferior castes. Such a thing would scarcely be credited by a Montreal audience, but it was true nevertheless. When a lad he had been sent to the Mission Institution at Bombay for the purpose of acquiring a liberal education. He had no intention at that time of giving up Brahminism. Like young men in other countries he wanted to get on in the world, and a good education would help him to do so. And he must say that a great many of his countrymen have attended these institutions for the same reason, and have advanced their world-



ly interests in consequence, without having been led to embrace Christianity. But if they did not become Christians it was not the fault of the system pursued in these schools. The pupils had every opportunity afforded them of becoming acquainted with the truths of religion. The Bible was carefully studied and explained. They had lectures on the evidences of Christianity; and, what was of more importance, they had the advantage of conversing without any reserve with Christian teachers who were sincerely interested in their welfare and took great pains to explain what they did not understand. The education which he received at Bombay, under Dr. Wilson and Mr. Nisbett, and the conversations which he afterwards had with Dr. Murray Mitchell, had raised serious doubts in his mind regarding Brahminism. Many of the stories and traditions mixed up with it were so absurd, that no one who had received a philosophical training could any longer believe them. When he came to examine them, it was not long before the last vestige of Brahminism was eradicated out of his mind. But it is one thing to be emptied of Hindooism and quite another thing to embrace Christianity. A great many of his countrymen have passed through the first stage without having experienced a saving change. Brahm, the Supreme Being of the Hindoos is represented, not as a personal God, but as a universal principle. Brahm is held to be the author of evil, and the deluded worshipper, being a fatalist, comes to the conclusion that the entire responsibility of sin rests with his god and not with himself. If he is to sin, he must sin. Therefore he is not to blame. It is easy to see what such a system as that leads to. In the state of mind to which he had been brought, Atheism and Pantheism were alike unsatisfactory. For some time he had no religion. That, too, was unsatisfactory. He began to read the Bible more carefully. The prophecies respecting Christ were especially interesting to him. Then he studied the life of Christ and became convinced that He answered to the description of Isaiah and Malachi, and, step by step, he came to understand and accept the sublime truth that "God so loved the world as to give his only begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life." He resolved to become a Christian. But he had to pass through a severe ordeal. In one hour he had to give up father and mother, three brothers and five sisters. He must be regarded by them as an outcast for ever. But he could testify that God had recompensed him a hundred-fold, yea a thousand-fold already, and, sooner or later, he believed that the tribes of India will be brought into the fold of Christ. Idolatry is

losing its hold on the people very fast. The sacred places, to which thousands and tens of thousands used to resort, are year by year losing their importance. Christianity is commending itself as a purer and better system than any of the old religions of India.

Both Dr. Mackay and Mr. Sheshadri had visited Indore and Mhow, where they spent some days with the Canadian Missionaries, Messrs. Campbell, Douglas and Wilkie, and both testified to the diligence and devotion of these missionaries and the ladies associated with them. Dr. Mackay also made mention of the valuable services of Mr. and Mrs. Junor in Formosa. Besides speaking at the missionary meetings, these brethren had frequent opportunities of addressing the people of Montreal. Mr. Sheshadri gave a lecture on India to a large audience in Erskine Church. Dr. Mackay lectured on Formosan idolatry in Crescent Street Church which was filled to its utmost capacity, and preached three times on Sabbath. Both of them had meetings in the rooms of the Young Men's Christian Association, as well as in parlours and drawing rooms of the citizens. Altogether, their visit to Montreal was a pleasant and profitable one, and we trust that the good influences which it awakened will not soon pass away.

## Home Missions.

### EASTERN SECTION.

DR. COCHRANE'S statement, published in last "Record," presents the chief facts connected with the great Home Mission fields of the Canadian Church, and it is no fault of the Dr's. that it does not cover the whole ground. It remains to present, as a kind of supplementary exhibit, a few facts and figures from the Maritime Provinces, so that the whole Home Mission fields of the General Assembly, should be before the Church, and the financial requirements in the East also considered in good time. To the figures noted by the Dr., the following are to be added, Mission Stations aided by the Eastern Committees 114. Supplemented congregations 39. No. of families in congregations and stations aided, 4963. No. of communicants in these, 4945. Amount raised by congregations and stations, so aided, \$16,881. These figures add more than one fourth to the number of the Mission Stations, and more than a third to the number of aided congregations; and not far from one third, in the amount raised, by said stations and congregations. The number of families is much larger relatively, which must arise from the greater proportion of supple

mented congregations—39 in the East to 105 Westward.

Receipts by the main committee last year, \$46,869; in the East, \$10,485—total, \$57,354. When grants in aid are deducted, the amounts raised as the contributions of our own people are \$36,567 and \$7748. Total, \$44,315. The amount raised in the Maritime Provinces, exclusive of outside aid, was relatively smaller last year, as no special effort was made, as in the West. The points to which the attention of the congregations in the Maritime Provinces requires to be directed are the following,—that the demands on the funds are not less than formerly, that less help will be forthcoming from abroad, the Colonial Committee of the Church of Scotland having given notice that no farther grant need be expected, and the time of the Free Church grant to New Kincardine having determined; that three quarters of the whole expenditure have already been paid, and as the receipts acknowledged in this "Record" amount to only \$3545.86, it follows that debt *on the year* at this date, amounts to about the same amount. This arises from the fact that the contributions of *one half* of the congregations have not yet been received; but these are confidently expected at an early date.

For the sake of unity, I have presented the work of the two Maritime Committees as one. Both Committees respectfully and earnestly present their case to the congregations, and ask such aid as will enable them to meet all demands, and remove existing debt; but the Supplementing Committee, in particular, are most anxious that their honoured brethren on the supplement fund should, like other agents of the Church, have their money paid *WHEN IT IS DUE*; and they trust that the great principles involved in this scheme, the duty of the whole Church to secure the continuance of religious ordinances to the weaker congregations, and the importance of providing a comfortable maintenance for the men who are doing the hardest work of the Church amidst many discouragements, will call forth an *EARLY* and a liberal contribution from every congregation, whether settled or vacant, aided or independent.

P. G. MCGREGOR, Sec'y.

## New Hebrides Mission.

MR. MCKENZIE'S REPORT FOR 1880.

ON the 10th of April we set sail from Sydney for the New Hebrides, and arrived at our station about the middle of May. Nothing of an adverse nature had occurred in our absence. The work moved

on smoothly, and our mission premises are very much as we left them. We feel greatly encouraged in our labours. The Christian natives seem to take a greater interest than usual in the work. In the past, one building served for church and school, but since our return they have built a school-room.

SCHOOLS.—At the childrens' school there are fifty scholars at present and they attend very regularly. Some of them belong to a village several miles away, but they live here to be near the school and their friends bring them food. We opened a day school for adults some time ago, and over eighty attend. We open with prayer; then comes Bible history, after that geography and English on alternate days, and then arithmetic. After a short rest we have singing, writing and reading. At the close we repeat the ten Commandments and the Lord's Prayer. On Wednesday I have the candidates class as usual. My health of late does not permit me to hold service at the other villages as formerly, but the more advanced natives come to Erakor in turn to the principal service, and impart what they hear at their own village the following Sabbath. Since we returned from Sydney our Sabbath work has been as follows—the principal service at 9 o'clock a. m. Sabbath-school for the children at 12, conducted by Mrs. McKenzie and myself; then at 2 p. m., Mrs. McK. has a Bible class for the young men and women at which the regular attendance is thirty-one. Later in the afternoon I have a Bible-class for the older ones. This year our natives have prepared three casks and a half of arrowroot. The difficulty now is to get a market for it. Could we get the same price as we got the year before last, it would be worth about thirty-five pounds (stg.) It is to pay for the printing of the Word of God in their language.

HEATHEN VILLAGES.—I cannot report much progress at the heathen villages. The teachers still visit them regularly, but at Fila, the principal village, they are too intent on their feast at present to care for anything else. The chief who was friendly in the past remains so still. At one of the other villages—Bufa, a teacher has been residing for some time. Although none of the natives there show him any hostility yet they do not seem disposed to join him. But knowing them as we do, and remembering the opposition we encountered when we began to visit them, the very fact that they now permit a teacher to live in their village, and that some of them give him food, makes us not only hopeful but confident of ultimate success.

God's almanack has but one day, that is To-day; Satan's almanack has but one day, that is To-morrow.



## OPENING OF THE MARTYRS' MEMORIAL CHURCH, ERROMANGA.

REV. H. A. ROBERTSON, our missionary in Erromanga, writes:—The Martyrs' Memorial Church was duly opened, on the 13th June. At the morning service, as well as in the afternoon, the church was filled by an attentive and deeply interested congregation, among whom were the sons of the murderer of John Williams. The second eldest engaged humbly in public prayer! Five years before that day he threatened to take my life, but the Lord had better work for him to do, and better things in store for him and me. Three months before the opening of the church he escaped *only with his life* at a fight with bows and arrows, clubs and battle-axes, when hundreds fought at one of their idolatrous feasts, and two months before the opening of the church he gave up all heathen practices, came across the river, and put up a house near the mission premises, and helped us almost daily with the church, and is now one of our foremost men for the truth. He also laid the corner-stone of the Martyrs' Church. His eldest brother is not such a promising subject, but we fully expect him to give up heathenism soon, although we do not expect him ever to be as useful a man as his brother, who is naturally a gentleman, and had the manliness to tell me he intended to kill me five years ago. The third, and youngest son, is only about 14 years of age, and can read well and write pretty well, and is one of those dear little fellows you cannot help loving. The two already referred to are about 40 and 42 years of age. I preached in the morning a sermon suited to the place and occasion, and presided at the afternoon service, when Yomot, Atnello, Nouvee, and Sampent addressed the meeting on the past and present of the Erromangan Mission, in the new church, dwelling on the kindness of those who so generously supplied it, and on the duty of every Christian on Erromanga, now to be as active in Christ's cause as they had once been in the service of the devil.

Umolop, Naiyooop, Lovah, and Umow engaged in prayer, and at the close of the service a collection of twelve shillings was taken up towards lighting the church. We had previously said that no native woman or girl would be allowed to enter the new church who had not on a calico dress, and for a month before the opening of the church the women were busy doing some work for us, or bringing fowls or yams, that they might get calico for a dress, and about twenty more gathered coral rock for lime, in order to get a dress. Then came the cutting out and sewing of their dresses, and here the women attending Mrs. Robertson's sewing classes

were much in demand to fit the dresses for the more untrained. One woman who had no dress ran off to a village two miles distant on Saturday, but we found it out and sent her husband for her, and Mrs. R. got a dress for her. Throughout the services there was the most perfect order; and as we looked around on the people and heard them singing praises to God, and turned to look at the martyrs' tablet, and then to the tablet for the church itself, and again looked at the beautiful church and heard Dosono pray, and to remember that forty years before that his father, Koiwiowi, clubbed to death John Williams on the opposite bank of the river, in front of the church—you cannot wonder that we found it difficult to suppress tears of joy and thankfulness. The friendly natives for ten miles north and south of Dillon's Bay gathered for the opening services, and on Saturday they were busy preparing their food for the Sabbath and washing their clothes and their bodies. We had fully expected the southern missionaries to arrive in time for the opening, on their way to meeting of Synod at Havannah Harbour, Faté, but they did not arrive till the following Tuesday, when we had a very short service in the church, at which the missionaries were present, and Mr. Paton kindly addressed the natives assembled. The church is built on a beautiful elevated spot commanding a fine view of the bay and the ocean beyond. The natives most willingly carried all the lumber from the landing and stored it, and when we were ready to commence building they brought foundation-stone over a mile on their backs for the church, and thereafter cleared and levelled the ground for it, and assisted me at all the work until the building was up and finished, as far as it is finished; and they also put up a fine strong stone fence, or wall, five feet high by five feet broad, enclosing the church and grounds; and all that work they performed with great good will, and of course without receiving one shilling of payment. The young chief of Dillon's Bay and one other young man never lost a single day from the work, and a third young man glazed all the windows beautifully after I had done one pane, that he might see how it was done. The women cleaned up the church plot nicely, and brought fine dark gravel to put about the church outside.

The lining boards are not on yet, nor is the cresting on the roof, but I trust both these jobs I may soon get done. When these are done, and the building painted outside and in, and the seats and pulpit put in, and a few trees planted on the ground, the Martyrs' Memorial Church on Erromanga will look remarkably well indeed. Mr. Robertson then tenders thanks to all who aided in building this church, which will be of great use in the

Mission, and which will commemorate John Williams and Harris, the brothers Gordon, Ellen Powell Gordon, and James Macnair.

## India.

### LETTER FROM MISS RODGER.

THE following is addressed to Mrs. Harvie, Secretary of the W. F. M. S. Toronto:—  
Indore, 22nd October, 1880.

I must not let another week go by, without writing you, as it is now more than two months, since I last wrote. There is some prospect of getting a girl to assist me, but it is not at all certain as yet. The Girl's school was well attended during the months of July, August, and September. The attendance is not as good this month. Some of the children were absent on account of the death of one of their relatives. I have succeeded in getting what I think will be a more suitable building for the school in a better situation. There is one room only, but it is about as large as the two I had previously. A few girls of the merchant caste have lately come, who would not have attended, had the school been where it was. For the past two weeks, a woman has attended who can read and write Hindi well. Although taught to read when a girl, she has never read the Bible, so I have given her a New Testament for her reading book. She is without employment at present and intends to spend her spare time in school, till she gets a situation. She is a Maratha, though instructed in Hindi. I do not know if I said anything about teaching them to write in my last, most of the children as yet are learning to write the alphabet. I was invited lately to two houses where I had never been asked before. The women of these houses were visiting their friends in the camp, when I first met them, they invited me to their homes. One woman in the camp whose house I visit expects me to show her some new pattern in fancy work, each time. She is the woman who did not wish to learn English. Her work-room is a very clean, well furnished apartment, like all the other rooms in the house. She has a pretty cottage piano, which she is anxious to learn to play, she has also in her room a chest of drawers, containing her wools and many pieces of fancy work. I have tried to get her to read the Bible, as she reads Marathi well, but I have not succeeded beyond a few times. I fear she gives attention while I am reading only from politeness. Not long ago, a little girl, in school, said to me "If you would not take the name of Jesus Christ, a great many children would come." This girl lived only a few steps from the school, yet it was many months before she would come

into the room, though her sister came regularly. The Hindu new year will be early next month. They have their houses white-washed and cleaned before that time. Indeed they are busy now with the work. They also repair what may have been broken in the rains. The camp and city will be beautifully illuminated the night of the Diwali. The holidays have been numerous in the past six weeks. There was heavy thunder and rain yesterday and the day previous, the weather was very hot before the rain, it will no doubt be cooler now. You have heard long before this of the death of Eddie Douglas. Mrs. Wilkie remarked a few nights ago, that she was going to write after the Diwali. She got your letter at Quebec. William McLaren Wilkie is a very pretty child, he is the prettiest child I have ever seen in India. I must close and go to school, Miss McGregor has gone to hers, some minutes ago. I will try to write soon again.

## French Evangelization.

POINTE-AUX-TREMBLES SCHOOLS. On Friday, the tenth December, the writer, in company with the Editor of the RECORD, visited the mission schools at Pointe-aux-Trembles. The attendance at present is precisely 100, of whom 61 are boys and 39 girls. We spent a few moments in each of the four class rooms, and were forcibly impressed with the order and discipline and general efficiency of the schools. At our request, the pupils were all gathered into the largest classroom, and examined in one or two subjects by the teachers, and in Scripture History, by ourselves. Though many of the pupils from Roman Catholic homes have only been two months in the Institution, and some were unable to read when they entered it, yet their answers would have done credit to the older classes in some of our best English Sabbath-schools. The teaching is most thorough and efficient, and the singing of the pupils hearty and inspiring. Special prominence is given to religious instruction and to the teaching of the Bible, on the points of difference between Protestants and Roman Catholics. In these every pupil is thoroughly indoctrinated, and it is no exaggeration to state that comparatively few of our English-speaking young men and women are better acquainted with their Bibles, or better able to give a good reason for the hope that is in them than can the pupils of Pointe-aux-Trembles when they leave the mission schools there. The pupils all reside in the schools, there being separate buildings for boys and girls. Every pupil takes his or her share of house work, and that this is thoroughly done every



visitor can bear testimony. Though the interior of the buildings, furnishings, &c., are of the plainest possible kind, yet everything is as neat and cleanly as could be desired by the most fastidious. There is a place for everything and everything is in its place. That "cleanliness is next to godliness" is the motto of the Institution no visitor can doubt. In the boys' school, there are thirty single beds in each dormitory, and tidier, cleaner rooms, as we saw them, (and our visit was entirely unexpected) cannot be found. The day's work is thus laid out:—Rise at 5.30 a.m. All are in the class rooms studying privately from 6 to 7. Breakfast at 7. House and outdoor work from 7.30 to 8.45. Family worship when all assemble together, boys and girls, at 8.45. School begins at 9, with united Bible class for all, and continues till 12. Dinner at 12, followed by recreation to 1.30. Then, classes till 4, recreation from 4 to 5, classes from 5 to 6; tea at 6, recreation to 7. Studying privately in the class room till 9, then family worship (boys and girls in their separate buildings) at 9, and all in bed, and lights out by 9.30 p.m. There are five teachers, three of whom are married, and all of whom reside in the buildings. They are all earnest Christians of devoted missionary spirit, thoroughly consecrated, it is believed, to their work. The Principal, Mr. J. Bourgoin, has been ten years connected with the Institution, and is admirably adapted for his position. The directress of the girls' school, Mrs. Inglis, was only recently appointed. She has entered enthusiastically upon her work, and has won the confidence of the committee in charge of the Institution. The writer of this is free to confess that while not altogether opposed to the purchase of this Institution by the Church, he was by no means so favourably disposed as others, doubting whether this was the wisest way in which to expend so large a portion of the Church's money and energy in advancing the work of French Evangelization. He is equally free now to acknowledge that his doubts have been entirely removed, and after a somewhat intimate connection with the Institution for several months, and a careful and minute scrutiny of its record for 34 years, he has now no hesitation in expressing his strong conviction that God has very markedly blessed it in days gone by; he knows of no Institution more efficiently conducted, or more worthy of public confidence, and of no means likely to be more efficacious in the work of French Evangelization and in advancing the cause of Christ than the mission training school at Pointe-aux-Trembles, now providentially connected with the Presbyterian Church in Canada. About seventy scholarships, of \$50 each, have thus far been pledged towards its support. We

delay the publication of the names of the donors till next issue of the RECORD in the hope that the additional thirty required will be forthcoming ere then. While earnestly appealing for financial help we even more earnestly ask the prayers of the Church, on behalf of the Schools, that they may be abundantly blessed and honoured of God in winning souls to Jesus, and in advancing the cause for which He bled and died. W.

#### DO IT NOW.

A rich man lately died in New York, leaving a large fortune, as fortunes go in these days, and a generous part of it for the furtherance of religious and educational work. But his last days were embittered by the fact that these benefactions were so much smaller than he had intended, and might have made them. The shrinkage on the securities in which he had invested property set apart in his will for these uses was reckoned at more than \$1,000,000, if not more than \$2,000,000, before he died. He was a really good and generous man, and the thought was intensely painful, that in his prosperous years he might have given away from one to two millions of dollars without injury to any soul dependent on him, and have seen the good that money was doing in his life-time; while by trying to hold it till death he had seen it vanish, profiting nobody. There is a lesson here if the Lord's stewards care to learn it.

## The Presbyterian Record.

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THE DEMAND for the January issue of the RECORD has so outrun our calculations that we have not a single copy left. We are sorry that many of our friends must consequently be disappointed. If there are any who have surplus numbers, we will be thankful if they will return them. We will gladly

refund them the postage. New subscribers, in making their remittances, will please send at the rate of 23 cents for each copy for the eleven months from February, so as to make their accounts correspond with the calendar year.

## Literature.

**P**ELOUBET'S SELECT NOTES ON THE INTERNATIONAL LESSONS, 1881. Boston, W. A. Wilde & Co. Montreal, W. Drysdale & Co., 232 St. James Street: \$1.25. We have frequently adverted to these admirable expositions of the Lessons and again confidently recommend them to all our superintendents and teachers as the most complete and useful that have come under our notice. The materials from which the notes are compiled are selected from the best commentators, and the author is careful to give his authority for every sentence that he thus appropriates. This book is not meant to supersede the concordance, the Bible dictionary and the commentary which every aspiring teacher must consult for himself and herself, but it puts him on the path of discovery and aids him very materially in "searching the Scriptures." The maps and illustrations are sufficient for all practical purposes. It is prefaced with a handy form for marking the attendance of scholars in the Sunday-school class and some very useful hints to teachers. Speaking of commentaries, there is none better than old Matthew Henry. Next to that we recommend teachers to procure a copy of Jamieson, Fausset and Brown, known as "the Portable Commentary," price \$3. Of Bible dictionaries, the best are Smith's and Fairbairn's. Dr. Schaff's, and the Westminster, are much cheaper and sufficiently elaborate for most Sabbath-school teachers. Geikie's *Life of Christ*, price \$1.50, will be found very useful in studying the New Testament Lessons.

THE BIBLE STUDENTS CYCLOPEDIA, or aids to Biblical Research, by A. C. Morrow; New York, N. Tibbals and Sons, 37 Park Row: \$1.50. The design of this book is to encourage and illustrate the method of teaching by question and answer. It contains over 5000 questions and answers pertaining to facts mentioned in the Bible. Some of them very curious, and most of them useful for reference. It is hardly to be called a text-book, but it has the good quality of being *suggestive* at any rate.

THE PRESBYTERIAN COLLEGE JOURNAL, Montreal; John Harvey Macvicar, editor and proprietor: monthly during the Session:

*price*, 25 cents per Session, in advance. We heartily welcome this newly fledged periodical into the world of letters, wishing it, and its editor, and the College which it represents, long life and and prosperity. We are almost afraid to say it is too cheap, lest it might retort with academic precocity—"tu quoque."

THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA: C. Blackett Robinson, Toronto, 1881, *price* 25 cents. This most useful compendium of information respecting the whole Presbyterian family, and our own Church in particular, has now reached its seventh year. The present issue appears to us to be the best of the seven, in respect of arrangement. It contains a very full resume of the PROCEEDINGS OF THE GENERAL COUNCIL, held in Philadelphia.

## Official Notices.

Statements have been forwarded to the clerks of Presbyteries in the Maritime Provinces, shewing sums paid, up to January 1st 1881, for all the schemes of the Church for the current year. Such information seems necessary for the guidance of the Presbyterian agents in their work. The tables were mailed, before it was noticed, that the Assembly and French columns, containing only the sums paid through the Maritime agent, are necessarily imperfect, but the Presbytery clerk or agent can supply the deficiency in half an hour from the *Record* file, which it is presumed is on the table or library of every minister.

## MEETINGS OF PRESBYTERIES.

Halifax, at Halifax, 1st February, 11 a.m.  
 Miramichi, at Chatham, 7th February, 10 a.m.  
 Quebec, at Richmond, 8th Feb'y, 1.30 p.m.  
 Ottawa, at Fitzroy Harbour, 14th Feb., 7 p.m.  
 Lindsay, at Uxbridge, 22nd February, 10 a.m.  
 Lanark & Renfrew, at Carleton Place, 15 Feb.  
 Stratford, at Uxbridge, 22nd February, 10 a.m.  
 Chatham, at Chatham, 15th March, 11 a.m.;  
 Kingston, at Kingston, 15th March, 3 p.m.  
 Victoria and Richmond, at Middle River, 8th March, 11 a.m.  
 Pictou, at New Glasgow, 1st February, 11 a.m.  
 Manitoba, at Winnipeg, 2nd March, 10 a.m.  
 Truro, at Truro, 8th February.  
 St. John, at St. John, 8th March.  
 Bruce, at Paisley, 8th March, 2 p.m.  
 Maitland, at Wingham, 15th March, 1 p.m.  
 Montreal, St. Paul's Ch, 1st March, 11 a.m.  
 Toronto, Knox Ch., 1st March, 11 a.m.  
 Guelph, at Guelph, 15th March, 10 a.m.  
 Hamilton, at Hamilton, 15th March.



## A Page for the Young.

### ROCK OF AGES.

ON board the "Seawanhaka" was one of the Fisk University singers. Before leaving the burning steamer and committing himself to the merciless waves, he carefully fastened upon himself and wife life-preservers. Some one cruelly dragged away that of the wife, leaving her without hope, except as she could cling to her husband. This she did, placing her hands firmly on his shoulders and resting there until her strength becoming exhausted, she said, "I can hold on no longer!" "Try a little longer," was the response of the wearied and agonized husband, "let us sing 'Rock of Ages.'" And as the sweet strains floated over those troubled waters reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted.

But lo! as they sung, one after another of the exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, dying, pleading prayer,

"Rock of Ages cleft for me,  
Let me hide myself in thee."

With the song seemed to come strength; another and yet another was encouraged to renewed effort.

Soon in the distance a boat was seen approaching! Could they hold out a little longer? Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, upon which they were borne in safety to the land.

This is no fiction; it was related by the singer himself, who said he believed Toplady's hymn "Rock of Ages" saved many another besides himself and wife.

And this was only salvation from temporal death! But, methinks, from the bright world yonder, the good Toplady must be rejoicing that God ever taught him to write that hymn, which has helped to save so many from eternal death as, catching its spirit, they have learned to cast themselves alone for help on that dear "Rock of Ages"—cleft, sinner, for them, for you and for me, and which ever stands rent asunder that it may shelter those who utter the cry,

"Let me hide myself in thee."

### WHAT DID THE CLOCK SAY ?

The clock upon the tower of a neighboring church tolled forth, slowly and solemnly, the knell of the departed hour.

As the last sound died away, Willie, who was sitting on the carpet at his mother's feet,

lifted his head, and looking earnestly in her face, asked :

"Mother, what did the clock say?"

"To me," said his mother, sadly, "it seemed to say, 'Gone—gone—gone—gone!'"

"What, mother? what has gone?"

"Another hour, my son."

"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by Him to inquire of you and of me, what we are doing, what we are saying, what we are thinking and feeling."

"Where is it gone, mother?"

"Back to Him who sent it, bearing on its wings, that were so pure and white when it came, a record of all our thoughts, words and deeds, while it was with us. Were they all such as our Father could receive with a smile of approbation?"

Reader! what record are the hours, as they come and go, bearing up on high of you?

### SIX BIBLE NAMES.

Say them over a good many times, until you can remember them and the order in which they are given.

Adam, Enoch, Abraham, Solomron, Christ, John. Repeat them again, and then learn the following bit of Bible chronology :

1. From the time Adam was created until the time Enoch was translated was a thousand years.

2. From the time Enoch was translated until the time Abraham was born was a thousand years.

3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.

4. From the time Solomon dedicated the temple until the time Christ was born was a thousand years.

5. From the time Christ was born until the time John died was a hundred years.

Thus the Bible history of forty-one hundred years may be divided.

### THE PENTATEUCH.

THIS Greek word means *The five-fold Book*, or *The Book in five volumes*. Its proper name is *The Torah*, or *The Law*. So it is called *The Book of the Law*, or *The Law of Moses*, or, generally in the New Testament, *The Law*. The Jewish names of the five books are taken from the opening words of each, but those in common use are derived from the Greek. Thus *Genesis* meaning *Generation*, and the Hebrew title, *In the beginning* : *Exodus*, *Departure* ; Hebrew, *The name* : *Leviticus*, the Levitical (law) ; Hebrew, *And he called* : *Numbers*, referring to the Numberings, chap. i. and xxvi. ; Hebrew, *In the wilderness* : *Deuteronomy*, the Repetition of the Law ; Hebrew, *These are the words*.

## Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT  
OF THE CHURCH AT TORONTO, TO  
4th JANUARY, 1881.

### ASSEMBLY FUND.

Received to 4th Dec. '80	\$1416.59
North Bruce, omitted in November Record	1.00
Clifton	5.00
Cookstown	1.90
Penetanguishine, Wyebri dge &c	5.00
Bracebridge, Monk & South Falls	5.25
Rochester ville	4.71
Hull	1.81
Hullett	5.10
Utica Missionary Ass.	1.00
Buckingham	4.00
Chester	9.14
Richmond	4.00
Amherstburg	2.25
Dunwich, Duff's Ch	3.00
St Peter's, C.B.	2.18
Moorefield	1.40
Three Rivers, St Andrew's	3.50
Teeswater, Zion Ch	4.00
North Brant	5.00
Queensville, Ravenshoe and North Gwillimbury	4.50
Mersea	3.90
Saugeen, St Andrew's	2.80
Nairn Ch, Strabane	5.00
Ashburn	4.25
Elmira, Illinois, Knox Ch	3.00
Binbrook	3.82
Salfleet	1.83
Enniskillen & Greenock	3.00
Murray Harbour	5.00
Lake Ainslie & N Margaree,	4.10
Avonton	11.90
Columbus	7.00
Almonte, St John's Ch	11.00
Brooklin	5.00
Gabarus	1.50
M Musquodoboit	3.00
Malapque	15.00
Little Bay	4.10
East River	5.00
Springside	5.10
Stake road	0.52
Onslow	5.00
Pictou, Knox Ch	8.00
Carlton, St John	3.00
Newcastle	10.00
New Richmond	5.00
Bass River	2.50
Bathurst	5.00

\$1634.13

### HOME MISSIONS.

Received to 4th Dec. '80	\$4568.04
Lunenburg Willis Ch. omit- ted in January Record	8.00
Vittoria, add	1.00
Clifton, St Andrew's Ch	10.00
Kippen, do	53.70
Flamboro West	28.00
Rochester ville	2.00
Hullett	40.00
Peter Nisbet, Dunbarton	5.00
Norval	12.60
Union Ch, Esquimaux	39.91
Kippen, St Andrew's, add	3.00
Student	1.00
Utica Missionary Ass.	4.00
Madoc, St Peter's, add	48.00
Vroomant	10.00
Oakville	10.00
Londesborough	5.32
Winterbourne, Chalmers Ch	30.10
Warwick and Main Road, Knox Ch	13.55
Chatsworth	23.00

Kincardine, Knox Ch	60.00
C Cook, Collinsville	1.00
Eden Mills	7.10
Claremont	6.00
Belmont	50.00
Three Rivers, St Andrew's	50.00
Perth, St Andrew's, add	18.00
Edmondville	25.00
Elgin & Athelstane	30.00
Kenyon	13.00
Pi-kerten	11.50
Wm Morris, London	2.00
Thorbury and Clarksburg	8.00
West Brant	13.80
St Louis de Gonzague	7.00
Hull	10.00
St Mathew's and Valley	36.00
Burlington Sab So	10.00
Caldwell	14.00
Bocaygeon	20.00
Nairn Ch, Strabane	15.00
Hornby, add	3.25
Hawkesbury Miss'y Meet'g	3.90
L'Original do	5.25
Plantagenet do	2.59
Lochaber do	2.19
Buckingham do	8.39
Cumberland do	3.18
Fullarton, add	16.68
Avonbank, add	9.32
Ashburn	23.25
Elmira, Illinois, Knox Ch	26.85
Beverley Sab So	6.20
Roxborough Church, Esquimaux	35.35
Roxborough, Knox and St James's Chs	12.00
Chatsworth, add	5.57
Elderslie, Salem Ch	3.00
Dunford	4.00
Avonton	10.83
Morewood, Thankoffering	10.00
Bayfield Road	16.00
Galt, Knox Ch, add	50.00
Cobourg	110.00
La hute, Henry's Ch	19.00
Rockwood Sab So	6.10
Sunnidale	15.78
Stayner	20.00
Montreal, Erskine Ch	350.00
Port Hope first	100.00
Prince Albert & Port Perry	15.00
Galt, Knox Ch, add	70.00
Columbus	35.00
Rev P Nicol, Elders Mills	5.00
Almonte, St John's Ch	50.00
Wroxeter	31.76
Brooklin	20.00
Barrie Sab So, Manitoba	23.29

\$6477.85

### FOREIGN MISSIONS.

Received to 4th Dec. '80	\$4958.37
McNab Union Meeting, Rev Dr McKay	27.30
Renfrew, Rev Dr McKay	75.28
Rev Thomas Fenwick, Metis	2.00
William Brown, Caledonia	84.00
Hullett	10.00
Kingston, Union Meeting, Rev Dr McKay	78.00
Jas Anderson, Hinchinbrook, Formosa	1.00
J Graham, Elgin, Formosa	1.00
A McMillan, Dundee, do	1.00
Miss Cameron, Huntingdon, Formosa	2.00
Peter Nisbet, Dunbarton	5.00
Theophilus, Formosa	20.00
Student	1.00
Guelph, St Andrew's	45.00
Oakville	5.00
Parties who were in attend- ance at St Andrew's Ch	
Pakenkam, Rev Dr Mc- Kay's Meeting	10.00
Winterbourne, Chalmers Ch	20.00
Warwick and Main Road, Knox Ch	11.10

Chatsworth	20.00
Friend, McKillop	2.00
E Cook, Collinsville	2.00
Napanee	21.20
Belmont	41.00
Three Rivers, St Andrew's	30.00
Perth, St Andrew's, add	12.00
Kingston, Union Meeting, Rev Dr McKay	75.91
Kingston, three English boys	
Rev Dr McKay	1.00
Teeswater, Zion Ch	26.00
Belleville, Union Meeting, Rev Dr McKay, Formosa	128.05
William Morris, London	2.00
Thorbury and Clarksburg	6.00
West Brant	7.50
Thankoffering	50.00
Burlington Sab So	2.50
Cheltenham	8.00
Nairn Ch, Strabane	18.00
Hawkesbury Miss'y Meet'g	3.91
L'Original do	5.25
Plantagenet do	2.58
Lochaber do	2.19
Buckingham do	8.39
Cumberland do	3.18
Beaumaris	7.00
West Bentinok Sab So	1.40
Elmira, Illinois, Knox Ch SS	10.00
do do	25.70
Boston Ch, Esquimaux	30.05
Roxborough, Knox and St James's Chs	10.00
Chatsworth, add	2.00
Millbrook, Rev Dr McK Mtg	23.00
Friend, Montreal, Formosa	5.00
Anonymous, Millbrook, Rev Dr McKay Meeting	10.00
Baltimore, do	40.00
Londesborough	5.00
Tilbury East S Sab, Formosa	5.10
Galt, Knox Ch, add	35.00
Rev R Ewing, Collingwood	5.00
Cobourg	55.60
do Rev Dr McKay's Mtg	85.00
Pembroke, Calvin Ch	146.00
do do	
do Rev Dr McKay's Mtg, Formosa	36.00
Wakefield	20.00
Sunnidale, Zion Ch	2.00
Stayner	2.50
Montreal, Erskine Ch	240.00
Port Hope first	50.00
do do Union Meet- ing, Rev Dr McKay	43.00
Galt, Knox Ch, add	50.00
Columbus, add	2.10
Rev P Nicol, Elders Mills	5.00
Almonte, St John's Ch	30.00
Brooklin	17.00
One who owes much	5.00

\$6837.46

### COLLEGES ORDINARY FUND.

Received to 4th Dec. '80	\$922.65
Hullett	8.00
Norval	11.95
Esquimaux, Union Ch	34.82
Winterbourne, Chalmers Ch	16.00
Chatsworth	12.00
Perth, St Andrew's, add	7.53
West Brant	1.50
Nairn Ch, Strabane	18.00
Fullarton, add	6.25
Elmira, Illinois, Knox Ch	12.10
Esquimaux, Boston Ch	8.20
Galt, Knox Ch, add	35.00
Cobourg	50.00
Amherstburg	2.50
Sunnidale, Zion Ch	8.00
Stayner	10.00
Greenbank	8.60
Galt, Knox Ch, add	45.00
Columbus	23.00
Mitchell, Knox Ch, add	7.00

\$1248.10



## KNOX COLLEGE ORDINARY FUND

Received to 4th Dec. '80....	\$85.00
Friend of Missions Brant...	1.00
Belmont .....	45.00
Legacy of the late Jas Miller Otanabee, per his executors	200.00
	\$331.00

## KNOX COLLEGE BUILDING FUND.

Received to 4th Dec. '80....	\$662.84
Rev Thomas Fenwick, Metis	2.00
N'th Bruce, per Rev Dr Reid	45.00
S F Ferguson, Enniskillen....	15.00
H B Pollock, St Thomas....	50.00
Rev Robt Moodie, Stayner...	5.00
	\$779.84

## MONTREAL COLLEGE ORDINARY FUND.

Friend, Belleville .....	1.00
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## WIDOWS' FUND.

Received to 4th Dec. '80....	\$530.32
Toronto, St James Square....	17.00
English Settlement .....	9.87
Winterbourne, Chalmers' Ch	5.00
Chatsworth .....	6.00
Belmont .....	8.00
West Brant .....	4.50
Martintown, St Andrew's ..	5.00
Nairn Ch, Strabane .....	9.00
Beauharnois .....	4.25
Beaverton .....	8.00
Elmhurst, Illinois, Knox Ch..	4.80
Guelph first .....	6.00
Huntingdon, 2nd Cong .....	5.53
Cobourg .....	10.00
Columbus .....	11.00
Ashfield .....	4.00
	\$648.27

With Rates from Revds F W Farries, A A Scott, T Fenwick, T Alexander, Dun Cameron, J Alexander, D McIntosh, J Lees, D Wishart, Arch McDiarmid, W Walker, A McFarlane, J B Fraser, A McLean, R W Leitch, H Currie, Jas Pringle, W Peattie, J Middlemiss, W Bennett, J Leishman \$20; J James, J B Scott, Jno Black, J A R Dickson, W T McMullen, W P Walker, J S Stewart, J Straith, J R S Burnett, G Smellie, A McCall, R Ure, G Bremner, H McQuarrie, T Lowry,

## AGED AND INFIRM MINISTERS' FUND

Received to 4th Dec. '80....	\$2304.50
Toronto, St James Square....	35.00
English Settlement .....	9.88
Osnaburck, St Mathew's....	5.00
Hullett .....	8.00
Guelph, St Andrew's .....	10.00
Winterbourne, Chalmers' Ch	5.00
Chatsworth .....	8.00
Roserville .....	5.39
Belmont .....	9.00
Three Rivers, St Andrew's..	13.00
Perth, St Andrew's, add....	7.00
West Brant .....	2.70
Doon .....	3.00
Martintown, St Andrew's..	5.00
Fullarton, add .....	5.75
Elmhurst, Illinois, Knox Ch..	4.80
Beaverton .....	8.62
Esquimaux, Boston Ch....	12.65
Huntingdon, 2nd Cong .....	5.00
Galt, Knox Ch .....	15.00
Cobourg .....	20.00
Sunnidale, Zion Ch....	4.00
Stayner .....	5.71
Conlonge .....	3.00
Galt, Knox Ch, add .....	26.00

West Gwillimbury 2nd.....	7.00
Ashfield .....	10.00
	\$2558.00

Rates Received to 4 Dec, \$425.83  
With Rates from Revds W Mathieson \$3; F W Farries \$12; A A Scott \$4; T Fenwick \$2; J McDonald \$12; T Alexander \$2; D Cameron \$4.50; J Alexander \$3.50; D McIntosh \$3.25; D Wishart \$4; A McDiarmid \$4; W Walker \$4; J Mordy \$3; M Fraser \$6; A McLean \$4; R W Leitch \$3.50; A McCall \$4; Jas Pringle \$3; W Peattie \$3; A McFarlane \$9; W King \$3; Peter Straith \$3.25; P C Goldie \$3.50; J Middlemiss \$4.50; Jas Little \$15; J Becker \$4; W Bennett \$3; W R Sutherland \$10; J James \$13; Jno Black \$5; W T McMullen \$7.50; W P Walker \$3.50; W A Johnston \$2.25; J S Stewart \$4; J Straith \$4; J R S Burnett \$3.75; G Smellie \$5; A McCall \$4; Robt Ure \$4.50; R Moodie \$3; J Gandier \$3.50; D McLeod \$11; G Bremner \$3; H McQuarrie \$5; Thos Lowry \$3; S J Taylor \$4..... Total, \$653.83

## CONTRIBUTIONS TO SCHEMES OF THE CHURCH, TO BE APPROPRIATED.

Received to 4th Dec. '80....	\$1518.68
Toronto, Charles St, add....	375.00
Oshawa, add .....	76.40
Strathroy, St Andrew's, add	22.74
Toronto, Cooke's Ch, add ..	149.05
St Thomas .....	100.00
	\$2241.87

## WALDENSIAN PASTORS FUND.

Received to 4th Dec. '80....	\$296.33
Chatsworth, per A McGill ..	3.48
Mrs A Matheson, Covingsby	1.00
Rev P Nicol, Elders Mills...	8.20
	\$309.01

## FRANCE-PARIS MISSION.

Rev J M King .....	6.00
Wm Alexander, Toronto....	5.00
Rev Peter Nicol, Elders Mills	5.00
Rev W C Young, Toronto...	1.00
	\$17.00

## FOREIGN MISSIONS.

Per Rev Dr Mackay :—	
Received to 4th Dec. '80....	\$627.75
James Kerr, Osborne .....	50.10
Rev Mr McLeod's boy .....	3.00
Kay .....	5.00
John McKay .....	1.00
Burn's Ch .....	20.00
Jas White, druggist, Woodstock ..	25.00
Mrs Coxwell, Thamesford...	4.00
Mrs McKay, do .....	1.25
H Ross, Keppel .....	5.00
Alister & John Murray....	2.00
Miss Munro's School .....	1.70
— Robertson, Kincardine ..	70.00
Woodlands .....	35.00
R Crawford, Brockville....	10.00
Mrs Young, do .....	1.00
Mrs Thornburn, Prescott...	2.00
Mrs Burnfield, Brockville..	5.00
M R Dodd, Perth .....	20.00
Carillon Sab So .....	12.00
Commercial Traveller....	2.00
Mrs Aitken, Montreal, Wellington St .....	50.00
Man on Train .....	0.25
Mrs Haultain, Peterborough	2.00
	\$954.95

RECEIVED BY REV. DR. MACGREGOR,  
AGENT OF THE GENERAL ASSEMBLY,  
IN THE MARITIME PROVINCES, TO  
JANUARY 4th, 1881.

## FOREIGN MISSIONS.

Acknowledged already..... \$5491.77

*Special for 4th Missionary to Trinidad.*

Middle Musquodoboit, add ..	1.27
Stranger, per Rev W Donald	
Pictou .....	1.00
Quoddy .....	2.60
Tangier .....	1.40
Clifton .....	16.00

## Ordinary.

Stranger, per Rev W Donald, Pictou, for New Hebrides, Principal Dawson, Montreal, annual .....	20.00
Cape North, C.B. ....	4.45
Dundee, Dalhousie, N.B. ....	1.75
A friend in St Andrew's Ch, St John's Nfld, per Rev L G McNeil .....	100.00
Chipman, N.B. ....	12.00
Shubenscadie W F Missy's Soc Col at Rev J W McLeod's Ordination Service in St Matthew's, Hfx .....	38.05
Young man Halifax willing to go as a missionary or help provide a substitute.	50.00
Scotch Ridge .....	4.36
Little Ridge .....	2.64
Salem Ch, Green Hill .....	8.25
Springdale .....	25.00
Bass River .....	7.39
Portauque .....	3.58
Castlereagh .....	15.00
Clifton .....	37.62
Osnlow .....	105.31
Knox Ch, Pictou .....	1.00
G H Crowdes, Malagawatch	
Donald McMillan, Black Land, Restigouche .....	2.00
Great Village .....	14.00
Lornevale, Londonderry....	4.10
Rev J T Baxter .....	1.00
Aged friend of Dr Geddie's, Maitland, bal of \$20 given for benefit of Annetu .....	12.80
Few friends in Poplar Grove Hfx, for Rev J W Mackenzie	4.00
Mrs S Johnson, Chipman, N B	5.00
Rev A Donald .....	1.00

\$6016.01

Ordinary.....	\$2598.91
Special .....	\$417.10
	\$6016.01

## DAY-SPRING &amp; MISSION SCHOOLS.

Acknowledged already.....	\$627.75
South Cornwallis & Wolfville	27.95
Belcher St Bible class, Cornwallis St, for Miss Blackadder's orphans .....	8.60
Wolfville S Co, for do .....	5.00
Hammond River Sab So....	1.70
Upper Salt Springs .....	4.05
Saltsprings .....	4.50
East Smithtown, Union S S.	5.65
Pasekeeng .....	8.15
Cape North .....	3.00
Malagawatch .....	9.34
Bedeque, P.E.I. ....	37.00
Springdale .....	13.80
Portauque Sab So .....	7.12
Osnlow .....	2.61
Cavendish & N Glasgow, P.E.I.	35.00
Sherbrooke Sab So .....	13.50
Sonora Sab So .....	3.00
Still Water Sab So .....	2.00
Spring Hill Sab So .....	12.72

Mrs S Lawrence, per J G Crowdes	2.00
St Stephen's Ch S S, St John do	18.55
do Pr Mtg, do	1.70
Mahone Bay	9.00
McKenzie Corner Sab Se, Richmond, N B	12.68
Kirkland, do do	8.53
Sheet Harbour	20.74
St Andrew's S Se, Chatham	16.29
Campbellton Sab Se, N B	12.80
Kempt Road do	4.23
Tide Head do	1.10
	\$958.09

## HOME MISSIONS,

Acknowledged already	\$1517.98
Stranger, per Rev W Donald	
Pictou	1.00
Parrsboro	4.39
Cape North	4.10
Hammond Riv & Saltsprings	3.35
East River, St Mary's, add.	0.75
Lake Ainslie, C B	3.50
A friend in St Andrew's Ch, St John's Nfd, per Rev L G McNeill	100.00
do for Manitoba College	104.00
Chipman, N B	12.00
Springside	20.00
Bass River	5.83
Portaupeique	2.46
Castlereagh	3.58
Clifton	10.00
Onslow	25.00
Fisher's Grant	7.00
Great Village	8.00
Rev J T Baxter	1.00
Annapolis	7.55
Bridgetown	0.75
	\$1838.24

## SUPPLEMENTING FUND.

Acknowledged already	\$1488.04
Stranger, per Rev W Donald, Pictou	1.00
Cape North, C B	7.00
Glenelg with East & W Riv. Meagher's Grant and New Antrim, add	2.25
Chipman	28.00
Malagawatch, C B	1.95
St Andrew's Ch, Little River	2.65
Shubenacadie & L Stewiacke	25.00
Springside	22.84
Bass River	14.84
Portaupeique	6.05
Clifton	8.00
Onslow	27.00
Knox Ch, Pictou, 1st instal.	20.00
Mrs S Lawrence, per J G Crowdes	2.00
Carleton, N B	20.00
Riversdale, Lunenburg	2.00
Great Village	12.00
Rev J T Baxter	1.00
	\$1707.62

## COLLEGE FUND.

Acknowledged already	\$2958.58
South-Cornwallis & Wolfville	8.00
Cape North, C B	5.00
Glenelg with East & W Riv.	16.00
Dividend Bank of B N A	127.75
Bass River	10.48
Portaupeique	4.62
Clifton	7.00
United Ch, New Glasgow	155.58
Onslow	25.00
D M W, Macdonald	4.60
Div Canadian Bank of Commerce, 8 p c on 89 shares	160.00
Div Bank of Nfd, 8 p c on 30 shares, £100 stg.	486.67

Carleton, N B	8.00
Debentures Stg Coupons £36	175.20
City Coupon	13.38
do	21.41
Great Village	10.00
Rev J T Baxter	1.00
	\$4197.67

## AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$539.72
South-Cornwallis & Wolfville	10.00
Shubenacadie & L Stewiacke	12.00
Hopewell & Salisbury	2.10
Mrs Jane Taylor, Halifax	5.00
A friend in St Andrew's Ch, St John's Nfd, per Rev L G McNeill	25.00
Chipman, N B	5.82
Union Centre & Lochaber	6.00
Springside	6.00
Ladies' Soc, Tatamagouche	10.00
Onslow	6.00
Carleton	4.00
Mahone Bay	4.00
Great Village	6.00
School Coupon	14.60

## Ministers Percentage.

Rev John Lees, for 1880	2.00
" J B Logan, do	3.75
" Dr Sedgewick, for 1879	3.00
" P M Morrison, for 1880	5.00
" C B Pitblado, do	8.00
" M G Henry, do	4.50
" Alex Russell, do	3.75
" W m G Forbes, do	2.00
" J Rosborough, do	3.00
" E Grant, do	3.50
" James Murray, do	2.00
" P Clark, do	1.95
" G Christie, do	2.50
" P Goodfellow, do	4.50
" A Grant, do	2.50
" D Sutherland, 1880-81	5.00
" A McLean, Hopewell, for 1880	4.00
" A B Dickie, do	3.50
" A Farquharson, do	3.50
" J F Forbes, do	4.00
" J C Meek, do	4.00
" J Murray, Sydney, 1878, 79 & 80	12.00
" Joseph Hogg, for 1880	6.00
" Andrew Burrows, do	6.00
" J A F McBain, do	4.50
" J Sinclair, 1879 & do	7.20
" J C Burgess, do	4.00
" D S Fraser, do	2.50
" K Mackay, do	3.63
" A MacIntosh, do	3.00
" A Stirling, do	3.00
" Jas MacLean, do	4.00
" A P Miller, do	1.50
" John Wallace, do	4.00
	\$793.42

## BURSARY FUND.

Acknowledged already	\$260.75
Knox Ch, Pictou	12.38
Milford	2.50
St John Coupon	30.00
	\$305.63

## SYNOD FUND.

Acknowledged already	\$99.88
Little Narrows, C B	2.00
Malpeque, P E I	5.00
	\$106.88

## JUVENILE MISSION SCHEME.

Miss Machar, Kingston. Treas.	
Chatham, St Andrew's S S	\$25.00
Quebec, Indore Mission Band	30.00

## FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,  
SECRETARY-TREASURER OF THE  
BOARD OF FRENCH EVANGELIZA-  
TION, 260 ST. JAMES STREET, MON-  
TREAL, 10th JANUARY, 1881.

Acknowledged to 8th Dec.	\$7679.35
Montreal, Crescent St Ch.	135.98
Thornbury and Clarksburg.	5.60
Hullett	19.60
Londeseboro	5.00
Little Toronto, S Luther & Co.	6.30
Madoc, St Peter's Sab Se	4.00
A friend, Guelph	5.00
Ormsdown, add	1.00
Brooklin, Thanksgiving	4.40
Winterbourne	12.00
Cumberland and Clarence	40.00
Sherbrooke, Que	12.50
Chatsworth	16.00
Jas Robertson, Montreal	1.00
W McRea, S Finch	4.00
Mrs W Reid, Hollin	20.00
Perth, St Andrew's, add	10.00
Prince Arthur's Landing	7.54
Fort William	3.21
Thankoffering, Middlesex	4.00
Pine River	4.00
Martintown, St Andrew's	15.45
Beauharnois	7.50
Strathroy, St Andrew's	30.00
A friend from Carrick	100.00
Ashburn Sab Se	7.00
Black's Corners	2.00
Wick	15.00
Esqueving, Boston Ch	15.40
Economy	22.20
Morewood	10.00
Rt Jell, Preston	4.00
Kippen Sab Se	25.00
Jas Bisson, Sr, Paapebiae	5.00
E R O L	300.00
Cobourg	45.00
Niagara, St Andrew's	11.00
Mandaum Sab Se	2.61
Montreal, St Paul's	100.00
do St Matthew's	25.00
Port Hope, First Ch	33.00
Almonte, St John's	20.00
Montreal, Stanley St, thanks-giving	50.00
Per Rev T Stevenson	81.98
Cornwall, St John's	25.00
Pinkerton Sab Se	3.00
A friend, Burn's P O	20.00
Spencerville	21.00
Ventnor	11.50
One half bequest of late Jas Laird, Sr, N Glasgow, PEI	100.00
Teeswater, Westminster S S	15.00
Uxbridge, Thanksgiving	9.00
Mrs Cattaneah, N Lancaster	2.50
Bothwell Sab Se	10.00
Capt Taylor, Bothwell	5.00
Lancaster, Knox, add	25.00
Chatham, N B, St John's S S	10.00
Demorestville Sab Se	2.00
Jas Ritchie, Glencoe	1.00
Brussels, Melville Ch	35.00
McNab	8.00
Coll by Miss S A McKay, Baddeck Forks	6.50
Coll by Murdoch McAskill, Baddeck Forks	4.75
Abner Crowdes, add	0.50
Baddeck Cong	7.00
A Wellisher, Nairn P O	5.00
O T Smith, Binbrook	10.00
Chateaugay	7.00

Per Rev. Dr McGregor,  
Halifax:—

S Cornwallis & Wolfville	19.00
A stranger, per Rev W Donald	1.00
Cape North, C B	4.50
Glenelg with E & W Rivers	12.50



A friend, St John's Nfld	100.00
Springside	10.00
French River, Pictou	1.14
Riverside	10.00
Tatamagouche, add	0.50
Clifton	8.00
Onslow	33.00
G H Crowdes, Malagawatch	1.00
Still Water, Sherbrooke	1.50
Carleton, N B	5.00
Rev J T Baxter	1.00
Great Village	6.00

Per Rev Dr Reid, Toronto:—

C Graham, Primrose	4.00
N Bruce, Thanksgiving	10.46
Comber, do	2.70
Barrie, add	7.60
Orillia	20.00
Mrs H McGregor, Norwich	5.00
North-n Advocate, Co Simcoe	5.00
McKillop, Duff's Ch	9.00
Eastern Seneca	7.28
Brucefield, Union Ch	25.00
Acton, Knox Ch	30.00
M K, Dunbarton	2.00
Harrington	6.16
Ekfrid, Knox Ch	19.00

\$9619.51

#### POINTE-AUX-TREMBLES SCHOOLS.

Rev. R. H. Warden, Montreal, Treas.

##### (a) BUILDING FUND.

Acknowledged to 8th Dec.	\$1974.99
Mary Brown, Burlington	1.00
John Hall, Peterboro	5.00
Kintyre Cong	5.00
Rt Irvine, Belgrave	1.00
Jas Edmund, Belgrave	4.60
A D Ferrier, Fergus	50.00
A promisor, Perth	10.00

Per Rev C A Tanner:—

Belgrave	15.50
Kincardine	38.98
Lucknow	14.00
Owen Sound	44.00
Southampton	6.25
Chatsworth	4.50
Paisley	7.25
Wakertown	18.65
Clifford	17.50
Palmerston	3.25
Harriston	14.15
Mount Forest	52.85
Fergus	30.50

\$2318.37

##### (b) ORDINARY FUND.

Acknowledged to 8th Dec.	\$2134.29
Jas Haldane, Montreal	5.00
Coll by L A Watters, Quebec	3.55
do Maggie do do	5.05
Mrs Watters, Quebec	4.50
Mrs S Gibb, do	1.00
Dd Fleming, do	0.50
Dalhousie & N Sherbrooke S S	6.10
T Shaw, Woodburn, on acc	14.00
H F Bronson, Ottawa	20.00
E H do do	15.00
F P do do	10.00
W G do do	5.00

A friend, Montreal	50.00
Freetown, P E I Sab Sc	2.50
Per Rev R S Patterson, Be-deque	9.50
Bobcaygeon, Knox Sab Sc	5.50
Three Rivers Sab Sc, on acc	30.00
J Houliston, Sr, Three Rivers	25.00
Jeannie Frazer Baillie, Montreal, proceeds of bazaar	50.00
Drummondville Sab Sc	5.00
The Misses Carr, Brighton, England	50.00
McIntosh Sab Sc	4.50

Hochelaga Cross Missson S S	10.00
Shelburne & Primrose Sab S	25.00
Jas McQueen, Sr, Elora	1.00
Mrs S W Fisher, Elora	1.00
Harrington, Thanksgiving	5.00
Mrs Strachan, Belgrave	30.00
Mrs Redpath, Terrace Bank, Montreal	50.00
Chatham, Ont, St Andw' S S	25.00
Montreal, St Matthew's S S	25.00
Brucefield, Union Ch Sab Sc	20.00
Cote St Antoine Sab Sc	7.17
Cash, Montreal, 2d half	25.00
Lancaster, Knox Sab Sc	7.00
Demorestville Sab Sc	2.00
A friend in St Andrew's Ch, St John's Nfld	50.00
Rev A McBean, L Stewiacke	25.00
James Croil, Montreal	50.00

\$2814.16

#### PRESBYTERIAN COLLEGE, MONTREAL.

Rev. R. H. Warden, Treasurer,  
to 10th Jan., 1881.

##### ORDINARY FUND.

Acknowledged already	\$226.23
St Andrew's	12.00
Ormstown	25.00
Rev J Jones	50.00
do for 1879-80	50.00
Rockburn and Gore	5.00
Quebec, Chalmers' Ch	75.00
Carp, Kinburn, & Lowry's	5.40
Jas Robertson, Montreal	1.00
Beauharnois	4.00
Chateauguay	15.00
Robt Anderson, Montreal	250.00
Montreal, St Paul's, on acc	300.00
do St Matthew's	30.00
St Louis de Gonzague	8.00
Kingsbury & Brompton Gore	10.65

\$1067.28

##### THEOLOGICAL CHAIR.

Acknowledged already	\$1090.00
Rev J Scrimger, Montreal	20.00
G Hay, Ottawa	10.00
J Hodgson, Montreal	50.00
Rev R H Warden, Montreal	50.00
A C Hutchison, do	25.00
J McLeannan, M P	100.00
Robt Anderson, do	250.00
Estate J Campbell, do	25.00
John Mackay, do	400.00
Edward Mackay, do	260.00
Hugh Mackay, do	100.00
Dd Aikman, 1879-80	20.00
Arch McIntyre, do	10.00
Warden King, do	150.00
J G Ross, Quebec	10.00
W & D Yule, Montreal	50.00

\$2650.00

##### SCHOLARSHIP FUND.

Acknowledged already	\$100.00
Alex Dennistoun, Montreal, French	50.00
Estate of late J Garrett, Hamilton, O, French	50.00
J Pettigrew	5.00

\$205.00

#### QUEEN'S UNIVERSITY AND COLLEGE,

C. F. Ireland, Treasurer.

##### Building Fund.

Already acknowledged	\$26,262.00
Jas Craig	2 on 100 25.00
Jas Brough	2 on 50 10.00
S B Hance	3 on 100 20.00
J C Mitchell	3 on 25 5.00

F W Kirkpatrick, 2&3 on 200	80.00
J S Muckleston	2 on 500 100.00
E H Smythe	1 & 2 on 100 40.00
R McKay	bal on 25 12.50
F Shaw	3 on 100 20.00
L Clements	4 on 200 40.00
H Moors	3 on 100 20.00
A P Knight	2 on 300 60.00
J R Gildersleeve	3 on 100 20.00
W Lyner	3 on 10 20.00
R White	bal on 100 55.00
R Tossell	in full 25.00
W Irving & Son	bal on 300 240.00
L B Spencer	in full 50.00

Total to 1st Jan. 1881. \$27,104.50

##### Land & Equipment Fund.

Already acknowledged ..... 5000.00

##### Endowment Fund.

Already acknowledged .... 57,818.56

##### Galt.

T Scott	3 on 100 20.00
J Wilson	2 on 50 17.00
A McIntach	3 on 25 5.00
H M Topping	bal. 5.00
G McCulloch	3 on 25 6.25
A Taylor	bal. 8.00
C T Stewart	3 on 5 1.00
W Rose	2 on 15 5.00

##### Lancaster.

Geo Sangster	3 on 10 2.00
J McIntosh	3 on 10 2.00
A F McBean	3 on 15 3.00
D McLennan	2 on 500 100.00
A McIntosh	3 on 25 5.00
J Fraser	in full 6.00

##### Ottawa.

W A Henry	1 on 100 50.00
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##### Fergus.

A Barrett	3 on 30 10.00
J Broadfoot	2 on 20 4.00
Thos Broadfoot	3 on 5 1.00
Wm Broadfoot	3 on 10 2.00
A S Cadenhead	3 on 50 10.00
Jas Currie	3 on 10 3.34
Jas Davidson	2 on 10 5.00
Peter Davidson	2 & 3 on 10 6.66
Mrs W Jamieson	3 on 5 1.00
M Mills	4 on 10 4.00
W Rennie	3 on 50 10.00
J Rittie	2 on 40 10.00
J M Richardson	2 on 10 5.00
W Ross	3 on 30 10.00
Chas Stewart	2 on 10 5.00
W Stewart	4 on 8 2.00
Alex Taylor	3 on 10 3.34
Mrs Warrington	bal on 10 6.00
Mr Wilson	acc on 10 2.00

##### Lansdown.

W Connell	2 on 25 5.00
J Taylor	3 on 95 5.00
W Beattie	3 on 20 4.00
H Bradley	3 on 25 1.00
J A Bradley	3 on 25 5.00

##### Belleville.

W Webster	3 on 100 20.00
J Falconer	3 on 50 10.00

##### Toronto.

W W Beardmore	3 on 500 100.00
J MacLennan	3 on 2500 509.00

Total to 1st January 1881. \$53,864.15

#### THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORBES & CO., TREASURERS, 173 HOLLINGSWORTH ST., HALIFAX, TO DEC. 31st, 1880.

Already acknowledged	\$56,349.64
Coll by Rev A McL Sinclair	500.25
Antigonish, N S, Cong	33.77
W A McLaggan, Blackville, N B	40.00

Princetown, P. E. I. ....	20.00
A Sinclair, Princetown, PEI	5.00
Alex Roy, Maitland, N. S. .	75.00
Rev A L Wyllie, Richmond, N. S. ....	50.00
Coll by Rev A McL Sinclair	525.00
	\$57,598.66

## WIDOWS' AND ORPHANS FUND

*Late in connection with the Church  
of Scotland.*

*James Croil, Montreal, Treas.*

Lanark, Rev James Wilson. \$10.50

Ormstown, Rev DW Morison	12.00
Niagara, Rev W Cleland...	15.73
Bullett & Londesboro, Rev J S Lochead.....	8.00
Guelph, Rev J C Smith.....	30.00
Perth, Rev Dr Bain, en acc.	10.00
St Paul's, Montreal, Rev Dr Jenkins .....	190.91
Rev Dr Snodgrass, Canobie.	24.00
Dunville, Rev G A Yeomans	12.00
Balsver, Rev J T Paul.....	4.00
Owen Sound, Rev D Morrison	16.00
Hemmingford, Rev J Patter- son .....	13.00
Hillsgreen, Rev H Cameron.	13.00
King, Rev Jas Carmichael..	14.00
Rev R Chambers, Erzeroom	24.00

## WALDENSIAN PASTOR'S FUND.

*Per J. Murray Smith, Montreal.*

Already acknowledged.....	\$308.00
Anonymous .....	5.00
Joseph McKay.....	5.00
Hugh Stewart.....	5.00
Joseph Locke.....	5.00
James Walker.....	5.00
	\$333.00

*Correction, for "Cobourg, St An-  
drew's Thankoffering," in January  
Record, read Mr and Mrs Hender-  
son, Cobourg, \$10.*

## The Evangelical Alliance.

SOME of our young people in the East, having read the notice of the services for the Week of Prayer in December RECORD, have requested us to explain what is meant by "the Evangelical Alliance." We very gladly comply with their request, and shall always be happy to answer, to the best of our ability, any questions they may please to ask. If they will only keep on asking, they may be the means of directing our attention to many subjects of interest to both old and young which, in our hurry, we are apt to overlook. Well, the Evangelical Alliance is a society comprising members of all the different denominations of *evangelical* Christians throughout the world, which, after many years of prayer, and a great deal of consultation, was instituted in London, England, on the 19th of August, 1846. But you want to know the meaning of "*evangelical*." The word *evangel*, then, means, literally, *good tidings—the Gospel*—the message of pardon and salvation by Jesus Christ. This is certainly the *best* news that men ever heard. And so *evangelical* is used to represent what is taught in the Gospel, and for the same reason an *evangelist* is one who preaches the truths of the Gospel. Now there are some professing Christians who do not, as we think, preach the Gospel in all its purity and simplicity. They either add to the holy scriptures, or leave out some parts of God's revelation, to suit their own purposes. So we do not call them evangelical Christians. Of such are the Roman Catholics and the members of the Greek Church. When we speak, therefore, of the "evangelical Churches" of Christendom, we mean the Protestant Churches, such as Presbyterians, Episcopalians, Methodists, Baptists, Lutherans and all others who sincerely believe in the Lord Jesus Christ as the *only* and all-sufficient saviour of sinners. The Evangelical Alliance is thus a *union* of such *believers*, holding certain principles in common, and allowing its members full liberty to judge for themselves in all matters of

minor importance. The motto of the Alliance is very expressive. It is this: "In essentials, unity; in non-essentials, liberty; in all, charity." The points held to be essential are these nine. (1) The Divine inspiration of the Scriptures, and the right of private judgment in their interpretation: (2) the unity of the Godhead and the Trinity of Persons: (3) the utter depravity of human nature: (4) the incarnation of the Son of God: His atonement intercession and reign: (5) the justification of the sinner by faith alone: (6) the work of the Holy Spirit in conversion and sanctification: (7) the immortality of the soul, resurrection of the body, and the judgment of the world by the Lord Jesus Christ: (8) the eternal blessedness of the righteous and the eternal punishment of the wicked: (9) the Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's supper.

*(To be continued.)*

## DALHOUSIE COLLEGE AND UNIVERSITY,

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In 1881 *Five Junior Exhibitions* of the annual value of \$200, tenable for two years, and *Thirteen Junior Bursaries* of the annual value of \$150, tenable for two years.

In 1882 *Seven Senior Bursaries* of the annual value of \$200, tenable for two years.

In 1883 *Five Senior Exhibitions* of the annual value of \$200, tenable for two years, and *Ten Senior Bursaries* of the annual value of \$150, tenable for two years.

The Exhibitions are open to all candidates; the Bursaries are limited to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are offered to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries, to undergraduates of any University who have completed two and only two years of their Arts Course, and who intend to enter the third year of the Arts Course in this University.

A statement of conditions, dates and subjects of examinations, &c., may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.



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THE

# Presbyterian Record

FOR THE

DOMINION OF CANADA.



MARCH, 1881.

OFFICE OF PUBLICATION,  
260 ST. JAMES ST. MONTREAL.

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# THE PRESBYTERIAN RECORD FOR THE DOMINION OF CANADA.

VOL. VI.

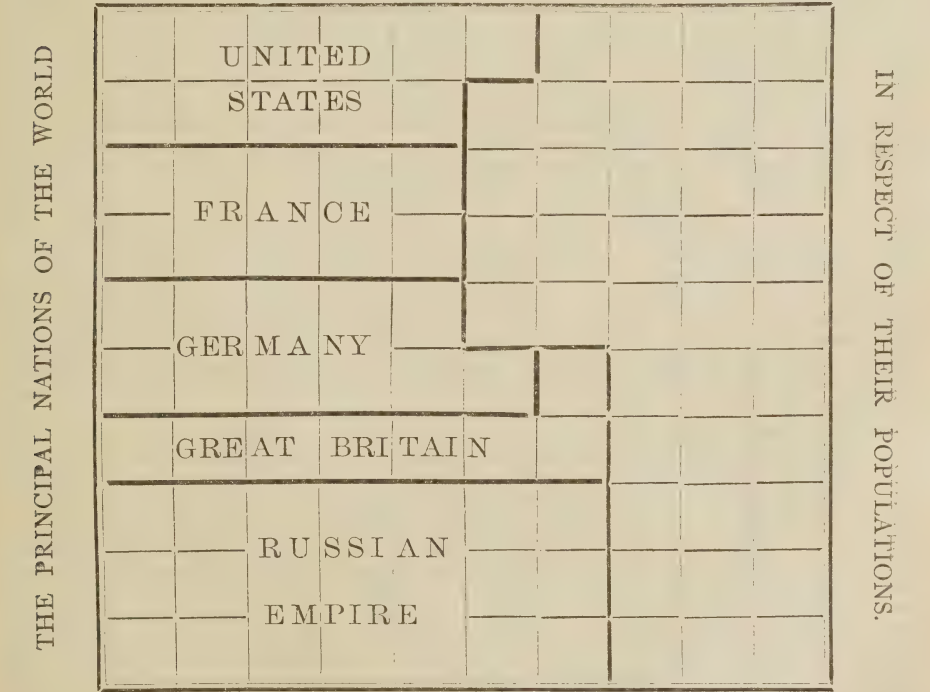
MARCH, 1881.

No. 3.

## CONTENTS.

Populations compared with China .....	57	Ecclesiastical News.....	68
The Census of Canada.....	58	Finance in the Maritime Provinces.....	70
The Presbyterian College, Halifax.....	59	Prince Albert Mission.....	71
Sabbath-school International Lessons.....	60	French Evangelization.....	72
Chart of Foreign Missions.....	62	The New Hebrides Mission.....	73
Missionary Roll of the Church.....	63	The Trinidad Mission.....	74
Our own Church.....	64	Central India, Rev. James Douglas.....	75
Obituary.....	68	The Evangelical Alliance, &c.....	84

## Compared with China



THE ABOVE DIAGRAM presents to the eye the facts concerning the populations of five great nations compared with the population of China. Each of the small squares represents four millions of souls. One hundred of these, therefore, or the whole number embraced in the diagram, may stand for China. On this surface the United States takes, approximately, eleven squares; France, ten; Germany, eleven; Great Britain, eight; and Russia, twenty-one. The aggregate population of these five nations equals only sixty-one one hundredths of the number of souls in the Chinese Empire.

We are indebted to the *Missionary Herald* of the American Board of Commissioners for Foreign Missions for the idea of the foregoing diagram which, as it seems to us, is an admirable object lesson, enabling us to understand at a glance the magnitude of China's millions as compared with the population of other countries with which we are more or less familiar. The approximate aggregate population of the five countries named on the diagram, is 240,000,000. But China has 160,000,000 more than all of them put together. The population of all Europe is about 316,000,000. Suppose it were all placed on the diagram, there would still remain twenty-one vacant squares. Just see what these would contain without crowding them:—the peoples of Mexico, Central and South America; of the West India Islands, Canada, and Greenland; of Australia and New Zealand; of the whole of the Islands of the South Seas; of Madagascar, Borneo and New Guinea, and yet there would be room for more! In connection with these figures assume that there are 400 ordained protestant missionaries in China, here represented by these one hundred squares. How does this compare with the number of ordained ministers in Great Britain and Ireland, occupying only eight squares. The Church of England alone has 25,000 clergy: the Presbyterians have 4,150; the Methodists have 4,493; the Baptists have 3,451; the Congregationalists have 2,637; altogether they have 39,736 ordained ministers, leaving out of count a small army of local preachers, missionaries, and catechists. In other words, Great Britain has an authorized Christian teacher for very nearly every one thousand of its inhabitants, whereas China, has one for every million. If the proportion in Britain is right, then it follows that there should be four hundred thousand protestant missionaries in China.

The diagram may also be used to illustrate the proportion of Protestantism as compared with the other religions of the world. Assuming the population of the globe to be 1,400,000,000, each square represents fourteen millions. The Protestants, numbering one hundred millions, would only fill *seven* squares—not so much as the space given on the diagram to Britain. Presbyterianism, with its 10,250,000 adherents, would only cover three quarters of one square on the diagram: the Episcopalians one and a quarter; the Methodists one and a seventh; the Baptists and Congregationalists together, one square; the Roman Catholics, one square, less half a million. The heathen systems would fill *sixty-five* squares. For the purposes of a missionary lecture or concert this diagram might be drawn upon a large scale, say six feet square, and the spaces for the respective religions distinguished by different colours. The effect

would be a very clear and convincing demonstration that there is yet very much land to be possessed by Christianity: that it is high time we were making less of our differences, and uniting our energies in dead earnest to effect a re-adjustment of the figures.

### The Census.

IN a few weeks the census of the Dominion of Canada will be taken. It will then be ascertained what is the church connection of every man, woman and child, in the Dominion. We have respectfully to suggest to our ministers, elders, and people generally, to give whatever assistance they can to ensure the accuracy and completeness of the census so far as the Presbyterian Church in Canada is concerned. Let us co-operate with the enumerators to the best of our ability, and leave nothing undone which it is our duty to do as citizens and members of the Presbyterian Church. Persons connected with our Church should be particular in writing down the full name, "*Presbyterian Church in Canada*,"—otherwise there will be error. We have known of a gross error in a census being made from the casual omission of the full name of a denomination. Palpable errors, involving tens of thousands, have arisen from carelessness in classifying names. Presbyterians suffered not a little through the blundering of enumerators in the last census. We submit, therefore, that it would be well for ministers and elders to make the way easy for the enumerator, by explaining as fully as possible the necessity of being explicit—of giving the *full name* of the church. It is in the larger cities, and in very sparse and long-neglected rural districts, that mistakes are most likely to occur. It will, therefore, be especially appropriate for our city ministers, and our ministers in the newer and least populous rural districts, to be on the alert, lest a considerable number of our people should fail to be counted, or should be wrongly classified. But of what use will the census be to us as a Church? We think the question is not hard to answer. When the returns are published, we shall be compelled to see where our people are, and to ask ourselves how we have attended to their spiritual interests. Have we done much or little during the past ten years to overtake the destitute places within our bounds? Do numbers of Presbyterians, or the children of Presbyterians, get their spiritual nurture from other Churches than ours? What proportion of those who are nominally Presbyterians are members of our Churches, regular hearers of the Gospel, or attached to some one of our congregations? How many



still wander shepherdless along the wastes and wilds of an unchristian life, falling an easy prey to heresy, superstition, idolatry, or infidelity?

## The Presbyterian College, Halifax.

BY REV. A. McLEAN SINCLAIR.

I wish to answer in the RECORD a few of the questions I am frequently asked with respect to our College in Halifax:—

1. *Has it any connection with Dalhousie College?* Dalhousie is an Arts College having a staff of nine professors. The branches taught in it are such as Latin, Greek, German and French; Logic, Metaphysics, Ethics and Political Economy; History and Rhetoric; Mathematics, Chemistry, Mineralogy, &c. There is no Theology taught in it. Its annual income, from funds and property belonging to itself, is \$3,045; and it receives a Government grant of \$3000. Two of the professors are supported by Mr. George Munro, a New-York publisher, who is a native of Pictou and a Presbyterian. His gifts to Dalhousie amount in all to about \$130,000. The salaries of three of the professors—Principal Ross, Dr. Lyall, and Professor McDonald, are paid by the Presbyterian Church—\$1500 each. Dalhousie College is a Provincial Institution; our Church neither owns it nor controls it. We give \$4500 towards its maintenance because there is no better place to which our young men studying for the ministry can go to take their course in Arts. The Presbyterian College, or “Theological Hall,” has no connection with Dalhousie College. The College Buildings, beautifully situated about two miles from the centre of the city, cost originally about \$75,000. Our College Board purchased the property for \$25,000. It cost about \$5,000 more to fit it for college purposes. The Principal, Dr McKnight, lives in the College. The students also live in it—paying for their board two dollars and a half a week. They pay no tuition fees.

2. *How much money is yet needed for the Endowment of our College?* At the time of the Union, the Presbyterians of the Maritime Provinces had invested for educational purposes the sum of \$79,877, or in round numbers \$80,000. Of this sum \$25,000 belonged to the Free Church Professorial Fund; \$35,000 to the Educational Fund of the Presbyterian Church of Nova Scotia, (the Secession Church,) and \$20,000 to the Church of Scotland. Our funds are invested at 6½

per cent. The income will thus be \$5000, just enough to pay the \$4,500 we give Dalhousie College and the \$500 paid out of the College Fund to the agent of the Church. In 1876, we resolved to raise \$100,000, for the purpose of procuring suitable buildings for a Theological Hall, and supporting the professors in it. Of this sum we have now raised \$58,000. We have spent, however, \$36,000. We paid about \$30,000 for the College as it now stands, and \$5,500 for a lot upon which we had intended to erect College buildings. We can, no doubt, sell that lot some time; but at present it is of no use to us. Expenses in connection with the meetings of the Board, and the work of delegates may be put down at \$500. The sum at present invested for the support of the College is \$22,000. Three professors in the College, each receive a salary of \$1750, or \$5250 in all. The running expenses will be at least \$750. We thus need \$6000 a year for the support of the Hall. Now it will take \$100,000, at 6 per cent, to yield \$6000. Of this sum we have \$22,000. We need, then, yet \$78,000. Where this sum is to come from, I do not know. My trust, however, is that as Providence has put into George Munro's heart to stand by Dalhousie College in its hour of need; He will put into the heart of some other person to come to the help of the Hall. The highest sum we have yet received for the Hall from one man is only \$2000. Surely there are Presbyterians in the Maritime Provinces who could give \$5000, or \$20,000, or even endow a chair.

3. *How much of the sum subscribed is likely to be paid?* Those who have signed for the Hall are, unquestionably, as a general rule, intelligent and honest men, who have the interests of education and religion at heart, and who will pay every cent they have promised. Still, if the money signed is to be obtained, the College Board, the Synod, the Presbyteries and congregations must use all diligence to collect it. It is true that congregations as such are not responsible for the amount signed, but, as they get credit for it when it is paid, they should take steps towards securing it. The minister could, from the pulpit, show the urgent necessity for supporting the College, and the need we have at once of what has been promised. Then some good earnest man, who has paid his own subscription, could be sent round through the congregation, to collect the rest. For the last five years, the Colonial Committee of the Church of Scotland has been paying the salary of one of our professors. We have no guarantee that it will continue to do this much longer. We must then, if the College is to continue in existence, work with a will.

## The Sabbath-School.

WITNESS OF JESUS TO JOHN.

MARCH 6th.

LUKE VII : 19-28.

*Golden Text : John 5 : 35.*

**C**OMPARE Matt. 11 : 1-15. John was at this time imprisoned in the castle of Machærus near the Dead Sea. For the cause of his imprisonment see Mark 6 : 17-20. Jesus was at Nain in Galilee where he had just restored the widow's son to life. Vs. 19 : 20. John sends messengers bidding them ask Jesus,—*Art thou he, &c. ?* Strange question for John to ask ! Had he forgotten the voice from heaven at the Lord's baptism ? Matt. 3 : 17. But he was in prison, depressed in spirit, perhaps foreseeing his own tragic end, Mark 6 : 27. Perhaps becoming impatient for a distinct avowal by Jesus of his Messiahship. Nay, may he not for the moment have indulged the thought, why should I thus pine in prison ? If this be indeed the Messiah, would he not effect my release ? Or, it may have been to satisfy the doubts of disciples weaker in the faith than himself, who saw nothing of the power and grandeur about Jesus in which they expected the Messiah to come. *That should come*—because foretold by prophets and expected by the Jews. Quote some of the Prophecies. Vs. 21, 22. *In that same hour*—they find Jesus in the very midst of his miraculous activity, fulfilling to the letter predictions concerning him, Isa. 35 : 5, 6. No formal declaration was necessary : they need only look round them to be convinced. The recital of what they now saw and heard would be understood by John as an affirmative answer to his question, see John 5 : 36. V. 23. *Blessed is he*—who, in spite of persecution and sorrow, believeth in me. An intimation needed just then by John and his disciples, and needed by Christians now and to the end of time, see 1 Peter 2 : 7-9. Vs. 24-26. The eulogy pronounced upon John was no flattery, but a grand testimony to his sterling worth put in then and there, lest those around should lose their faith in John from the question he had asked, or should misinterpret Christ's answer given in the hearing of the people. *A reed shaken with the wind*—see Isa. 42 : 3, a fragile rush, emblem of vacillating weaklings like themselves. *Soft clothing*—an antithesis betwixt John's rough camel's hair garment, Matt. 3 : 4, and the gorgeous apparel of Herod and his courtiers. In this case they would find "the weakling" in the palace, not in the prison. *A prophet*—yes, the last and greatest of the prophets, sent as the Herald to prepare the way for Messiah. Vs. 27, 28. *This is he*—compare Mal. 3 : 1, who there testifies as to the nature of Him whom John was to precede, "The Lord whom ye seek." By thus quoting Malachi Jesus testifies to his own Messianic character. *He that is least in the kingdom of heaven*—the seeming paradox is explained by applying the surprizing limitation to the prophets, or teachers, of the New Testament. *Their office is "greater,"* inasmuch as John only prophesied of a coming Christ, *they, of a crucified, risen, and glorified Redeemer*, 2 Corin. 3 : 6-11.

## The Sinners Friend.

MARCH 13th.

LUKE VII : 36-50.

*Golden Text : Luke 7 : 48.*

**T**HIS INCIDENT, recorded only by Luke, is quite distinct from the anointing in Matt. 26 : 6, Mark 14 : 3-9, and John 12 : 2-9. This was in the house of Simon the Pharisee, in Galilee ; the other, in that of Simon the leper, at Bethany. It was customary for guests to recline at full length at meal-times upon raised benches furnished with cushions. These were ranged in the centre of the room, forming three sides of a hollow square. The open side afforded ingress to the servants. The space behind permitted strangers to pass round to see the guests and converse with them. It was unusual for women to do this. How came this woman to be admitted ? In the crowd she escaped notice. Perhaps she had listened before to the Lord's gracious invitation,—*"Come unto me all ye that labour and are heavy laden,"* and now she would come to the friend of sinners—just as she was. V. 36, 37. *One of the Pharisees*—Simon, v. 43. *Sat down*—reclined. *The city*—probably Capernaum. *A sinner*—no clue to her name, but the representative of a numerous class. *She knew*—had been told that Jesus was to be there. *A box of ointment*—the usual marble cruse containing liquid perfume. V. 38. *Stood at his feet*—The position of the guests made it easy for her to do all that is here described. *Weeping*—in deep humiliation, and wiping the flood of tears that fell on her Saviour's feet, the expression of a heart moved to contrition at a sense of its own sinfulness in the presence of infinite purity, and symbolizing her submission to the meanest office, as even Christ himself afterwards did, John 13 : 5. *Kissed his feet*—as one unworthy to kiss his cheek. Vs. 39-43. Simon had invited Jesus to his house, that he might come to a definite opinion respecting him, ch. 4 : 22 and 5 : 21. Now, he thinks he has solved the mystery. He must be an imposter, else he would not have allowed this woman to touch him ! But the Lord saw through him and by a master-stroke, like Nathan with David, 2 Sam. 12 : 7, he makes him condemn himself. Jesus Himself is the creditor. In the two debtors, we have the portraits of the woman and of Simon. He leaves Simon to apply the moral. V. 44. The woman's loving service rebukes the haughty Pharisee, who had omitted even the common courtesies of society—water to wash his feet—the usual kiss of welcome—and the fragrant oil with which the oriental visitor was anointed. *She had done what she could*, Mark 14 : 8. *Forgiven, for she loved much*—Not that her love was the procuring cause of her pardon. The parable teaches the reverse—that the debtor's love towards his creditor is awakened only when he, on good grounds, believes that the debt is cancelled. The woman's "loving much" proved to the Saviour her faith. The other loved little, because he felt little need of forgiveness. V. 50. *Thy faith*—That is the first step, Acts 16 : 31. Next, love, Gal. 5 : 6. Then an expression of love in acts, 1 John 3 : 17. The effect of these—PEACE—leading to quietness and assurance forever, Isa. 32 : 17.



## Preaching the Kingdom.

MARCH 27th.

LUKE IX : 1-6.

*Golden Text : Luke 9 : 2.*

**C**OMPARE Matt. 10 : 5-15. Mark 6 : 7-16. John 6 : 1-14. Rejected by his own people at Nazareth, ch. 4 : 29, Jesus, accompanied by his disciples, went about preaching and working miracles in all the towns of Galilee ; see ch. 8. Public interest had been thoroughly awakened : multitudes followed him : a great revival seemed to have commenced : the work must be vigorously prosecuted. "The harvest was great, but the labourers few," ch. 10 : 2. The twelve, who had been trained by Christ himself, are now to be sent forth themselves to preach the Gospel of the Kingdom. V. 1. *Called*—He had already called them to be his followers, Mark 1 : 16-18, and ordained them to the ministry, Mark 3 : 13-14. Their names are given in ch. 6 : 13-16. On this occasion he called them together, gave them their instructions, and sent them forth, enduing them with such miraculous power over evil spirits, and to cure diseases, as would be sufficient credentials. They are to confine their ministrations, at present, to Galilee. They are not to preach to the heathen ; not even to go into Samaria, Matt. 10 : 5, where they would be sure to stir up the old national animosities betwixt the Jews and the Samaritans. They were to follow up the work already begun by their Master. In short, they were to be strictly Home Missionaries. V. 2. *To preach the Kingdom of God*—as Christ and John the Baptist had done—proclaiming the glad tidings of salvation by faith and repentance, Matt. 4 : 17, Mark 1 : 4. *To heal the sick*—The visitation of the sick and afflicted is an important part of true religion, James 1 : 27. V. 3. Notice the details :—they are to go two and two, for their mutual help and counsel, Mark 6 : 7. *Take nothing*—their equipment was to be of the simplest kind, so as to disarm the suspicion of worldliness : *neither staves*—Mark says, "save a staff only." If they had one they might take it, but neither time nor money was to be spent in providing even a staff ; Ps. 23 : 4, *nor scrip*—the wallet, or "scrip," was a leather pouch, often the skin of a kid stripped off whole and rudely tanned, used by peasants to carry their victuals, and what money they had. *Neither bread*—the open hospitality of the East would supply their daily wants. *Nor money*—they must avoid even the appearance of a mercenary spirit, see ch. 22 : 35. *Neither two coats*—which looked like luxury. Vs. 4, 5. *There abide*—so that people would know where to find them. Some would not receive them, so much the worse for *them*, but they are not to force the Gospel upon them ; *shake off the dust*—a symbolic act signifying that the disciple had done his duty, and there *his* responsibility ended : see acts 13 : 51. V. 6. *They departed*—an example to all of unquestioning faith and obedience. LEARN the importance of Home Missionary work : that self-denial and consecration are required of all who undertake it : that Christian ministers and missionaries are entitled to respect and support from those to whom they minister, 1 Cor. 9 : 7-14. The danger of neglecting the Gospel message, ch. 10 : 11-15.

## Following Jesus.

APRIL 3.

LUKE IX : 51-62.

*Golden Text : Luke 9 : 62.*

**H**ERE begins a new chapter in the life of our Lord. Having finished his Galilean ministry, he must now proclaim the Gospel of the Kingdom in Jerusalem also. V. 51. *When the time was come*—His friends had urged him to join the great caravan of pilgrims just then setting out to attend the Feast of Tabernacles, John 7 : 1-10. Jesus declines their dictation—choosing his own time and company, and preferring to go quietly without ostentatious display. Waiting a few days till the crowd had passed on, he then, *steadfastly set his face to go*—facing the difficulties to be encountered by the way, and with a full knowledge of all that should befall him at Jerusalem. *Received up*—He already anticipates his triumphant ascension. Vs. 52, 53. The direct road from Galilee to Jerusalem lay through Samaria. But the repulse Jesus met with at the first border village made him change his route. Turning eastward, the party crossed the Jordan and took the road to Jerusalem on the further side of the river, compare Matt. 8 : 19-22, 19 : 1, and Mark 10 : 1. The old feud betwixt Jews and Samaritans still existed. The latter expected that Messiah, when he did come, would restore the temple on Mount Gerizim ; instead of that, Jesus was ignoring them by going to the feast at Jerusalem. For the origin of this estrangement, see 2 Kings, ch 17. Vs. 54, 55. Such a burst of fanaticism was rather to have been expected from Peter rather than from either of these two. John, 18 : 10. The reference to Elijah, 2 Kings 1 : 10-12, was doubtless suggested by the recent appearance of the prophet at the Transfiguration, v. 30. *He rebuked them*—as he afterwards did Peter, Matt. 26 : 52-54. They had yet to realize that the Kingdom of God is one of faith. Christ came to *save* men's souls, John 3 : 17 and 12 : 47. Vs. 57-61. Three typical persons are now mentioned. Two of them answer closely to those described in Matt. 8 : 19-22. They illustrate (1) the impetuous, (2) the procrastinating, (3) the irresolute follower. Each professes a sincere desire to follow Jesus, but all have an excuse for *delay*. None of them had counted the cost of true discipleship. The ardour of the first vanished when he found that he must renounce every worldly comfort. The second had to learn that his surrender to Christ must be absolutely *unconditional*. *Let the dead, &c.*—let those who are spiritually dead attend to those not unimportant claims of nature : let the dead past bury all its memories : let bygones be bygones : the preaching of the Kingdom *now* is of the highest importance. The third has the weakest excuse of any : he would surely be overcome by the tears and entreaties of his friends ; Unquestioning *decision* is demanded of all who would follow Jesus. V. 62. *Looking back*—every farmer understands this simile, doubtless referring to Lot's wife—not so much a return to the world as reluctance to part with its fascinations. The true follower *forgets* what is behind, Phil. 3 : 13.

# Chart of Foreign Missions

— OF THE —

## PRESBYTERIAN CHURCH IN CANADA,

At 1st March, 1881.

### I.—THE NEW HEBRIDES MISSION.

- Missionaries.*—(1) REV. H. A. ROBERTSON, Martyr's Church, Erromanga, appointed, 1871.  
 (2) REV. JOSEPH ANNAND, at Aneityum, appointed, 1872.  
 (3) REV. J. W. MACKENZIE, at Efate, appointed, 1871.

(1) Population, 2040; Worshippers, 540; Communicants, 52; Teachers, 21. (2) Population in Mr. A's district, 565; Sabbath attendance, 300; Prayer meeting, 150; 20 schools taught by Natives; Communicants, 233. (3) Five Mission Stations; 280 Worshippers.

The "*Day Spring*" Mission Ship, last year sailed 10,000 miles, paid 100 visits to Mission Stations, Harbours, and heathen islands, carrying Missionaries, their wives, families, and native Teachers and natives, besides making her two regular voyages to Sydney in N. S. Wales. The Sabbath-school children of our Church contribute £20 stg. to her support.

### II.—THE TRINIDAD MISSION.

*Missionaries.*—REV. JOHN MORTON, at Caroni District; appointed, 1867.

JOSEPH ANNAJEE,	do	<i>Native Evangelist.</i>
MISS BLACKADDER,	do	<i>Teacher.</i>

REV. KENNETH J. GRANT, San Fernando District; appointed, 1870.

LAL BEHARI,	do	<i>Native Evangelist.</i>
JAI-PAR-GAS-LAL,	do	do
GEORGE SADAPHAL,	do	do
JACOB CORSBIE,	do	<i>Teacher.</i>

REV. THOMAS M. CHRISTIE, Couva District; appointed, 1873.

REV. J. W. MCLEOD, Savannah Grande District; appointed, 1881.

A. CAMPBELL,	do	<i>Teacher.</i>
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Coolie population above 30,000. Total number of Schools, 17; Scholars, 762. Salaries of Native Evangelists from \$200 to \$250 each. The Woman's F. M. S., Halifax, provides Miss Blackadder's salary, \$406.

### III.—MISSION TO THE INDIANS IN THE NORTH-WEST.

*Missionaries.*—REV. JOHN MACKAY, Prince Albert, Saskatchewan, appointed 1878.

REV. GEORGE FLETT, Okanase, appointed 1873.

REV. SOLOMON TUNKANSAICYE, Fort Ellice, appointed 1877.

——— *A Teacher at Fort Pelly.*

MISS BAKER, Prince Albert, 1879.

### IV.—MISSION TO FORMOSA.

*Missionaries.*—REV. G. L. MACKAY, Tamsui, appointed, 1871.

REV. K. F. JUNOR,	do	do	1877.
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In a little more than eight years, 20 Chapels have been opened and 2 Mission Houses built, and 20 Native helpers trained; 5 Schools are sustained; 300 Communicants are enrolled, and nearly 3000 persons have renounced idolatry and attend Christian worship. There is also an Hospital in Tamsui, doing excellent work. An Hospital has been established at Kelung, under the care of Dr. Mann.

### V.—MISSION TO CENTRAL INDIA.

*Missionaries.*—REV. JAMES M. DOUGLAS, at Indore, appointed, 1876.

REV. JOHN WILKIE,	do	do	1879.
MISS MCGREGOR,	do	do	1877.
REV. JAMES FRASER CAMPBELL,	Mhow,	do	1876.
MISS RODGER, Indore,	do	do	1873.

The Indian Orphanage and Juvenile Mission, besides supporting 4 high-caste Zenana Day-Schools, providing for the support and education of seven or eight orphans at Calcutta and Poona, supports about fifteen orphans and two Bible-women at Indore, and contributes to the *Dayspring* and the Trinidad Mission.



# MISSIONARY ROLL OF THE PRESBYTERIAN CHURCH IN CANADA.

No.	NAMES.	BIRTH PLACE.	Ap- point- ed.	FIELD OF LABOUR.	BY WHOM SENT.	REMARKS.
1	John Geddie	Pictou, N. S.	1846	Anetium, N. Hebrides	Phyn, Ch. of N. Scotia	Died at Geelong, 14th December, 1872.
2	John Black	Dumfriesshire, Scot.	1851	Red River	Phyn, Ch. of Canada	Now minister of Kildonan, Manitoba.
3	George N. Gordon	Casampec, P. E. I.	1856	Emromanga, N. H.	Phyn, Ch. of N. Scotia	Mr. G. and wife murdered by natives, 24th May, 1861.
4	Petros Constantinides	Turkey	1858	Dermiresh, Turkey	F. C. of Nova Scotia	Resigned mission work, 1861. Now M. D., at Toronto.
5	Samuel F. Johnston	M. Stewiacke, N. S.	1859	Tanna, N. H.	Phyn, Ch. of N. Scotia	Died at Hare, Loyalty Islands, 14th October, 1862.
6	J. W. Matheson	Roger's Hill, N. S.	1862	Tanna, N. H.	Phyn, Ch. of L. Prov's.	Died at Hare, Loyalty Islands, 14th October, 1862.
7	Donald Morris	Casampec, P. E. I.	1863	Erakor, Rate, N. H.	do	Died at New Zealand, 23rd October, 1869.
8	James D. Gordon	Ireland	1863	Emromanga	do	Killed by 186 natives, 25th February, 1872.
9	William McCullagh	Scotland	1865	Emromanga	do	Resigned, 1866. Now minister of St. Andrew's, N. B.
10	John Monair	Pictou, N. S.	1867	Trinidad	do	Died at Emromanga, 16th July, 1870.
11	John Goodwill	Antigonish Co. N. S.	1869	Trinidad	do	Missionary at Carut, Trinidad.
12	Kenneth J. Grant	Pictou, N. S.	1870	Trinidad	Ch. of S. in L. Prov's	Resigned, 1875. Now in Prince Edward Island.
13	J. D. Murray	West River, N. S.	1871	Emromanga	Phyn, Ch. L. Provinces.	Missionary at St. Fernando, Trinidad.
14	Hugh M. Robertson	Pictou, N. S.	1871	Erakor & Paago, N. H.	Ch. of S. in L. Prov's.	Resigned, 1876. Now at Paramatta, N. S. W.
15	John McKenzie	do	1871	Trinidad	Phyn, Ch. L. Provinces.	Missionary at Paramatta.
16	Joseph A. Mand	Gay's River, N. S.	1872	Trinidad	do	Missionary at Paramatta.
17	Thomas Christie	Scotland	1873	Trinidad	do	Missionary on Anetium.
18	George Stevenson	Scotland	1873	Trinidad	do	Missionary at Carut, Trinidad.
19	Robert Jameson	Ireland	1876	Trinidad	do	Resigned, 1st July, 1877, at Bankoorah.
20	James Nichol	Scotland	1861	Trinidad	do	Minister of New Westminister, B. C.
21	Daniel Duff	Scotland	1862	Trinidad	do	Resigned, 1867. Now minister of North Brant, Ont.
22	Alexander Matheson	Scotland	1866	Trinidad	do	Resigned, 1875. Now minister of Little Britain, Man.
23	William Fletcher	Scotland	1868	Trinidad	do	Resigned, 1871. Now in Scotland.
24	William Aiken	Canada	1869	Trinidad	do	Now minister of Beaverton, Ont.
25	John McNaab	Canada	1869	Trinidad	do	Missionary at Tamsui, N. Formosa, Ont.
26	D. B. Wilmster	Canada	1871	Trinidad	do	Resigned, July, 1874. Now on Probationer's List.
27	Geo. Leslie Mackay	Canada	1871	Trinidad	do	Resigned, Oct. 1877. Now minister of Queensville, Ont.
28	Edward Vincent	Canada	1872	Trinidad	do	Missionary to Indians, at Okanase.
29	J. B. Fraser, M.D.	Canada	1874	Trinidad	do	Resigned, 1876. Now minister of High Bluff, Man.
30	George Platt	Canada	1873	Trinidad	do	Missionary at Indore, Central India.
31	Hugh McKellar	Scotland	1874	Trinidad	do	Resigned, 1877. Now minister of Clifton, Ont.
32	James M. Douglas	Scotland	1876	Trinidad	do	Missionary at Sturgeon Lake, N. W. T.
33	Alexander Stewart	Lachute, Q.	1876	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
34	D. C. Johnson	Canada	1876	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
35	John Mackay	Canada	1876	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
36	Solomon Tunkansaiyo	Dakota Indian	1877	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
37	Kenneth E. Junor	Cape Breton	1878	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
38	J. Fraser Campbell	Canada	1878	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
39	John Wilkie	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
40	John H. Epstein	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
41	Thomas Hart	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
42	J. W. McLeod	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
43	Miss Margaret Rodger	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
44	Maria Fairweather	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
45	Mary Forrester	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
46	Margaret McGregor	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
47	Margaret McGregor	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
48	Margaret McGregor	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.
49	Margaret McGregor	Canada	1879	Trinidad	do	Missionary at Tamsui, Formosa, N. W. T.

\* Nova.—The first named eighteen ordained missionaries were all married men, except J. D. Gordon and Petros Constantinides. Their wives are living with the exception of Mrs. Matheson and Mrs. Johnston, afterwards Mrs. Copeland.

## The Home Mission Funds.

THE following letter, just received from the Secretary of the Colonial Committee of the Free Church of Scotland, will doubtless cause considerable disappointment, if not embarrassment to our Home Mission Committees. We hope that our wealthier congregations will, *before the end of the month*, increase their contributions to such an extent, that this lack of funds may be more than made up.

COLONIAL COMMITTEE.

Edinburgh, 19th January, 1881.

Dear Dr. Cochrane,—At this time as you know we are in the way of making our grants to Canada. At our monthly meeting, yesterday, we found that the state of our funds made it absolutely necessary to postpone these grants. Our annual collection has this year fallen considerably below that of last year, which itself was less, by a good deal, than the grants voted to your Home Mission ..... I will only add for myself, that I have not penned a note for a long time which has pained me more than this one, knowing how clamant your needs are, and how probable it is, that other sources of income, may for similar causes, be partially dried up.

Very faithfully yours,

JAS. S. MACKINTOSH.

## Our own Church.

OFFICIAL intimation has been made by the Colonial Committees of the Established Church and the Free Church of Scotland respectively that, owing to deficient revenues, they find themselves unable at this time to renew the grants which they have been long accustomed to make in aid of Presbyterian Home Missions in Canada. We regret this chiefly for the reason annexed, and because we know that it will be more difficult for them to deny themselves the pleasure of extending a helping hand than for us to become reconciled to the announcement. We sympathize with these honoured Churches to whom we owe nothing but gratitude and Christian affection, and we only wish it were in our power to give more substantial proof of our respect for them than mere words of thanks and sympathy. In the

meantime they will allow us to say,—“such as we have, we give you; we appreciate very highly all that you have done for us, and it shall be our constant aim to prove ourselves worthy of your confidence.” The disappointment, if we may call it such, that will be felt by the Convener's of our Mission Boards will soon be got over. They are not the men to sit down and fold their hands in the face of difficulties. It will only serve to inspire them with fresh zeal, and with a fuller confidence that, as the people of Canada have assumed weighty responsibilities in other matters, the Presbyterians will not fail when appealed to for the means needed to secure the foundations upon which the true and lasting prosperity of the country must rest. No one questions the ability of the Presbyterian Church to overtake, unaided, its own Home Mission work, vast as the field is. What is most needed on the part of our people is an intelligent and intimate acquaintance with the work and its requirements, and that, on the part of the Church, there should be instituted in every congregation a thorough and systematic plan by which the practical sympathy of every individual might be elicited. The sooner the Presbyterian Church in Canada learns to be absolutely self-supporting, the better it will be for her.

FOR the benefit of our new subscribers, as well as of those who do not keep the Record “on file,” we reproduce our Missionary Chart and Roll, corrected to date. These pages contain a great deal of very valuable information in small compass, and we hope they will be carefully studied.

AN IMPROVEMENT. It has been a subject of frequent remark that so much time is often occupied by Presbyteries in discussing points of law and order to the exclusion of subjects that would tend to greater edification. We notice with pleasure that some of the Presbyteries are devoting a considerable portion of their time to conferences which the public are not only invited to attend but in which they are asked to take part.

REV. JAMES WELLWOOD writes very hopefully of his new field in Manitoba. “Our Church work,” he says, “is getting on satisfactorily. We are laying the foundations, and this is a *land of hope*. I am placing the RECORD in every family. Our people here



need all the information they can get on the work of the Church to keep them in sympathy with the Church, and to help them to forget their isolation. Just now they are in a state of transition. Old church ties have been broken up, and new ones are not yet securely formed; besides this, the people are not yet able to do much in the way of giving, and it is of the greatest importance that they should be kept acquainted with what others are doing." We have also very encouraging accounts of the success of the Rev. JAMES HERALD'S ministrations at Prince Arthur's Landing.

KNOX COLLEGE, TORONTO: A Bill has been introduced in the Ontario Legislature conferring upon this Institution the power of granting theological degrees. Inasmuch as between three and four hundred students have received their theological training in Knox College, the application seems to be a reasonable one and will doubtless be granted.

#### ORDINATIONS AND INDUCTIONS.

AMHERST: *Wallace Pres.*:—Mr. F. W. Archibald was ordained and inducted on the 12th of January.

NEW LONDON: *P. E. Island*:—Mr. William A. Mason was ordained and inducted on the 25th of January.

WESTVILLE: *Pictou*:—The Rev. Robert Cumming, formerly of Glenelg, having accepted a call to Westville, his induction was appointed to take place on the 1st of March.

SHAKESPEARE: *Stratford*:—The Rev. J. McClung, formerly of Balaclava, was inducted to the charge of St. Andrew's, Hampstead, and Shakespeare on the 10th of February.

COTE DES NEIGES: *Montreal*:—Mr. P. R. Ross was ordained and inducted on the 24th of February.

EAST ZORRA: *Stratford*:—The Rev. Robert Scott was inducted to the charge of Burn's Church and Brooksdale on the 2nd of Feb'y.

AMHERST ISLAND: *Kingston*:—Mr. James Cumberland was ordained and inducted on the 3rd February.

CLIFTON: *Truro*:—Rev. Mr. McGillivray, having accepted a call, his induction was appointed to take place on March 1st.

CALLS.—Rev. Thomas McGuire, of Jarvis and Walpole, has accepted a call from Emerson, Manitoba. Rev. David Mann has received a call from the united congregations of East Seneca, Black Heath, and Caistor, and the Rev. G. G. McRobbie, of Tilsonburgh, from Ridgetown, *Chatham*. Rev. W. T. Bruce, M.D., is called to Coldstream, *Truro*.

DEMISSIONS.—The following ministers have resigned their charges:—Rev. W. H. Gray,

*Annapolis, N. S.* Rev. W. T. Bruce, M.D., of Sutherland's River and Vale Colliery, N.S.; Rev. William White, of Dummer, O.; Rev. Alex. McFarlane, of Bobcaygeon and Dunsford, O.; Rev. J. W. Mitchell, of Mitchell, O. Rev. J. B. Galloway, of Lucan, O. Rev. Robert Scobie, of Strathroy. Rev. John Sutherland of Woodville and Little Sands, *Truro*.

#### NEW CHURCHES.

DUNTRON: *Barrie*:—A new church was here opened for worship on the 19th of December. Rev. E. D. McLaren, of Brampton, and the Rev. M. McGillivray, of Scarboro, where the preachers of the day. The building is of brick, with a handsome tower and stained-glass windows. Cost about \$3,500.

CHATHAM: *Ont.*:—The New St. Andrew's church was opened in this rising city on 6th February. Principal MacVicar preached in the morning and in the evening, and Dr. Cochrane, of Brantford, in the afternoon. The cost of this very fine building was about \$18,000.

THORNBURY AND CLARKSBURGH.—The neat brick church erected for the use of this congregation last summer was opened for worship, January the 2nd, Professor Gregg of Toronto, officiated at the morning and the evening services: the pastor of the church, Rev. T. A. Colter, conducted the afternoon service. The opening services were "continued" by Rev. John Lieper, of Barrie, on the following Sabbath. The occasion was one of great interest to all connected with the congregation.

HIGH BLUFF: *Manitoba*:—We ought to have announced long ago the opening of the new church at this place, but, better late than never. It is good to hear now that it was dedicated by the venerable Dr. Black, of Kildonan, on 25th July last, and that since its opening the work of the Lord has been very prosperous through the labours of its pastor, the Rev. Hugh Mackellar.

ISAAC'S HARBOR, N. S.—This secluded locality now rejoices in a new church which was opened for public worship on Wednesday, 19th January. Snow storms had obstructed travel so that only one minister, Rev. J. F. Forbes, was present. People of all denominations filled the building and were deeply interested during the services. The new church is gothic, 50 x 32 feet, and can accommodate 300 sitters. It cost \$1,757. Mr. Forbes has already toiled many a day in raising money for this church as well as for others in destitute and secluded localities.

FIRE.—We are sorry to hear that the Presbyterian Church at Springville, Ont., has been completely destroyed by fire. It was insured for \$2,000.

## Meetings of Presbyteries.

**HALIFAX:** February 1st:—A suitable minute was adopted with reference to the death of the Rev. A. Stuart. The resignation of Rev. W. H. Gray, Annapolis and Bridgetown, was accepted. Rev. Archibald Gunn was appointed *interim* moderator of Session. Rev. Murdoch Stewart, Whycomah, was nominated for next moderator of the Maritime Synod, and Rev. Dr. Black, Kildonan, Manitoba, for Moderator of General Assembly. Representatives to the Assembly were chosen as follows: Drs. Burns, Pollok, and Macknight, and Messrs Duncan, Wyllie, J. B. Logan, Henry and Simpson, ministers; and Dr. MacGregor, Rev. J. Forrest, Robert Murray, J. J. Bremner, J. K. Munis, Sheriff Curry of Windsor, Nathaniel Spence of St. Croix, and Dr. McMillan of Sheet Harbour, elders. Mr. Duncan gave in a report on the State of Religion throughout the Presbytery which was, upon the whole, encouraging. Various topics referred to in the report were the subject of addresses by Dr. Barnes Messrs. Logan and Henry. The subject of "the State of Religion" will be resumed at the next meeting of Presbytery.

**LUNENBURG AND YARMOUTH:** Jan. 18th:—Rev. R. Laird did not see his way to accept an appointment to Riversdale. An effort will be made to secure another probationer, or a catechist. Messrs. Cameron and Millar were appointed to prepare a statement of the professions made and obligations undertaken by parents when receiving baptism for their children. Mr. Millar in connection with the discussion of the Sustentation Scheme, submitted a draft plan for supplementing weak congregations. Mr. Millar's plan was ordered to be sent to clerks of Presbyteries in the Synod with the object of eliciting the views of Presbyteries. In the evening, a visitation of the Lunenburg congregation was held, when matters were found encouraging and satisfactory. Addresses were delivered by Mr. Cameron, on the duty of making public profession of religion, by Mr. Simpson, on Christian liberality, and by Mr. Fraser on the duties of elders.

**PICTOU:** February 1st:—A call from Sherbrooke, addressed to Mr. A. McL. Sinclair, was sustained and placed in his hands; also a call from West River. Mr. Sinclair declined both calls. Mr. R. Cumming, Glenelg, accepted the call to Westville, and his induction was appointed to take place on Tuesday, March 1st. The clerk was directed to communicate with such congregations as had not made collections for the schemes of the Church since May last, and to request them to make collections for such schemes

as they have not yet contributed to, at as early a day as possible. The Presbytery adopted an appreciative minute with reference to Rev. W. T. Bruce, M. D., who recently resigned the congregation of Vale and Sutherland River. Arrangements were made for the supply of vacancies.

**MIRAMICHI:** February 1st:—A gratifying report was received of Mr. Maxwell's labours at Metapedia and Flatlands. Mr. Leishman reports favourably of his labours in the new congregation of Douglstown. The church there is now free of debt. It was found upon enquiry that all congregations in the Presbytery (except two) had either contributed to the Supplementing or Assembly Funds or are about to do so. Regarding the remit on Sustentation, the Presbytery preferred the principle of the Supplementing Fund, "and feel strongly the necessity of increased liberality amongst our people in support of the ministry." Mr. McBain's health requiring rest, the Presbytery granted him leave of absence for three months, and provided supply. Dr. Jardine called the attention of the Presbytery to the advisability of having a Ladies' College, at Truro, under Presbyterial auspices, and intimated an offer of a scholarship for a three years' course of study. He moved that the Presbytery memorialize the Synod on the subject. The motion passed unanimously.

**TRURO:** February 8th:—The Presbytery nominated Rev. Dr. Cochrane for the moderatorship of Assembly, and Rev. T. Sedgwick for the moderatorship of Synod; they also appointed the following delegates to next Assembly, Rev. A. Burrows, Rev. J. A. Logan, Rev. A. Grant, Rev. J. Sinclair, with Mr. Black and Mr. Thompson, Elders.

**P. E. ISLAND:** February 2nd:—The following were chosen as delegates to the General Assembly, viz:—A. F. Carr, K. McLennan, Dr. Murray, Charles Fraser, S. C. Gunn, John McKinnon, and Hon. K. Henderson, Hon. Ben. Rogers, Alex. Stronach, John A. McLean, Alex. McKinnon, and John Simpson, Esq. The Rev. Principal Caven, D. D., was nominated as Moderator of the next General Assembly and Rev. Dr. Murray as moderator of the Synod of the Maritime Provinces.

**WHITBY:** January 18th:—Rev. Adam Spenser was appointed moderator. A committee was appointed to make arrangements for a Sabbath-school convention to be held during the winter. The Presbytery unanimously expressed its preference, in the present state of the Church, for "a supplemental scheme" as distinguished from a Sustentation Fund for the support of the ministry. The Assembly's circular on Temperance was remitted to a committee with instructions to report at next meeting, and to make arrangements for a conference on this subject. Mis-



sionary meetings were being held in all the congregations.

PETERBOROUGH: January 11th:—Mr. Beattie, of Port Hope, is moderator. Oak Hills has asked for reunion with Perrytown. Mr. McFarlane tendered his resignation of Bobcaygeon and Dunsford. Upon motion of Mr. Bell, a list of questions was agreed upon to be used at Presbyterial visitations. A minute expressive of the feelings of the Presbytery towards Mr. McWilliam was adopted. An overture, by Mr. F. R. Beattie, was adopted for transmission to the Assembly anent the examination of students between the periods of graduation and induction. The resignation of Mr. White, of his charge in Drummond, was accepted. The Presbytery unanimously approved of a Sustentation scheme as sent down by the General Assembly. Arrangement was made for holding a Conference on the State of Religion. Messrs. Bennett, Bell, and Torrance were appointed a committee to draw up a report for adoption at next meeting. Mr. F. R. Beattie gave notice that at next meeting he would move for an overture to the General Assembly on the subject of Evangelistic Work.

TORONTO: January 11th:—Rev. Professor McLaren was nominated as Moderator of the next General Assembly. Some time was spent in considering the remit on a Sustentation Fund, without coming to any final determination. Mr. McLeod gave notice of a motion for next meeting approving the principle and suggesting that the remit be sent down to sessions and congregations and reported upon to the General Assembly. Mr. King gave notice of an amendment expressing preference for "a Supplementing Fund," and that the time has come when this Fund, as now existing, should be separated from the Home Mission Fund, and when such modifications should be made in the administration of it as would better secure an adequate maintenance of the ministry. Circulars were read and duly considered from the Conveners, respectively of the Committee on the State of Religion, on Temperance, and Sabbath-schools. Commissioners to the General Assembly are to be appointed at next meeting.

BARRIE: January 25th:—The resignation, by Rev. A. Dawson, of part of his charge, consisting of Washago and Severn Bridge, was accepted, to take effect on 1st May. His charge now consists of Gravenhurst, where the congregation is so increased in strength and liberality that the stipend which was \$200 in Sept., 1878, at his induction, is now \$500. A supplement will be asked. The resignation of the missionary charge of Mr. Robert Scott, in Wyebriidge, Penetanguishene, &c., was accepted. Mr. Scott having accepted a charge in Stratford Presbytery, a resolution express-

ing high regard for him was passed. Agreed to hold Presbyterial visitations in the congregations of the bounds. Rev. Dr. Cochrane, of Brantford, was nominated for the Moderatorship of the next General Assembly.

OWEN SOUND: January 18th: Rev. A. T. Colter was appointed moderator. Presbyterial visitations were held in St. Paul's Church, Sydenham, and in Knox Church, St. Vincent: The affairs of both were found to be satisfactory. Rev. Dr. Black, of Kildonan, was nominated for the Moderatorship of the next General Assembly.

GUELPH: January 18th:—Arrangements were completed for holding a conference on the State of Religion. Professor McLaren was nominated for the Moderatorship of the next General Assembly. Mr. Henry Knox was received as a catechist, and it was agreed to recommend that Mr. McGregor's name be placed on the roll of Presbytery. The other business was chiefly of local interest.

HAMILTON: January 18th:—The report of the Women's Foreign Missionary Association was read and highly commended. The evening session was devoted to a conference on Sabbath-schools, in which much interest was taken by the large congregation present. The circular from the General Assembly's Committee on Temperance was considered and a committee appointed to prepare a finding.

PARIS: January 24th:—A resolution was adopted expressing the sincere sympathy of the members with the Rev. Thomas Lowry, of Brantford, who was seriously ill. The most interesting feature of the meeting was the conference on the State of Religion that had been previously arranged for. The opening sermon was preached by Mr. Grant, of Ingersoll, from Acts 1: 8.—Thereafter the Conference proceeded to the discussion of the following subjects, fifteen minutes being allowed for each opening address, viz.: Hindrances to the Work of the Spirit, and how they may be Removed," Duties of the Eldership," the Great Aim to be kept in view by the Gospel Minister," "Family Religion." "The Sabbath school Teacher's Preparation," and "How may a Revived State of Religion be brought about within our Bounds?" All elders and Sabbath-school superintendents within the Presbytery having been invited to take part in the conference, the speaking was not limited to the members of the court. The discussion never flagged, a profoundly earnest and solemn spirit reigned throughout, a hallowed sense of the Spirit's presence was felt, and about half-past five on Tuesday evening, the meeting was brought to a close, all feeling that it had been good for them to be there.

LONDON: January 18th:—Dr. Proudfoot and others overtook the Presbytery anent

a course of religious exercises connected with the meetings of the Court. Steps were taken to carry out the proposals. The Assembly's circular on Temperance was remitted to a committee. The remit on a Sustentation Fund was considered, the Presbytery agreeing that it would not be wise, in the mean time at least, to multiply the demands already existing by the establishment of any new organizations. In their judgment, the Home Mission Fund, if properly sustained, would meet all the exigencies of the case. In terms of Dr. Proudfoot's overture, it was agreed to dispense with protracted services at the opening of the meetings of Presbytery, and, instead, to devote the evening sedentary, or the greater part of it, to devotional exercises and discussions upon matters pertaining to the welfare of the Church and the great religious questions of the day.

STRATFORD : February 10th :—Principal MacVicar was nominated for the Moderatorship of the next General Assembly.

BRUCE : January 11th :—The meeting was largely occupied with hearing reports of committees appointed to make Presbyterial visitations, and in arranging for similar visits to the remaining congregations within the bounds; also for the holding of a Sabbath-school Convention.

### Obituary.

REV. ALEXANDER STUART. On the 26th of January, died the venerable pastor of Lawrencetown, Cow Bay, and Lake Porter, in the Presbytery of Halifax. His last illness was brief, and his death unexpected. Patient, persevering, courageous, he toiled on in his pastoral work while strength remained, and he may well be spoken of as having fallen with his loins girt and his lamp burning. Mr. Stuart was born at Aberdeen, Nov. 4th, 1809, and was a graduate of Aberdeen College. He early gave himself to the Lord, and at seventeen was one of a youthful band of four who engaged in tract distribution, prayer meetings, and house to house visitation in the most destitute parts of his native city. Out of these efforts grew a flourishing mission called the Albion Street Ragged Kirk. He prosecuted with energy and success similar mission work in Wallacetown, Ayr, and Edinburgh. He was thoroughly imbued with the evangelical and evangelistic spirit. In 1856, he came with his family to Nova Scotia and entered with zeal upon his labours as pastor of Musquodoboit Harbour and Lawrencetown—a field subsequently divided into two charges. It was an arduous field; but he continued to occupy his allotted share of it to the very

last. The Presbytery and the congregation will long remember with gratitude his twenty-four years of unremitting toil, his earnest piety, his wise counsels, and his courteous bearing.

REV. JAMES HUME, of Kennebec Road, County of Beauce, Que., died on the 28th of January, after a very short illness. The deceased was a native of Moira, County of Down, Ireland. He completed his collegiate course at Belfast in 1841, but attended the Edinburgh University again through the session of 1841-42. For ten years he laboured as a missionary in his native county. In 1855, he was appointed a missionary to Canada, and commenced his colonial ministry at that time in the Presbytery of Kingston. Seventeen years ago he removed to the County of Beauce where he continued to labour with great fidelity till his death, with the exception of about a year spent in Ontario. He was highly respected by his congregation—every family of which was represented at his funeral. The service was conducted by Mr. Pritchard of Valcartier. Mr. Hume has given by his will \$4500 for benevolent and religious purposes in Canada, of which \$1500 are to establish a gold medal in the Presbyterian College, Montreal; \$1500 for the same purpose to Knox College,—and \$1000 towards a bursary in Queen's College. It may be stated also that he has left £700 stg. for Ireland—divided something similar to the above, and £750 stg. to his friends.

### Ecclesiastical News.

HOPE DEFERRED maketh the heart sick. The announcement that the revised New Testament will not be issued till May has given rise to very general disappointment. In the meantime, however, the London RECORD has, "accidentally" published some of the changes embodied in the revision. These have been going the rounds of the press, and public opinion has expressed itself in regard to them, not always in the line of unqualified commendation. The London *Pall Mall Gazette* thinks that "the revisers have made alterations which will excite some consternation and not a little regret among all those who are familiar with the authorized version." The *Presbyterian Journal*, of Philadelphia, inclines to the opinion that the work has been carried further than was generally expected "We must confess," it says, "that the specimens of the alterations which have been published have been almost like a jet of cold water upon us. The purpose of the revision was to correct manifest errors of text in the light of recent and certain criticism, and



to change English words which were once a proper rendering of the original, but which, since the translation was made, have undergone essential changes of meaning. But what is the necessity for changing "predestinated" to "foreordained" in Rom. viii. 29, 30 and Eph. i. 6, 11? Is the meaning different? If not, is it worth while to confuse the reader of the English Bible by the change?" The number of textual alterations in the whole Bible is said to be upwards of one hundred thousand! but by far the greater number will be of so trivial a kind as to be unnoticeable except to the eye of the most practised critics. Ordinary readers will, at first, be shocked to find that "the chapters and verses are gone; the running headlines are gone; verses are missing, changed, pared; texts familiar as nursery song have disappeared altogether." The doxology with which the Lord's prayer is concluded in St. Matthew's Gospel is omitted; but it will be remembered that St. Luke omits it. The story of the woman taken in adultery, in the eighth Chapter of John, will not be found at all in the new version. On the whole, however, it is believed that the revision will be acceptable to most intelligent Christians, though it will be a long time before it will supplant King James' version for every day use. THOMAS CARLYLE, the most powerful thinker and writer of the age in which he lived, has passed away at the age of eighty-six. His father was an elder of the Kirk, and educated his son with a view to his becoming a minister. But his gifted son's taste was not in that direction. We do not know how to characterize him "ecclesiastically." In his later days he is said to have expressed a reverence for "the Shorter Catechism" of his youth, and to have pronounced the answer to the first question to be "unequaled as a fine condensation of an eternal verity." England would have buried him in Westminster Abbey, but the stern and uncompromising censor of hero-worship and sham had left instructions that his bones should be laid with his father's, in the old kirk-yard of Ecclefechan, in Dumfriesshire. PROFESSOR BLACKIE, of Edinburgh, has been lecturing the people of Glasgow, on "Sunday Observance"—under the patronage of "The Glasgow Sunday Society." The propositions affirmed by the lecturer were in effect—(1) that the observance of one day in seven as a period of rest, is of Jewish and not of Christian obligation; (2) that the Lord's day is an observance of the nature of a religious festival, resting on natural propriety, apostolic authority, and early Christian practice, and for these reasons obligatory on all professing Christians; (3) that Scottish theologians and the majority of Christian Churches have no Scriptural warrant for the strictly religious

observance of the day which they enjoined upon the people. Such teaching could not pass unchallenged in the city whose ancient motto was, and still is,—“Let Glasgow flourish by the preaching of the Word.” The lecturer was severely denounced in a large number of pulpits on the following Sabbath, when Mr. J. Cowley, lecturer to the West of Scotland Protestant Association, delivered an address on “Professor Blackie’s Sunday Sophistries,” in which he contended that the Professor’s arguments were not sound, and that his references to Scripture were perverted to suit his crochets. “It was stated that the opening of museums and art galleries would improve the morals of the people. There was no morality apart from the Bible. Gazing at statues and pictures never brought morality to any man, or saved any soul. The people of that nation would abide by the Sunday, and they would flourish in defending the truth and right.” He has challenged Professor Blackie to a public discussion of the subject. THE ESTABLISHED PRESBYTERY of Edinburgh, by a majority of one, has adopted Dr. Story’s overture which proposes a new and less stringent formula to be subscribed by elders at their ordination. Dr. Phin vigorously protested against the contemplated innovation. THE PRESBYTERY OF LONDON, England, has rejected that part of the report of the Committee on Evangelistic work which recommended that the Church should have paid evangelists, ordained and unordained; and which proposed to invest unordained ministers with authority to dispense the Lord’s Supper. As the time for the meeting of the General Assembly draws nearer, anxiety in respect to the final disposition of the Robertson Smith case increases. The Presbyteries of the FREE CHURCH are divided as to the competency of the action taken by the Commission of Assembly in the matter. The receipts for the Sustentation Fund, for eight months, were £105,007—an increase of £4508 over the same period last year. The income from all sources of the UNITED PRESBYTERIAN Foreign Mission Fund in Scotland during the past year was £37,665, as against £34,530 in the previous year, an increase due, according to Mr. Williamson, the interim mission Secretary, to the fuller knowledge by the people of the work in which the church was engaged. DR. RANKIN of Muthil, has returned from his tour of inspection and enquiry into the alleged charges of mal-administration on the part of the Church of Scotland missionaries at Blantyre, in East Africa. The result of his undertaking is awaited with interest. THE FREE CHURCH will be obliged to abandon Livingstonia on account of malaria and *tsetse fly*, and to select a healthier site near the northern end of Lake Nyassa.

## Finance in the Maritime Provinces.

HAVING just mailed acknowledgment of sums received for the month of January, I find the amount to be \$3640 or \$140 for each of the business days, and there was need, as it will appear from the following figures that our funds are much lower than at this date one year ago. Will you kindly publish the subjoined tabular statement, as the shortest way of giving the needful information to our Eastern congregations. To economise your room I omit cents.

Received up to..	Feb.1 1880	Feb.1 1881	In- crease	De- crease	Peo. Dec.
Foreign Missions..	\$5353	\$6905	1552		
Dayspring & Mission Schools....	2320	1648		\$672	672
Home Missions...	2386	4316		1930	608
Supplement'g Fund	2157	3878		1721	467
College Fund.....	4680	5098		418	418
Aged M. Fund....	980	992		12	12
			\$1552	\$4753	2177

Our funds in the Maritime Provinces, it appears, are \$3201 less than at the same date last year, but it does not follow that contributions have fallen off to this extent. The great deficiencies are in Home Missions and Supplementing, in which, the munificent donations of the Established and Free Churches of Scotland are *totally wanting*. I have, therefore, added a column shewing the decrease, distinct from this, and deducting the Foreign Mission increase from the amount of congregational deficiencies in the other schemes, we have a decrease of \$625. Nor does it follow that no better exhibit can be shewn next May, at the close of our financial year; for it may be that congregations are *later* in forwarding their contributions, but the following points are worthy of immediate attention. 1st. The deficiency in Dayspring and Mission Schools arises from the fact, that so far, not half the congregations in the Maritime Provinces have given any thing; there are Sabbath-schools *in all*, and each if asked would give something. 2nd. Our Home Missions claims in both departments demand the careful consideration of all congregations, and especially of those not heard from. We cannot count on aid from abroad. We may yet receive something from the other side of the water; but we have no promise, and our only safe course is in the direction of self-reliance, uniting economy of expenditure by committees, with the study of liberal things by congregations. 3rd. Please notice the figures anent College Fund, more especially as the 1st

Sabbath of March is the time set down in the Assembly Minutes, for an Annual Collection where provision has not otherwise been made. As this will reach ministers and congregations about the first, intimation of collection might possibly be made advantageously at once. There is room for improvement in *times of giving*. Some churches give quarterly, some half-yearly, and others *once* and that late in the ecclesiastical year. The expenditure, however, is *early*, and when more than half of the collections are *late*, loans and interest, which we all dislike, are inevitable. *Systematic* giving is generally accompanied with periodic payments, which greatly relieve the funds, and there is room for progress in this direction, both East and West.

P. G. MCGREGOR.

## A GIFT AND AN EXAMPLE.

In the list of acknowledgments for this month (Maritime Provinces) are \$72 from Mr. and Mrs. Alexander Paterson of Kennetcook, respecting which a few words of explanation are in place. A year ago Mr. Paterson wrote: "For several years I had resolved to bequeath for the benefit of the schemes of the Church, a farm or its equivalent. Having sold the place for \$1200, payable by instalments, and seeing several notices of the present need of our Church funds, my wife and I have concluded to transfer the securities *at once*." This was done. The instalments, as paid, may be invested or used, according to circumstances, and the interest for 1880, seventy-two dollars, is appropriated according to the wish of the donor, the property, however, being now held by the College Board, for the schemes to which the donor wished them applied. The \$1200 have been given. I may add that Mr. Paterson began with small means, some three or four years after his arrival from Scotland in 1832, and in ten years cleared his farm. Since that time he has bought and paid for a second. One he retains, and one he gives away, becoming his own executor, and in transmitting the deed, speaks thus for himself and wife. "When we reflect on what we have received, we regard this as a very small return, but may yet be able to do something more for the spread of the everlasting Gospel by our own Church, the Church of our fathers, for untold generations. We pray that the Head of the Church may bless all the agencies employed, to carry forward that happy period when 'all ends of the earth shall see the salvation of our God.'"

P. G. McG.



## Prince Albert Mission.

**D**R. COCHRANE has received the following letter from Mr. Sieveright. Although primarily intended for the Home Mission Committee, we are sure it will interest all our readers:—

"I have now visited all the Presbyterian stations in this section of country, and submit to the consideration of your committee a brief but comprehensive report. They are seven in number.

(1) **PRINCE ALBERT** is the first in importance. Presbyterian population, 42 families, not including fourteen Cree families, who have not removed to the Indian Reserve. Two things are essential to future progress—the erection of a church and manse, and having two services every Sabbath. The attendance, considering the cold uncomfortable building, is encouraging—frequently over 100. The Foreign Mission Committee have given two acres as church property, on the front of their lot, and ten acres further back as a glebe. A building committee have been appointed, and a vigorous effort will be put forth, to erect suitable buildings. The era of log buildings is nearly at an end. Several brick edifices have been erected, and that will likely be the future material. Building operations cost at least twice as much as in Ontario. Without outside aid, it will be impossible to complete buildings, necessary even to hold our own as a denomination. Prince Albert is on the border-land of civilization. The outeries of Pagan Sioux celebrating their religious rites, often intermingle with the sounds of Christian praise and prayer.

(2) **McBETH'S**, down the river—comprises 18 families, 13 Presbyterian—three more intending to settle on their clearing in the spring. The nearest family is five miles—farthest 15. A belt of firs four miles long intervenes. Beyond, a settlement has been begun, never yet visited by any minister. Some progress has (near the forks of the river) already been made in the McBeth settlement for the erection of a place of worship.

(3) **FLETT'S**, 22 miles south, near the forks of the road where the Winnipeg and Carlton trails meet. It contains 17 families, all Presbyterian, four more to settle in spring. A building committee has been appointed, and a site given for the church, and burying ground.

(4) **RED DEER HILL**.—12 miles south: four Presbyterian families, nine of other denominations.

(5) **RIDGE**.—12 miles south-west: 11 Presbyterian families. 20 of other denominations. A church was erected in this settlement,

during the ministry of Rev. H. McKellar. It was resolved that year to remove it to a more central locality. No agreement could be arrived at as to the site. The timber now lies useless for building purposes, in several localities, a practical illustration of the folly of trying to bring a church to every man's door. There is hope of a new edifice even here.

(6) **MINERS**.—14 miles west: eleven Presbyterian families. Indian element predominates.

(7) **CARROT RIVER**.—40 miles South-East by winter trail, about 50 by the summer one. The only houses the whole way are at the Indian Reserve on the bank of S. Saskatchewan which must be crossed going to Carrot River. A journey there alone is by no means unattended with danger. The shafts of my sleigh broke, about half way in the wilderness. After kindling a fire, and spending three hours in the rain, attempting to repair them, there was no resource left, but to walk with the horse fourteen miles over an unknown trail, ignorant whether I would land at Fort La Corne, or the place I was anxious to reach—the thermometer, 40° below zero. I was fortunate enough to arrive at the place of my destination at four in the morning. That evening I preached to an audience of four women, fourteen men; and one Cree. The present statistics are, eight families, twenty-eight young men, who have taken up claims—nearly all Presbyterian. It is one of the most fertile spots in the North-West. Other settlements are near Carrot River, Pai-wah-nah, La Corne, and stony Creek.

It is plain one missionary cannot do anything like efficient work in a field so extensive, among Presbyterian families scattered over a region of ninety miles long and twenty broad. All those stations are situated in tracts of land, excellent in quality, and increasing rapidly in population. There has been no preaching at Carrot River, the Ridge, or Miners. Even with this abridgment of his labours, the health of the last missionary has been seriously impaired by excessive work. There are only two ways of it, either supply a sufficient force of missionaries to overtake the work, or else abandon half the stations, as has been practically done for some time past, and allow denominations more zealous to occupy the field. At least two additional labourers are needed. Who can doubt the ability and willingness of the Presbyterian Church in Canada to enter the wide doors of usefulness God in his Providence has thrown open to it in the North-West?

JAMES SIEVERIGHT.

**NOTE BY THE CONVENER.**—The appeal of Mr. Sieveright for additional labourers at Prince Albert, is but one of many from the

great North-West, that will come before the Home Mission Committee, at its regular half yearly meeting in March. The Presbytery of Manitoba have, for months, sought labourers for important fields which ought at once to be occupied by our Church. Whether these applications can be met, and additional missionaries sent, depends entirely upon the receipts during the next month. Loans of considerable amounts, made during the present winter, have to be met in March, as also the claims for the current half year, which alone will reach \$12,000. It is therefore of the utmost importance that congregations send in their contributions without delay—not later at all events than the 25th of March.

W. COCHRANE.

### French Evangelization.

BY REV. C. A. DOUDIET.

IT WILL be remembered that at one of the Missionary meetings held in Crescent Street Church, Montreal, a year ago, it was stated by one of our French missionaries, that several persons in Paris, had been brought to a saving knowledge of the truth by the efforts of an old Frenchman, converted to the Gospel in Montreal, so that the light kindled here kindled other lights in the great French capital. We find another instance of a similar kind in the columns of "Le Signal," Mr. Eugene Reveillaud's paper, published in Versailles. He writes thus:—"A new religious movement, most interesting and most serious has lately taken place in Limanton (Nièvre), and promises to spread to neighbouring localities. The origin of this movement has been the result of the efforts of Mr. B\*\*, once a Roman Catholic who went to Canada with his family in 1874, returning home after four year's absence. He did not find a fortune there, but something better, the pearl of great price of the Gospel. When he returned to Moulins, his former dwelling-place, he joined himself to the Protestant Church in that city, and invited the minister, Mr. Camus, to organize a cottage-meeting in his house, which has proved a great success. But this was not all; a brother of Mr. B\*\* who lives in Limanton, a village on the line of railway that runs from Clamecy to Cerey Latour, came to Moulins, in July last, to visit his friends. They took him to the Protestant church, and he was so interested in what he heard, that he asked Mr. Camus for Protestant books, and when he returned home, communicated his impressions to his neighbours and acquaintances. Sometime after, Pastor Camus received the following letter:—"Dear Sir, I have read and caused to be read the books you lent me, we have here many

friends who wish to hear you, and want to become Protestants. Come over and help us." Although Limanton is 128 kilometers from Moulins, Mr. Camus could not refuse to comply with such an earnest call. Communicating with Pastor Bourgeois, of Creuzot, 88 kilometers from Limanton, both ministers went there on the 24th of October last. The large place of meeting was packed with an audience, many of which had come from a great distance, five or six different villages being represented. Mr. Bourgeois preached on the text 'God is a spirit, &c.' Mr. Camus followed him, with a clear explanation of Evangelical doctrine. The vast audience listened with the utmost attention, although the services lasted over two hours, and when they were over, every New Testament and tract, that had been brought, was eagerly purchased, many being disappointed, as the supply was limited. Both pastors came away convinced that a great work was commencing in that place. This conviction has been fully justified by subsequent events. On the 26th of December, a deputation of French pastors visited Limanton and found that the people had provided a spacious hall for regular services. Not only was this hall quite full, but over two hundred people stood patiently outside listening greedily to the glorious Gospel message. Among those present, a man was noticed, who had come *twenty-four miles* on foot, on purpose to be present. At the close of the meeting, the people renewed a request previously made, to have a permanent teacher settled among them, and a list of 70 children was handed to the deputation, whose parents wish to be taught in a Protestant school, as soon as one can be opened. The same evening, the pastors present, went by special request to Moulins en Gilbert the principal town of the next canton, where some fifty people met spontaneously, and requested that public services should be held on the 23rd of January, obtaining, without any difficulty, the object of their wishes."

The Editor of the "Signal" promises further details of this wonderful work before long. Before closing, I would remark that the great apparent drawback on our work here, has always been the spring exodus, of many of our converts. In one of our city French congregations alone, forty-two members left for the United States, France, and Ontario in six weeks. What English-speaking congregation could long stand such depletion? Yet the Church in question is as numerous as ever, and the precious seed sowed on God's field is as you see wafted across the seas, to find according to his good pleasure a congenial soil, where it will yet give harvest that will shake like "Lebanon." And herein is that saying true, "One soweth and another reapeth." Let our Church mem-



bers therefore thank God, and take courage, not allowing this grand work of regeneration to languish for want of the necessary means, and whilst they devise liberal things, let every offering be hallowed by earnest prayer.

VICE-CHANCELLOR BLAKE makes the following reference to "the white fields of France" in his excellent monthly magazine, the *CHRISTIAN REPORTER*:—"The reason that Robt. Raikes should be brought so prominently before us is to show what a man of moderate ability can do when his mind is possessed of these two little words "trust" and "try," McAll's work was pre-eminently a work of "trust" and "try." He could not speak a word of the French Language, but as he and his wife, a few years after the Communistic troubles in France, were walking through Paris he was accosted by one of the working-men who was passing by, and who addressed him as an Evangelist. Pointing with his finger to the worst locality in the whole of Paris, the Belleville Quarter, he said: "You think that this neighbourhood is peopled by nothing but Atheists. That is false, sir; there are multitudes in this street who sigh after a religion of truth and love, and who desire to listen to those who will come and teach them." McAll left Paris, but there rang through his ears—just as there did through the ears of Robert Raikes—these words: "Come and teach us a religion of truth and of love;" and so he set to work, and by January, 1872, was there to teach them this religion. At the first meeting he had present 43. Now he has twenty-three of these meetings in Paris alone, and eleven of them outside of Paris, and the report tells us that in the year 1879, they had held 2,636 meetings, and that there were present 323,000 people. The instruction given to each Evangelist as he went on his work was this: "Don't attack any person but Satan, and don't exalt any person but Christ."

### Our Foreign Missions.

THE EASTERN SECTION of the Foreign Mission Committee met at New Glasgow, on Feb. 8th, specially to examine and pay the accounts of the Trinidad missionaries for 1880, and to sanction and adopt their estimates of expenditure for 1881. The accounts were entirely satisfactory, the only extra asked being twenty-five pounds for building in Couva. It may also be said that the estimates for the current year were satisfactory, as, in the opinion of the Committee, all that was asked was needful for the carrying on and steady expansion of work under charge of the Mission Council. They were satisfac-

tory too, inasmuch, as a glance at the paper submitted shewed that more money was being raised in Trinidad than what was asked from the Church. The estimates, however, involved an increase over last year of £175 stg., besides the outlay for outfit, passage, and proportion of salary of the fourth missionary, and the adopting of the estimates would, so far as the Committee could judge, involve the closing of the accounts with a considerable balance of *debt*. Unanimously the Committee resolved, in full view of the disarrangement of plans, and consequent disappointment to the missionaries, that they would not assume the responsibility of contracting a *new debt*, and that they could not go beyond the estimate of last year, and the additional £200 stg. for the fourth missionary with £30 stg. for building repairs at Princetown, *at present*. Should the funds be forthcoming they will rejoice to pass the estimate which has their approval. Otherwise the missionaries will require, in some important particulars, to abridge their work and the number of their agents.

### New Hebrides Mission.

LETTER FROM REV. JOSEPH ANNAND.

Aneityum, 7th September, 1880.

SUCH a quiet season as we are having it is hard for you, living in the midst of civilization and commercial activity, to imagine. It is now over four months since we landed on our return from Sydney, and during all that time only two small vessels have called at our harbour besides the "Dayspring." What would you city men do,—you who are accustomed to your daily papers, letters and telegrams,—were you transferred to this island, where we get all the year's news done up carefully in two packages only. We have had no mail since we left Sydney on the 10th April, and we do not expect any before the return of the vessel in November. Then we must wait until next April for another mail. Thus you see that the record of excitements and conflicts that takes up your thoughts and time in civilized lands do not affect us much here. Politics and trade are almost equally unknown on this sunny isle. The people know very little about the world, beyond their own horizon and, if possible, care less. It is wonderful what training and education do for a people. You would be surprised to hear in what a small circle the thought and ambitions of our people run. Such trashy gossip and remarks as are detailed among them as news are really amazing; but to them this small talk is as much as the news of the day or the latest telegrams in the

morning paper are to you in civilized countries. Our greatest difficulty in the way of advancement in civilization and social comforts is the perfect contentment of the people with their present condition. Persons unacquainted with barbarous tribes are apt to think that, when once the comforts of civilized life are seen by these people, they are very anxious to attain to them, but such is not the fact,—our people prefer their own mode of life to ours. Our ideas of cleanliness and comfort are in their opinion something like fastidiousness. Some of our food they like very well, and could it be got without labour, they would gladly obtain it. Very much the same idea prevails among them as to knowledge. Of what use is it to them? Why should they make any effort to gain it? It will not feed them, nor yet will it make them sleep any better. Possibly this state of matters may be accounted for by the fact that they say that they think with their *livers*. However, they on the other hand laugh at the idea of us speaking about the “thoughts of our hearts,”—of thinking with such a small member of the body as the *heart*! Perhaps by and by we may get them to think with both their heart and liver, and thus we will have both quality and quantity of thought. We are doing all that we can to draw out the young to our schools, and I am happy to say with better success than previously. I have now nineteen young men and women in my afternoon class, and Mrs. Annand has thirty-three boys and girls in hers. Nearly all the children within three miles of the station attend our afternoon school.

Our arrowroot contributions have all come in, and are now packed ready for shipping. This year we put it all up in small calico bags of five, six and seven pounds each, and then packed all in strong casks. The quantity is smaller than usual owing to the hurricane destroying so much of the young plant in January. However, we have got 832 lbs. all of best quality. The proceeds of this go as these people's contribution to the Foreign Mission Fund of our Church.

There is so much arrowroot made in these southern latitudes that it is sometimes difficult to get our usual price of a shilling per pound for it in the colonies. The last two year's crop was sent home to Britain for sale. What kind of a market would Canada be for us? It was pleasant to see how cheerfully our people engaged in collecting and preparing the arrowroot this year, that they might help to spread the gospel among the heathen. Eight hundred pounds of arrowroot is not a very large contribution for a congregation of over five hundred souls, but if we consider what pittances the heathen give to their objects of worship in these islands, our gift even of this year is comparatively large.

When we were living on Efate, I one day accompanied Mr. Macdonald, of Havannah Harbour, to a large feast at one of the villages a few miles away. When we arrived the festivities were going on—a great number of pigs were lying about tied up by the feet; there was also a large quantity of yam, bananas and sugar-cane spread around. Before the food could be eaten or divided to be carried away to their several homes, an offering had to be made to the spirits—and what do you suppose that offering was? A pig or two of course! not quite, but the sacred man went around and with his knife cut off the tip of the tail of every pig and threw it into the bush for the spirits to feast upon. It would be interesting to inquire whether or not there are any Christians now in the world who give about the same proportion of their luxuries to the cause of religion as these Efatese heathen did. There may be a few on this island who call themselves Christians that do not give any larger a proportion to the gospel, but surely there are none such in Canada.

I sent a note to you in June, by a trading vessel, in which I acknowledged the receipt of all the mission goods from N. S., and asked you to convey our hearty thanks to the donors. We had a very pleasant meeting of Synod at Havannah Harbour in June. The work is prospering as a whole. The reports given in this year were more encouraging than usual. We settled Mr. Holt, the new missionary from Victoria, on Api, a large and populous island contiguous to Tongoa.

### Trinidad Mission.

NOTES BY REV. K. J. GRANT.

WE are sometimes made to feel how great the difficulties must be in India in carrying on Mission work. A short time ago I baptized a man on his death-bed after being repeatedly and urgently solicited. His knowledge was sufficient to warrant my action, but I would gladly have placed him on farther probation. He died two days afterwards and not a Hindoo on the Estate would lend a helping hand in his last hours, neither would one enter the house, and they persistently refused to assist at the burial—Baboo Lal-Behari was present, and when the hour came to bury the dead some came, but with one voice they declared that if he opened the Bible they would all go to their homes. There were only two other Christians on the Estate and these have suffered much in the way of reproach, abuse and threats since that day. I am happy to say that from amongst these very men there are now some inquiring about Christianity. Some four years ago



a widow with her two boys arrived here from India. Both boys could read Hindi and the mother too had the alphabet. I tried to get them interested, so, also did my helpers, but all our efforts were unavailing. The mother became frantic if the boys came near our school-house. Early in this year the boys and their mother came seeking instruction, all now read the Word of God, and last Sabbath, great was our satisfaction and joy to hear their testimony, and in admitting them to the Christian Church by baptism. The boys are respectively 12 and 15 years of age. The recommendation of the Board to remove Mr. Morton to the Caroni District had our cheerful concurrence, especially as Mr. Morton had expressed his willingness to go. Mr. Macleod will find a workable field at Princetown, well organized, and Mr. Morton goes to a district possessing much natural beauty, favoured with railroads, conveniently near the city and occupied by a large Indian population. We hail with pleasure Mr. Macleod's arrival at an early day.

#### REPORT OF SAN FERNANDO SCHOOL.

BY J. W. CORSBIE.

A few days ago, Mr. Grant suggested that it would be well for me to write a short report of my school. I will try to do so.

It is now one year and eight months, since I came back from Canada. After a week's rest, I was put in charge of San Fernando school, in which I have been teaching ever since. The first quarter of last year (not under my charge) the average attendance was 31. The second quarter, in the middle of which I took charge, the average was 40. Third, 51. Fourth, 53. Thus the average for the whole year was 43. This year it has risen to 52.

Education and religion go side by side in our school. The subjects taught are about the same as those of the common schools of Canada, with religious instruction daily. Zenana instructors are not so much required out here as in India, for the girls are allowed to come to school with the boys; some are really intelligent, rivalling our advanced boys. The girls are taught sewing daily for an hour. The sewing mistress also takes charge of the primary department. Mr. Grant is thinking of adding another helper to the list, to extend its working in the coming year. We try to impress upon every child who attends the day-school, the duty of attending Sunday-school. In regard to appliances, as maps, text-books, etc., great pains have been taken to secure the best; in the use of which, we have succeeded in giving a good, intelligent idea of Bible History and Gospel Truth.

In the month of April, the school was examined by the Government Inspector, and

25 pupils passed to a higher standard, and got as result fees for the credit of the school, \$130. In addition to this school fees amounting to \$80.51 have been paid by children during the year, making a total of \$210.51. The Church at home is well aware that there are two congregations connected with our Church—the English and the Hindustani. The English congregation is principally formed of the pupils of this school and those that have passed it; or, in other words, this school is the natural feeder of the English congregation. Some of the former pupils of this school are now filling positions of trust, such as assistant-book-keepers, cashiers, salesmen, etc. They are giving satisfaction to their employers. Before closing for Christmas holidays, we had a public examination. There were present, besides the minister of the Scotch Church, the Hon. Mr. Marryat and his lady, who take a deep interest in the school; Mr. O. Warner, the Sub-protector of Immigrants; Mr. Fenwick, the Attorney of the Colonial Company; Mr. Dick, one of the Trustees of the school; and others. Also, many Babas and Babus, parents of children. The visitors were well pleased with the readiness, the intelligence, and the general progress of the pupils. When Mr. Gaant mentioned that he had not provided prizes in consequence of the state of the funds, visitors at once arranged that deserving children should get prizes, and a few days later, Hon. Mr. Marryat called and distributed them.

#### Central India.

THE FOLLOWING letter from REV. JAMES DOUGLAS, of Indore, addressed to REV. DR. REID, Toronto, and kindly sent us for publication, will be read with interest. It is good to learn that our missionary staff in India are all well, and that the work is going on satisfactorily. For the results, we must look to God and wait patiently.

Khampel, Dec., 15, 1880.

Since we returned from the hills in June, our hands have been full of work. This was interfered with somewhat during the rain by another attack of fever and the death of our dear little son, but since that I have had good health. We have visited our district villages and arranged to remain most of the day and some times two or three days among the people. Our medical work is an immense advantage in gaining the good will of the people and securing an attentive hearing. We may truly say, "The common people hear us gladly." I have travelled from village to village as far South as Mandatah, or the

great sacred place of the Hindoos on the Narbadah River. It was our fortune to be present at the great Mela this year as well as last. It was gratifying to find that our former visit had not been in vain. By the divine blessing the Brahmin priests in two different temples are now much interested in Christianity. They treated us with much kindness. The eldest of the two has read the N. T. to the end of 1st Cor., and has a good grasp of the contents. We more than once addressed the people in the court-yard of his temple (with him and his young priests by my side.) The place was crowded to excess and the *old man* with his own hands, of his own free will gave to his people about three hundred of our *gospel tracts*, saying at the same time to me, "They will soon all become Christian children." Let us hope that our God may reveal to this aged priest his great love in Christ Jesus. But I cannot give particulars—since I last wrote you I have baptized one Brahmin young man, who is with me every day in the work and is gaining the good will of all in the mission: also Nizamooddeen, late minister of the Rejah of Futteghar, Rajpatana—He is a high-caste Mohammedan—a clever business man, and highly cultivated in his manners. He has the prospect of receiving the same position from Holkar's son-in-law at a good salary. We will be pleased to have a Christian in such a position.

In this place we have been labouring since the first of the month. *Khampel* is a large and interesting village. It was an important place long before Indore had any existence, and at one time was surrounded by a wall some six miles long. We have found the people accessible and kind. They visit us at the tent daily and bring their sick from neighbouring villages for help. Yesterday, some old women listened most attentively and they begged us to remain four months and teach them. Some men from *Scindia's* territory begged us to visit their country, saying there was much distress and sickness among the people and no one to help them—they had come about 40 miles. Here we are in centre of a group of five villages—but we are near the mountains and jungle—there are plenty of wild men and wild animals about us. When our cart was coming here in the night, the men in charge were severely beaten by travellers in the way and bore the marks of heavy blows for some days. This week, one of my catechists was on his way to Indore early in the morning, an animal startled his horse in the jungle and he fell and broke his arm, I sent in his wife and goods yesterday. While I write the boys have run out to hear the howling of a large species of jackal who made a panic in our camp a few nights ago. Tigers, panthers and leopards

abound in the neighbouring hills. All domestic animals are housed at night and villages are surrounded by mud walls for protection. We are encamped in a mango grove just outside the village. Mrs. D. and Willie and Freddie are with me. They are well and enjoy camp life, although sometimes I am far from them at night. To-morrow night I will be (all being well) seven miles from them, at Tiltor, where we will spend two days—Balaram is a great help to me. He is faithful in his testimony always and reliable. A few days ago, while resting in his tent at noon, a poisonous serpent crept over his shoulder and across his breast, but did him no harm, another native Christian killed it and brought it to me. Balaram simply remarked that our God protects his servants here and now as well as in the days of Paul at Melita. His simple faith is often beautiful. Our circumstances sometimes might create anxiety did we stay to think but when fully occupied with work they cause us no care but a little thoughtful arrangement for safety. We hope to continue this work throughout the cool season. Mr. and Mrs. Wilkie are both well and they are a great comfort to us. He is holding the Fort at present, while we are attacking the out-posts. The rest of the staff are well.

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## The Presbyterian Record.

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MONTREAL: MARCH, 1881.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in *Parcels* to one address. Single copies 60 cts. per annum.

PAYMENT IN ADVANCE.

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"MISTAKES WILL HAPPEN":—Should any such be found in the accounts sent to our Agents we hope they will correct us without delay, that the annoyance be not repeated. A List of the donors of SCHOLARSHIPS in connection with the POINTE AUX-TREMBLES SCHOOLS is "crowded out" of this issue along with other papers of interest which will appear next month.

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## Literature.

REPORT OF PROCEEDINGS OF THE SECOND GENERAL COUNCIL OF THE PRESBYTERIAN ALLIANCE, CONVENED AT PHILADELPHIA, SEPTEMBER, 1880: The Presbyterian Journal Co, Philadelphia: Montreal, William Drys-



dale & Co.: pp. 1154. Price \$3.00. This worthy souvenir of the great Assembly of Presbyterian divines held at Philadelphia, is published by authority of the Council under the editorial supervision of Revs. Dr. John B. Dales and Dr. R. M. Patterson. It contains the full text of all the papers read before the Council, a verbatim report of the discussions on the same, and also the papers transmitted but which, from want of time, were not read, including valuable reports on Statistics, the Creeds, Foreign Missions, and other miscellaneous matters. It is a comprehensive encyclopedia in which the distinctive principles and politics of the Presbyterian Churches of the world are set forth and discussed by some of the ablest and most profound thinkers of the day. It will be especially valuable to theologians as a standard work of reference. The reports of the off-hand debates relieve the book, as indeed these debates relieved the Council itself, from monotony. They further tend to show that Presbyterianism claims for itself a breadth of sentiment, and a power of adaptation to circumstances with which it has not always been credited, and, that amid much outward diversity, substantial unity obtains in all that we hold to be essential in matters of faith and practice. The illuminated *fac-similes* of the emblematic decorations which adorned the place of meeting are beautifully executed, and form an attractive feature of this "gaucy" volume, which should have a place in the library of every presbyter. If the *Teaching elder* cannot afford to buy it, there is nothing to prevent the *Ruling elder* from presenting him with a copy.

FIVE WOMEN OF ENGLAND: by Meade Middleton. The Presbyterian Board of Publication, Phila.:—Pleasant biographical sketches of Ann and Jane Taylor, Mrs. Sherwood, Hannah More, and Mrs. Elizabeth Fry—with whom all our young people should become acquainted. A good book for the S. School library.

BRITISH AND FOREIGN EVANGELICAL REVIEW, James Bain & Son, Toronto: \$2 per annum. The January part contains *Agnosticism*, by Professor Flint, of Edinburgh; *The Eloquence of the Pulpit*, by the late Adolphe Monod; *Two Modern Apostles*, (Duff and Wilson), by Rev. Alex. McLeod, Birkenhead; *The Regeneration of Palestine*, by Professor Wells; *Criteria of the various kinds of truth*, by Dr. McCosh, with other articles that make up one of the best numbers yet issued of this Review, which appears to be prudently widening its scope of observation.

THE CHRISTIAN REPORTER: Bengough, Moore & Co., Toronto: price 75 cents per annum. Elsewhere we make an extract from this excellent new monthly which, under the distinguished editorship of Vice-Chancellor

Blake is sure to succeed. We hope and believe it will do good in discountenancing the tendency to that "exclusiveness" which occasionally manifests itself in certain quarters, but which is a poor test of discipleship in any one who professes to accept the teaching,—"One is your Master, even Christ, and all ye are brethren."

HEAVEN: *its hope; its inhabitants; its happiness; its certainty; its riches; its rewards; where it is, and how to get there*, By D. L. Moody: F. E. GRAFTON, Montreal, price 35 cents, post paid. This little volume contains an earnest presentation of the truth, and is characterized throughout by sanctified common sense.

## Official Notices.

### HOME MISSION COMMITTEE.

The Home Mission Committee, Western Section, will (D.V.) meet in the Deacon's Court Room of Knox Church, Toronto, on Tuesday, 29th March, at two o'clock, in the afternoon. It is earnestly requested that every congregation will, prior to this date, forward its Home Mission contributions to the Treasurer of the Fund.

### THE COLLEGES.

THE GENERAL ASSEMBLY has appointed collections to be taken up for THE COLLEGES on the first Sabbath of March, in all the congregations who do not make provision for the funds of these Institutions in some other way.

### MEETINGS OF PRESBYTERIES.

Owen Sound, at Owen S., 15th March, 1.30 p.m.  
Chatham, at Chatham, 15th March, 11 a.m.  
Kingston, at Kingston, 15th March, 3 p.m.  
Victoria & Richmond, at Middle River, 8th March, 11 a.m.  
Manitoba, at Winnipeg, 2nd March, 10 a.m.  
St. John, at St. John, 8th March.  
Bruce, at Paisley, 8th March, 2 p.m.  
Maitland, at Wingham, 15th March, 1 p.m.  
Montreal, at St. Paul's Ch., 1st March, 11 a.m.  
Toronto, at Knox Ch., 1st March, 11 a.m.  
Guelph, at Guelph, 15th March, 10 a.m.  
Hamilton, at Hamilton, 15th March.  
Halifax, at Halifax College, 15 March, 10 a.m.  
Pictou, at Westville, 1st March, 11 a.m.  
Miramichi, at Newcastle, 5th April, 10 a.m.  
Peterboro', at Peterboro', 21 March, 7.30 p.m.  
Quebec, at Quebec, 20th April, 10 a.m.  
Barrie, at ———, 29th March.  
Whitby, at Whitby, 17th April, 11 a.m.  
Brockville, at Brockville, 8th March, 3 p.m.  
London, at London, 1st March, 2 p.m.  
Stratford, at Stratford, 15th March, 10 a.m.

## A Page for the Young.

### WE MIGHT.

We all might do good  
Where we often do ill;  
There is always the way  
If we have but the will;  
Though it be but a word  
Kindly breathed or suppressed,  
It may ward off some pain,  
Or give peace to some breast.

### THE LADDER ON THE CLIFF.

One dark and stormy night a vessel was wrecked on a rocky island off the coast of Scotland. The crew had watched with terror the white waves as they dashed on the state-ly cliffs, and felt that to be driven on these rocks was to seal their doom. The cabin was filled with water, and the captain's wife was drowned. The sailors climbed into the rig-ging, and prayed as they never had prayed before, that God would have compassion upon them. That He would save them from temporal death seemed almost incredible.

But the waves drove the vessel on and on, till the very foot of the awful cliff was reach-  
ed. Oh, if they would only reach its top! There would be safety, and no doubt, friendly hands to help them. Just as they struck the rock, they espied on the face of the cliff a ladder. Then was their despair changed to joy. They sprang from the rigging and climbed the ropes as rapidly as their benumbing fingers would permit; but they were all res-cued, and in a few moments more the vessel went to pieces.

That ladder seemed to them almost a miracle. Yet its presence there was easily explained. It was used by the quarrymen as they climbed up and down to their work every day. Though usually drawn up when they left, the suddenness of the storm that night had caused the workmen to hurry to the shelter of their humble homes without taking time to remove the ladder. It was God who had ordered this seemingly trifling matter for the preservation of all their lives.

Some writer has well said, "However long the chain of second causes may be, the first link is always in God's hand." Learn to ob-serve this loving Father's hand in all the events of your life, and it will save you from many dark hours.

### "HE KENS ME."

"I ken the Lord, and He kens me," said a poor uneducated Scotch boy, who was stretched on a bed of sickness, expecting death. Some Christian friend had visited him and told him that at death *the angels* would carry his spirit to heaven. The poor boy was alarmed at the thought. "I have nothing to do with the angels," he said; "I ken the Lord and He kens me, but the angels would not know what to do wi' me." His fears were at length dissipated, and he fell asleep in Jesus, fully convinced that his soul would be safe after its departure. The simple trust evinced by his expression, "He kens me," was a position many older and more highly cultured Christians have failed to reach.

### TAKING GOOD NEWS HOME.

A New Zealand girl, who was brought over to England to be educated, in the course of time became a true Christian. When the time came for her to return to her own coun-try some of her playmates endeavoured to dissuade her. They said, "Why do you want to go back to New Zealand? You have be-come accustomed to England. You love its shady lanes and clover-fields. Besides, you may be shipwrecked on the return voyage. And if you should get back safe your own people may kill you and eat you. Everybody there has forgotten you."

"What!" she said, "do you think that I could keep the *Good news* to myself? Do you think that I could be content, with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they may get it too? I would go if I had to swim there!"

### WHY EVERYBODY IS CROSS.

One day little John Wilson came running into the house where his little sister Mary was sewing. He held something in his hand which he had found in the back-yard.

"Oh, sister Mary," said he; "I have found a pretty thing. It is a piece of red glass, when I looked through it everything looked red too. The trees, the houses, the green grass, your face, and everything is red."

Mary replied, "Yes, it is very beautiful, and now let me show you how to learn a useful lesson from it.

"You remember the other day you thought every person was cross to you.

"Now, you were like this piece of glass, which makes everything red because it is red. You were cross, so you thought every-body around you was cross too.

"If you are in good humour, and kind to everybody, they will seem kind to you."



## Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT  
OF THE CHURCH AT TORONTO, TO  
4th FEBRUARY, 1881.

## A SEMELY FUND.

Received to 4th Jan'y. '81	\$1634.13
Cornwall, St John's Ch	12.00
Royalty on Hymn Book, 1st	
payment	300.00
Brookville, 1st Cong	18.00
Brussels, Melville Ch	6.00
Bowmanville, St Paul's	11.00
Hopewell	7.00
Bothwell, Chalmers' Ch	3.00
Bothwell	4.00
Sutherland's Corners	2.40
Victoria	2.00
St John's Ch, St John, N.E.	5.00
Meaford	5.20
Rocky Saugeen, add	0.25
Keady	4.65
Owen Sound, Division St.	11.50
Leith	4.00
Meirose, Lonsdale & Shan-	
nonville	5.00
Hanover	2.50
North Normanby	4.40
New Edinburgh	3.50
Maidstone, St Andrew's	1.37
Economy & Five Islands	5.00
Limehouse (omitted in De-	
cember Record)	0.50
Lucknow	6.60
Woodville	11.10
Cambray	2.80
Tilbury East	4.60
Hibbert	10.10
Peterborough, St Paul's	24.00
Williamstown	7.00
Lanenburg, Willis Ch	2.50
West Nottawasaga	6.00
Tecumseh 2nd	4.20
Collingwood	8.90
Gravenhurst, &c., &c.	2.05
Oro, Knox Ch	3.50
Oro, Esson Ch	3.85
Oro, Willis Ch	3.55
Alliston	3.85
Townline	2.10
Ivy	2.00
Hemmingford	5.00
Rockburn and Gore	5.40
Joliet	0.60
Huntingdon, St Andrew's	7.00
New Glasgow	3.00
Beauharnois	1.50
Montreal, Knox Ch	15.00
do St Paul's Ch	27.50
do St Gabriel St Ch	17.50
do St John's Ch	3.00
Mille Isles	2.80
Lachine	4.00
Montreal, Erskine Ch	27.00
Pine River	3.00
Toronto, West Ch	12.00
Port Hastings	2.00
Great Village	5.00
Falmouth St Ch, Sydney	3.50
Union Ch, New Glasgow	10.00
St Andrew's Ch, St John's, Nfld	20.00
Kedbank	2.25
Dartmouth, St James Ch	6.00
Cow Bay	2.00
Hopewell and Salisbury	2.00
Wallace, Knox Ch	3.00
Toronto, St Andrew's	30.00

\$2380.38

## HOME MISSIONS.

Received to 4th Jan'y. '81	\$647.85
Colborne, add	4.67
Brighton, add	4.00
Teeswater, Westminster S Sc	10.10

Brookville, 1st Ch	113.00
Mount Forest, Knox Ch	40.09
Eadies Station	12.25
Mainsville	5.00
Percy	31.45
Campbellford	26.10
Margaret Ogilvie, Dorchester	1.00
Lancaster, Knox Ch	34.00
Brussels, Melville Ch	48.00
Bowmanville, St Paul's Ch	10.00
Hemmingford	15.00
Scotstown	13.65
Fergus, St Andrew's Ch, add	33.65
Montreal, St Paul's Ch	600.00
Paris, River St Sab School	18.00
Fingal	40.00
Milton, Knox Ch	22.65
Chatham, St Ch	100.00
Paisley, Knox Ch, add	21.40
Portage LaPrairie	11.00
Burnside	6.45
Ashburn, add	3.34
Friend of Mission, Galt	4.00
Dunford, add	2.10
Bluevale	18.00
Penetanguishene & Wye-	
bridge	30.00
Keene, add	28.00
Smith Hill	16.65
Manchester	19.35
Bearbrooke	5.26
Waddington	46.50
Drummondville	40.00
Thamesford	90.00
Huron	13.15
Amnosa	10.00
Arnprior, Missionary Meet'g	21.60
W. R., Cobourg	1.00
Portage du Fort, Miss. M't'g	2.00
Toronto, Charles St Ch Bib Cls	10.00
Harrington	3.00
New Castle	12.00
Osborne	10.00
St Vincent, Knox Ch	4.50
Sydenham, St Paul's Ch	6.00
Campbellville, add	20.00
Nassagaweya, add	12.00
Campbellville S Sch	4.50
Nassagaweya S Sch	5.00
Donor, Perth	20.00
West Williams	16.50
Rockwood, add	28.00
Rothsay, Calvin Church	16.00
Dalhousie and North Sher-	
brooke, Miss. Meeting	10.05
Balderson & Drummond,	
Missionary Meeting	23.00
Mille Isles, add	14.00
Montreal, St Joseph St Ch	70.00
Lake shore	30.00
Keene S Sch	17.00
Member of Presbyterian Ch,	
Mount Forest	3.00
Harrington and Arundel	5.00
Peterborough, St Paul's Ch	460.00
Rev C B Pitblado, Halifax	50.00
Toronto, College St Bible Cls	4.00
Georgetown	30.00
Limehouse	15.00
Chatsworth S Sch	2.77
Montreal, Nazareth St S Sch	15.00
Lucknow	8.75
Coboconk, Mission Station	4.20
Toronto, Central Ch. S Sch	12.84
Harrington, add	18.69
Guelph, St Andrew's Ch, add	20.00
Richmond	14.56
Lower Windsor	4.45
Niagara	13.00
Hibbert, add	32.00
Huntingdon, 2nd	23.00
Perth, St Andrew's Ch, add	47.27
Ospringe	4.00
Toronto, Erskine Ch	75.00
Williamstown	80.50
Guelph, Knox Ch S Sc	30.00
Ashfield	8.00
Sarnia, St Andrew's Ch S Sc	60.00
Missionary Association	

A family of three near Wal-	
lacetown	10.00
Latona	20.00
Friend of Missions, Petrolia	4.00
Huntingdon, St Andrew's	50.10
Owen Sound, Division St	63.75
West Puslinch	25.10
Jas Black, St Louis de Gon-	
zague	2.00
Wm McRae, South Finch	3.50
James Robertson, Montreal	
College	1.00
Drummondville Sab So	5.00
St Hyacinthe	2.50
Montreal, St Mathew's Ch	30.00
do Taylor Ch	10.00
do Taylor Sab So	10.00
Danville	3.38
Chateauguay	6.00
St Sylvester	15.00
Leith	6.35
Garafraxa S S, Section three	5.50
Fergus, Melville Ch	75.10
Smith's Falls, Union Ch	120.10
Hamilton, St Paul's Sab So	50.00
Smith Falls, St Andw's Ch	100.00
Garafraxa, St John's Ch	10.10
Ridgeway Mission Station	1.30
King, St Andrew's Ch	50.00
Montreal, Erskine Ch, add	210.00
Toronto, St James Sq Ch	932.00
do do do S Sc	100.00
St Catharines, Haynes Av	4.10
Elora, Knox Ch	30.00
do do Bible Class	8.00
Milverton, Burn's Ch	17.80
North Morrington	10.20
Pine River	7.00
Member of Chalmers' Ch,	
Elora	150.00
Toronto, West Ch	56.00
do St Andrew's Ch	650.00
Black's Corners Mission Stn	4.30
English Settlement	24.60
Guelph first Ch Sab So	10.00
Quebec, Chalmers' Ch, add	50.00
Kingston, Chalmers' Ch	362.15
Prescott	31.18

\$12,803.85

## FOREIGN MISSIONS.

Received to 4th Jan'y. '81	\$6837.46
Plympton, Smith Ch	5.00
Colborne, proceeds of Bazaar	
Formosa	20.00
Teeswater, Westminster S Sc	10.10
Juvenile Miss'n Ass, Indore	200.00
Brookville, 1st Ch	88.00
do do Rev Dr Mc-	
Kay's meeting	67.94
Percy	26.00
Campbellford	14.50
Margaret Ogilvie, Dorchester	1.00
Mitchell, Knox Ch, Dr Duns-	
meres Bible class Formosa	30.00
Lancaster, Knox Ch, add	20.00
Brussels, Melville Ch	48.00
A friend, Upergrove	10.10
Nicol, Zion Ch	13.00
Pickering, St Adw S S, India	5.00
Hemmingford	6.25
Fergus, St Andrew's Ch, add	5.85
Lanark Sab So	11.00
Student	2.20
Montreal, St Paul's Ch	350.00
Paris, River St Sab So	18.00
Milton, Knox Ch	27.95
Chatham, 1st Ch	29.00
do do Sab So	21.00
St Mary's 1st, Rev Dr Mc-	
Kay's meeting	22.46
Juvenile Miss'y Ass, salary	
of Venoo, India, for 1 year	30.00
Friend of Missions, Galt	2.00
Friends, Peterborough	22.40
Proffline	32.05
Penetanguishene and Wye-	
bridge	9.00

Keene .....	15.00
Fullarton, add .....	14.25
Avonbank, add .....	9.75
Waddington .....	88.30
Drummondville .....	9.00
Thamesford .....	40.00
Mooreline .....	12.00
A friend, Penette, P E I ..	2.00
Embro .....	92.87
Mimosa .....	10.00
do Sab Se .....	2.00
Grafton & Vernonville, Rev	
Dr McKay's mtg, <i>Formosa</i>	30.00
Ottawa, Daly St Ch .....	84.70
Annaprior, Rev Dr McKay's	
meeting .....	43.00
Metis Sab Se, <i>Formosa</i> .....	1.57
W R, Cobourg .....	1.00
Toronto, Charles St Bib Class	14.18
Harrington .....	3.00
Newcastle, Rev Dr McKay's	
meeting .....	27.00
Newcastle Sab Se, <i>Formosa</i>	6.00
Osgoode .....	5.00
Campbellville, add .....	15.00
Nassagaweya, add .....	10.00
Normanby, Head Station ..	8.50
Donor, Perth .....	30.00
Melrose, Lonsdale & Shan-	
nonville .....	14.00
J R, West Fullarton .....	10.00
Moore, Burn's Ch .....	14.00
Rockwood, add .....	14.00
Montreal, St Joseph St .....	25.00
Blacksmith, Charlotteville ..	1.00
Lake Shore .....	33.00
Peterborough, St Paul's ..	250.00
Quebec, Chalmers' Ch Bible	
class, salary of Native	
helper, <i>Formosa</i> .....	25.00
Toronto, College St Ch Bib cl	4.00
Womans Foreign Miss'n Ass	981.20
Toronto, Cooke's Ch, Rev Dr	
McKay's meeting .....	58.00
Markham, St John's Ch, Rev	
Dr McKay's meeting .....	23.48
Montreal, Nazareth Sab Se ..	25.00
Chatsworth Sab Se .....	5.00
Lucknow .....	57.25
Woodville .....	236.00
do Sab Se .....	57.42
Anonymous, Peterborough,	
<i>Interest</i> .....	0.75
Toronto, Charles St, Rev Dr	
McKay's meeting .....	79.25
Toronto, Central Ch S Se ..	31.81
do do <i>Formosa</i> .....	22.11
Harrington, add .....	18.09
Guelph, St Andw's Ch, add	30.00
do do Bible	
class, salary of Miss Mc-	
Gregor .....	10.00
North Augusta .....	4.00
Hibbert, add .....	6.00
Bequest of the late Mr John	
Boddaw Former, Township	
of Tuckersmith, per his	
Executors .....	536.00
Huntingdon 2nd .....	24.00
Ross and Cobden .....	5.00
Osprings .....	2.00
Toronto, Erskine Ch .....	75.00
Guelph, Knox Ch Sab Se ..	25.00
Uxbridge, Rev Dr McKay's mtg	75.00
Lunenburg, Willis Ch .....	8.50
Clinton, Willis Ch S S, <i>Saskn</i>	6.75
do do do <i>China</i> .....	4.00
do do do <i>India</i> .....	4.00
Sarnia, St Andw's Ch Sab Se	
Miss'y Association .....	45.00
A family of three near Wal-	
lacetown .....	10.00
Toronto, Union Mtg of Sab	
Se, Rev Dr McKay .....	78.63
Shelburne .....	28.45
Friend of Mission, Petrolia ..	3.40
Claremont .....	11.00
Huntingdon, St Andrew's ..	33.00

James Black, St Louis de	
Gonzague .....	2.00
Wm McKee, South Finch ..	3.50
Montreal, St Matthew's Ch ..	30.00
Chateaugay .....	6.00
Duncan McDonald, Perth ..	2.00
Leith .....	7.26
Orangeville, St Andrew's Ch	
Rev Dr McKay's meetings ..	30.00
Fergus, Melville Church ..	55.00
Smith's Falls, Union Ch ..	48.00
Montreal, Erskine Ch, add ..	140.00
Smith's Falls, St Andrew's ..	50.00
Wm Cunningham, Hunting-	
don, <i>Formosa</i> .....	5.00
Garafraxa, St John's Ch ..	8.00
King, St Andrews .....	40.00
do do S Se, <i>Formosa</i> ..	5.10
Toronto, St James Square Ch	
exclusive of \$40 given by	
a member to Rev Dr Mc-	
Kay for College .....	361.00
Toronto, St James Sq S Se ..	79.00
St Catherine's, Haynes Av ..	2.00
Elora, Knox Ch .....	30.00
Heathcote Missionary Assn ..	4.31
New Edinburgh S S, <i>Formosa</i>	5.00
Elora, Chalmers' Ch S S, <i>Saskn</i>	7.00
do do do <i>Formosa</i> ..	7.00
do do do <i>India</i> .....	7.10
do do Ch .....	43.00
Member Chalmers' Ch, Elora	50.00
Toronto, West Ch .....	41.00
Toronto, St Andrew's Ch ..	450.77
Newmarket, Rev Dr McKay's	
meeting .....	12.26
Guelph, 1st Ch S Se .....	5.00
Quebec, Chalmers' Ch, add ..	50.00
.....	\$13,105.47

## COLLEGES ORDINARY FUND.

Received to 4th Jan, 1881 ..	\$1248.10
Brookville, 1st Ch .....	44.00
Percy .....	12.00
Campbellford .....	9.75
Brussels, Melville Ch .....	20.00
Student .....	0.56
Fingal .....	40.00
Milton, Knox Ch .....	8.70
Chatham, 1st Ch .....	40.00
Ripley, Knox Ch .....	7.77
Drummondville .....	9.00
Thamesford .....	43.00
Huron .....	10.50
Mimosa .....	5.00
Harrington .....	1.50
Campbellville, add .....	12.00
Nassagaweya, add .....	8.00
St Mary's, 1st .....	9.00
Rockwood .....	5.00
Lucknow .....	3.00
Hespeler .....	3.70
Bothwell .....	10.00
Sutherland's Corners .....	2.00
Tilbury East .....	5.90
Harrington, add .....	14.18
Fairbairn .....	3.50
Holstein .....	6.50
Guelph, St Andrew's, add ..	12.00
Hibbert .....	40.00
Osprings .....	2.00
Toronto, Erskine Ch .....	53.30
Grand Bend .....	3.10
West Puslinch .....	5.00
Windsor, St Andrews .....	15.00
Fergus, Melville Ch .....	50.00
Smith's Falls, Union Ch ..	40.00
do do St Andrew's Ch ..	20.00
Garafraxa, St John's Ch ..	5.00
Toronto, St James' Sq Ch ..	393.00
Elora, Knox Ch .....	10.00
Heathcote Missionary Ass'n ..	2.25
Chesley .....	11.05
Chesley S Se .....	1.25
McIntosh & Belmore .....	17.78
Elora, Chalmers' Ch .....	30.00
Toronto, West, Ch .....	30.00

Plympton, Smith Ch .....	5.00
Toronto, St Andrew's .....	120.00
.....	\$2422.13

## KNOX COLLEGE ORDINARY FUND

Received to 4th Jan'y, 81 ..	\$331.00
R I, Motherwell .....	10.00
Toronto, College St Bib class	3.00
Bracebridge Sab Se .....	8.10
.....	\$352.10

## KNOX COLLEGE BUILDING FUND.

Received to 4th Jan'y, 81 ..	\$779.84
Charles McGregor, Colborne	5.00
Markham, per Rev W Burns	32.50
Uxbridge, do .....	35.00
Rev Wm Burns, Toronto .....	21.00
George Leask, Leaskdale .....	10.00
Brighton, per Rev A Young ..	17.00
Arch McDonald, Cobourg ..	6.00
Purt Hope, per Rev A Young	15.00
Bowmanville, do .....	14.00
Oshawa, do .....	25.00
.....	\$959.34

## MONTREAL COLLEGE FUND.

Received to 4th Jan'y, 81 ..	\$1.00
Cornwall, St John's Ch .....	15.00
Kenyon .....	14.00
.....	\$30.00

## MANITOBA COLLEGE ORDINARY FUND

Received to 2nd Dec, 80 .....	\$67.21
Teeswater, Westminster Ch ..	5.80
Brookville, 1st Ch .....	11.39
Ottawa, Daly St .....	10.00
Warwick, Main Rd, Knox Ch	4.60
Rockwood .....	5.00
Lucknow .....	6.00
Hibbert, special .....	13.37
do Sab Se .....	15.63
Waddington, N Y .....	13.15
Toronto, St James Square Ch	25.00
do St Andrew's Ch .....	45.00
.....	\$222.75

## KNOX COLLEGE BURSARY FUND.

Received to 2nd August, 81 ..	\$100.00
Dunwich, Duff's Ch, Gaelic ..	10.00
do Chalmers' Ch, do .....	10.00
Toronto, St James Square Ch	60.00
.....	\$180.00

## WIDOWS' FUND.

Received to 4th Jan'y, '81 ..	\$648.27
Brookville, 1st Ch .....	18.00
Brussels, Melville Ch .....	6.00
Bowmanville, St Paul's Ch ..	10.00
Chatham, 1st Ch .....	15.00
Harrington .....	1.90
Osprings .....	0.75
Williamstown .....	5.00
Montreal, St Matthew's Ch ..	8.47
do Erskine Ch .....	32.00
Garafraxa, St John's Ch .....	2.50
St Catherine's, Haynes Av ..	2.00
Elora, Knox Ch .....	6.00
.....	\$755.89

With Rates from Revds J Mc,  
Mechan, Wm Burns, W. Meldrum,  
P Musgrave, A Young, W Craigie,  
K McDonald, A Drummond, A  
Stevenson, R Scott, D B Whimster,  
\$64.00; Arch Henderson, G Munro,  
J McTavish, \$20; J A McConnell, A  
Findlay, \$20.00.



## AGED AND INFIRM MINISTERS' FUND.

Received to 4th Jan, 1881...	\$2558.00
North Nissouri.....	3.00
Brussels, Melville Ch.....	6.00
Bowmanville, St Paul's Ch.....	20.00
Scotstown.....	3.81
Bayfield, St Andrew's.....	1.57
Fergus, St Andrew's.....	12.00
Milton, Knox Ch.....	9.35
Chatham, 1st Ch.....	20.10
Aurora.....	3.00
East Zorra, Burns' Ch.....	4.00
Thamesford.....	20.00
Huron.....	14.20
Metis, Thanksgiving Day.....	6.65
Metis, Sab Se.....	1.98
W R. Cobourg.....	1.00
Warwick, Main Road, Knox Ch.....	1.94
Campbellsville, add.....	6.75
Nassagaweya, add.....	5.40
Beachburg, St Andrews.....	3.00
Maidstone, do.....	2.00
Lucknow.....	10.55
Cornwall, St John's.....	35.00
Hibbert.....	3.10
Osprey.....	0.75
Toronto, Erskine Ch.....	12.00
Williamstown.....	6.50
A Family of three near Wal-	
lacetown.....	10.00
Latona.....	7.00
West Puslisch.....	3.00
Leith.....	3.25
Fergus, Melville Ch.....	62.00
Smith's Falls, St Andw's Ch.....	10.00
St Catherine's, Haynes Av.....	2.00
Elora, Knox Ch.....	6.00
Pine River.....	2.00
Toronto, West Ch.....	13.00
do St Andrew's Ch.....	59.00

\$2948.73

## Rates received to 4th Jan'y,

1881.....	\$653.83
With Rates Received from Revs F	
McNaig, \$7.50; J McMechan, \$4.00;	
R Hall, \$3.00; Wm Burns, \$5.00;	
G Sutherland, 2 years, \$0.00; Dun	
Morrison, 4 years, \$10.00; A F Mc-	
Kenzie, \$3.00; A Stewart, \$5.00; P	
Musgrave, \$4.00; W Meikle, \$3.75;	
M W William, 3 years, \$0.50; A	
Young, \$4.00; W Craigie, \$3.50; K	
McDonald, \$4.50; A A Drummond,	
\$3.50; E Macaulay, \$3.00; A Scott,	
\$2.90; J Hastie, \$5.00; J Stewart	
Arundell, 2 years, \$4.00; D B Whim-	
ster, 4 years, \$20.00; A Ross, 2 years,	
\$10.00; Arch Henderson, \$3.75; N	
Paterson, \$3.00; G Munro, \$5.00;	
W T Canning, \$2.50; J McTavish,	
\$27.00; W Gallagher, \$3.00	
Total.....	\$828.23

## CONTRIBUTIONS TO SCHEMES OF THE CHURCH, TO BE APPROPRIATED.

Received to 4th Jan, 1881, less	
from St James' Squ. Ch. ap-	
propriated, and Fergus, Mel-	
ville Ch also appropriated	
\$2094.18.....	147.69
Toronto, Charles St Ch, add.....	134.00
	\$281.69

## WALDENSIAN PASTORS FUND.

Received to 4th Jan'y, '81..	\$309.01
North Easthope.....	10.50
Ashburn.....	6.00
Wm Elliott, Iroquois.....	5.00
Rockey Saugeen, Burn's Ch.....	7.11
Quebec, Chalmers' Ch.....	52.67
Leith and Annan.....	11.00
Mary Kelley, Vankleekhill.....	2.25
Friend, Montreal.....	5.00
Latona.....	5.00

Friend or widows mite, Aird.....	5.00
John McPhee, Cornwall.....	5.00
	\$423.54

## FRANCE-PARIS MISSION.

Received to 4th Jan'y, '81...	\$17.00
Toronto, Western Cong'l Ch.....	9.80
Friend of Mission, Galt....	2.00
	\$28.80

## KNOX COLLEGE LIBRARY.

Rev Thomas Fenwick, Metis.....	2.00
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## MUSKOKA MISSION.

S Markham, St John's S Se.....	13.30
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## FOREIGN MISSION.

For Rev. Dr. McKay.

Received to 4th Jan'y, '81.....	\$954.95
Student, Toronto.....	0.50
Embro, per Mr James Mann.....	241.64
Alex McLaren, Melrose.....	50.00
M G, Toronto.....	2.00
Northern Advocate, Simcoe.....	3.00
Toronto, St Andw's Sab Se.....	50.00
	\$1302.09

## RECEIVED BY REV. DR. MACGREGOR AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, FROM JAN. 4th, TO FEB. 4th, 1881.

Acknowledged already.....	\$6016.01
Falmouth St, Sydney.....	20.00
Reserve Mines, C B, per Rev	
J Murray.....	12.00
H McKenzie, Gerard's Island.....	2.00
Cornwallis, North and West.....	25.00
Mrs S Creelman, Stewiacke.....	5.00
Rev J Annand, Anceitum.....	5.00
St Matthew's Ch, Halifax.....	77.75
Gay's River.....	9.85
James Ch, N Glasgow, 1880.....	76.50
1st Presb Cong, Truro, part of	
thanks col.....	26.73
Barney's River.....	13.16
Mid. Stewiacke Miss'y Ass'n.....	15.78
Middle Musquodoboit.....	15.64
Union Centre and Lochaber.....	30.00
North River.....	4.20
Elmsdale and Nine Mile Riv.....	5.93
St Andrew's Ch, St Johns,	
Nfld, 1 year.....	200.00
S. for Trinidad.....	10.00
Cow Bay, C B.....	7.00
St Andw's Ch, Truro, 1 year	
Fort Massey Ch S S for New	
Hobrids.....	33.39
River Charlo & New Mills.....	28.00
Alex Paterson & wife, Ken-	
netcook.....	20.00
Bequest of James Laird, New	
Glasgow, P E I.....	50.00
Blue Mountain.....	14.67
Springdale.....	16.59
Redbank.....	2.00
Sussex & Union.....	6.10
Little River, Musquodoboit.....	10.50
Two friends of Foreign Mis-	
sion, per Rev T Cumming.....	9.00
Moncton Prayer meeting col.....	12.64
Mrs Tweedie, Moncton.....	2.00
Alberton and Tignish.....	65.83
Stewiacke, add.....	7.74
	\$6905.81

## DAY-SPRING &amp; MISSION SCHOOLS.

Acknowledged already.....	\$958.69
Merigomish Sab Se.....	12.00

Falmouth St Sab Se, Sydney.....	10.00
St Andw S S, New Brunswick.....	20.00
Buotouche, Anne & Alexan-	
der Murray's Miss'on Box.....	0.61
Lakeville S S, W Cornwallis.....	3.19
Prince St Ch S Se, Pictou.....	40.00
St Matthew's S Se, Halifax.....	100.00
Blue Mountain Sab Se.....	13.39
Annapolis S S, Se.....	7.00
Middle Musquodoboit Sab Se.....	12.47
Union Centre & Lochaber S S.....	24.38
St John's Yarmouth, M R	
Scots class.....	2.00
Truro first Cong Sab Se.....	15.35
Upper Stewiacke Sab Se.....	24.69
St James' Ch Sab Se, Darth-	
mouth, 1 to Dec 31.....	7.00
Fort Massey Sab Se.....	50.00
Boularderie.....	6.00
Chalmers' Ch Sab S, Halifax.....	46.25
Baddeck, C B, Sab Se.....	15.83
Baddeck Forks Sab Se.....	12.80
Fanny and Ivy in memoriam	
per Dr McCulloch.....	2.00
Salem Ch, Green Hill Miss Aes.....	21.75
St John Ch S S, Hfx, to Dec 31.....	10.00
St Andrew's Ch S Se, Sydney.....	18.40
Springdale Sab Se, add.....	1.25
Sussex & Union Sab Se.....	6.00
Lower La Have Sab Se.....	21.04
Little Shemogue.....	3.00
Elmsdale in part Sab Se.....	10.00
Moncton Sab Se, add.....	40.00
Alberton & Tignish Sab Se.....	12.25
Parrsboro Sab Se.....	5.00
Sharon Ch S Se, Stellarton.....	9.00
Musquodoboit Harbour S Se.....	14.00
Knox Ch Sab Se, Pictou.....	25.00
Great Village Sab Se.....	16.67
Chatham, N B, St John's Ch	
Sab Se.....	25.00
Vale Colliery & Sutherland's	
River Sab Se.....	27.19
	\$1648.47

## HOME MISSIONS.

Acknowledged already.....	\$1838.24
Falmouth St Ch, Sydney.....	10.00
Rev J Annand, Anceitum.....	5.00
Chalmers Ch, Hfx.....	32.00
Vale Colliery & Sutherland's	
River.....	7.00
Prince St Ch, Pictou.....	75.59
St Matthew's Ch, Hfx.....	20.00
James Ch, N Glasgow, 1880.....	41.69
do Juv. Miss. Assoc.....	15.25
1st Cong, Truro, thanksgiving	
col. in part.....	26.70
Mid. Stewiacke, Miss. Soc.....	13.50
Middle Musquodoboit.....	7.44
Union Centre & Lochaber.....	25.00
Little Bay & Bett's Cove, Nd	
St Andw's Ch, St John, Nfld,	
half year.....	30.00
Cow Bay, C B.....	8.00
St Andrew's Ch, Truro, 1 yr.	
Merchants Bank Div. G Kerr	
legacy.....	15.75
Alex Paterson & wife, Ken-	
netcook.....	15.00
Blue Mountain.....	9.66
Sussex and Union.....	7.00
Little River, Musquodoboit.....	6.00
Moncton.....	34.00
do Prayer Meeting.....	5.00
Alberton and Tignish.....	30.00
Rev R S Patterson, Bedeque,	
for Manitoba College.....	7.00
Redbank.....	2.00
Stewiacke, 1 year.....	13.00
Kentville, part of col.....	2.00
	\$2386.72

## SUPPLEMENTING FUND.

Acknowledged already.....	\$1707.62
Falmouth St, Sydney.....	10.00

Rev J Annand, Aneityum...	5.00
Buctouche and Shediac....	11.20
St Matthew's Ch, Hfx....	32.00
Elmsdale.....	10.00
James Ch, N Glasgow 1880..	38.49
Truro 1st Cong, part of thanksgiving col.....	50.00
St James Ch, Newcastle....	19.00
Middle Stewiacke, add'l to thanksgiving col.....	5.05
Middle Musquodoboit.....	3.15
Union Centre and Lochaber, French River.....	24.10
St Adw Ch, St John's, Nfld, 2yr Bedeque, P E I.....	50.00
Rev R S Patterson, Bedeque Boularderie, add.....	5.00
S.....	4.50
Cow Bay, C B.....	10.00
Economy.....	4.10
St James, N B.....	12.20
Hopewell, Pictou Co.....	5.10
Woodstock, N B.....	7.25
Fanny & Ivy, in memoriam, per Dr Mculloch.....	12.00
Alexander Paterson & wife, Kennetcook.....	2.00
Springside.....	15.00
Sussex and Union.....	7.6
Moncton, Prayer Meet'g col	12.00
Alberton and Tignish.....	5.00
Farrsboro.....	40.00
Shubenacadie & Lower Stew- iacke, add.....	5.90
Stewiacke, half year.....	15.00
	14.00

\$2157.67

## COLLEGE FUND.

Acknowledged already...	\$4197.67
Falmouth St Ch, Sydney....	4.00
Rev J Annand, Aneityum....	5.00
St Matthew's Ch, Halifax....	14.00
James Ch, New Glasgow, 80..	24.08
Middle Musquodoboit.....	1.00
Union Centre & Lochaber....	10.00
St Adw Ch, St John's, Nfld, 2yr	50.00
Boularderie.....	10.00
Cow Bay.....	2.00
Rent of Gerrish St Building..	20.00
Dividend from B N A.....	127.75
Interest on \$834.91, 1 year..	38.09
Salem Ch, Green Hill Miss'y Society.....	2.02
Springside.....	10.00
Sussex and Union.....	6.00
Little River Musquodoboit....	5.10
Alberton and Tignish.....	15.10
Dividend B N S.....	210.00
Sheet Harbour.....	12.66
Stewiacke.....	16.00

\$5400.27

## AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$793.42
Falmouth St Ch, Sydney....	4.10
St Matthew's Ch, Halifax....	40.10
Baddeck & Baddeck Forks....	13.20
St Adw, Hamilton, Bermuda..	17.72
Middle Musquodoboit.....	3.59
French River.....	1.67
Redbank.....	3.00
Murray Harbour.....	7.16
St Andrew's Ch, Truro.....	12.00
Cow Bay Mines.....	3.00
Alex Paterson & wife, Ken- netcook.....	12.00
Miss J McKenzie, West Bay Musquodoboit Harbour....	1.00
Alberton and Tignish.....	3.00
Stewiacke.....	6.00

## Ministers' Percentage.

Rev E A McCurdy, 1880.....	5.00
" R Cunningham, 1881.....	3.50
" Wm Ross, 1880.....	3.00
" A Munro, ".....	3.00
" Wm Millen, ".....	2.00

Rev J A McLean, 1881.....	4.00
" Wm Robertson, 1880.....	5.50
" Dr Bennett, ".....	5.40
" E S Bayne, ".....	4.00
" J A Logan, ".....	3.00
" J H Chase, ".....	4.00
" M Wilson, ".....	4.00
" D McMillan, ".....	3.00
" J Mcg McKay, ".....	3.50
" T Nicholson, ".....	2.51

\$980.76

## BURSARY FUND.

Acknowledged already.....	\$335.63
Falmouth Church, Sydney....	2.00
St Matthew's Ch, Halifax....	60.25
St Andrew's Ch, Truro.....	10.00
Div Merchants Bk, G Kerr	
Bequest.....	15.75
Springside.....	10.60
Hunter Prizes, Interest.....	100.00
Mrs Matheson Bequest, Int.	50.00

\$553.63

## SYNOD OF MARITIME PROVINCES

## FUND.

Acknowledged already.....	\$106.88
St Matthew's Ch, Halifax....	8.00
French River.....	1.33

\$116.21

## WALDENSIAN PASTOR'S FUND.

Acknowledged already.....	\$145.72
Rev D Sutherland, Gabarus....	1.00
Whycocomah, cols. during Week of Prayer.....	20.50

\$167.22

## MISSION TO THE JEWS.

Mrs D Murphy, Antigonish....	4.00
A Friend, N Sydney, thank- offering for the recovery of two friends.....	4.00
A Lady, per Rev J McDon- ald, Dundas, P E I.....	1.00

\$9.00

The two former contributions were sent some time past.

N.B. Of contributions from Spring- side \$14 were from Newton Mills Sewing Circle, and \$3 from Brook Circle.

## FRENCH EVANGELIZATION.

## RECEIVED BY REV. R. H. WARDEN.

SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZA- TION, 260 ST. JAMES STREET, MON- REAL, TO 9TH FEBRUARY, 1881.
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Acknowledged to 10th Jan \$9619.51	
Hopewell & Salisbury, N B.....	4.10
Mimosa.....	4.00
Waddington.....	28.50
Chatham, O, 1st Presb Ch..	160.00
Thamesford.....	40.00
Keene.....	15.00
L'Original Sab Se.....	1.00
John Fraser, L'Original.....	4.00
Bathurst, O, Sec 9 Sab Se....	1.25
Duncan McDonald, Perth....	2.00
Miss R A Smith, Montreal....	10.00
Montreal, Taylor Ch Sab Se..	10.00
Rev J M Goodwillie (Ex- Priests.....	6.00
Campbellville.....	12.25
Nassagaweya.....	10.15
Paris River St Sab Se.....	18.00
Thamesville Sab Se.....	10.50
Botany Sab Se.....	5.00
Bristol Corners Sab Se.....	6.00

Montreal, St Joseph St.....	50.00
Berkeley Mission.....	5.00
Gas Brebner, Allouez.....	2.00
Huntingdon, Que, 2nd Ch....	53.00
Quebec, per Messrs Ducloux and Clark.....	246.00
Beverley.....	47.00
Kothsay.....	8.60
Keene Sab Se.....	17.00
Exeter.....	4.10
Hamilton, St Paul's Sab Se..	40.00
Fort Erie.....	6.40
Ospringle.....	2.40
Mrs J Smbert, London T's'p	5.00
St Sylvestre.....	8.25
Harrison, Guthrie Ch.....	6.65
Toronto, College St Bib class	4.00
Kingston, Chalmers' Ch.....	76.30
Per T S Havill, Walkerton....	5.75
Sarnia Sab Se.....	55.00
Latona.....	17.00
Milverton, Burn's Ch.....	13.75
North Mornington.....	10.25
Per Maggie M McKenzie, Pictou.....	1.10
Smith's Falls, St Andrew's..	35.00
Chesterfield.....	8.00
Quebec, Chalmers' Ch.....	40.00
Mrs J Thom, Toronto.....	20.00
Montreal, Erskine Ch on acc	200.00
Princeton, Ont.....	6.50
Ashton, Melville Ch.....	14.00
Principal Dawson, Montreal	10.00
Crosshill.....	10.00
Grand Falls.....	42.68
Guelph, 1st Ch Sab Se.....	5.50
Orono.....	12.00
Toronto, St Andrew's Ch....	50.00
Erin.....	12.00
Erin Sab Se.....	2.40
Smith's Falls, Union Ch....	40.00
St Helens.....	13.00
Glamis, add.....	2.00
Montreal, Crescent St, add..	79.62
Petite Cote Sab Se.....	11.17
Scotch Line W Gwillimbury	4.43
Cornwall, Knox Ch.....	25.00
Coll by Misses Mary Mac- kechnie and Marion Mac- Callum, Brighton.....	4.00
Clifford.....	20.60
Centreville.....	19.81
Do Sab Se.....	4.50
Millbrook.....	24.70
Victoria.....	5.00
Wroxeter.....	35.16
Utica.....	3.00
Ashburn.....	20.50
Student.....	1.00
E Cack, Collinville.....	1.00
Belmont.....	31.00
Elma Centre, Thanksgiving..	6.30
Strabane, Nairn Ch.....	16.00
Elmira, Ill, Knox Ch.....	14.70
Galt, Knox Ch, add.....	82.50
Sunnidale.....	4.00
Stayner.....	7.50
Columbus.....	28.00
Rev P Nicol, Elders Mills....	5.00

Per Rev. Dr McGregor,  
Halifax:—

Mr Turner, French River, per E A McCurdy.....	2.00
Sydney, Falmouth Street Ch	20.00
Reserve Mines, C B, per Rev J Murray.....	12.00
Rev J Annand, Aneityum....	4.33
Halifax, St Matthew's.....	25.75
New Glasgow, James Ch, '80..	35.66
Middle Musquodoboit.....	10.27
Union Centre and Lochaber..	24.00
Five Islands.....	8.50
St John's, Nfld, St Adw Ch, 2yr	50.00
Boularderie, add.....	6.00
Cow Bay, C B.....	7.10
Hugh Dunlop, Mid Stewiacke	5.00
A friend, Middle Stewiacke, per D Fisher.....	12.00



Blue Mountain .....	14 67
Sussex and Union .....	3.00
Alberton and Tignish .....	66.00
River Inhabitants .....	6.00

\$11,884.25

## POINTE-AUX-TREMbles SCHOOLS.

Rev. R. H. Warden, Montreal, Treas  
(a) BUILDING FUND.

Acknowledged to 10th Jan. \$2318 37  
Collected as follows:

Elora .....	13.65
Barrie .....	63.00
Collingwood .....	19.25
Mewmarket .....	6.00
Aurora .....	11.00
Guelph .....	39.00
Scarboro .....	138.15
Cobourg .....	17.50
Napanee .....	11.00
Kingston .....	101.50
Ottawa .....	17.73
Chatsworth, add. ....	5.50
Montreal, add. ....	35.00
Orillia .....	32.75
Andrew Allan, Montreal ..	20.00
H A Nelson .....	5.00
Cantlie Ewan & Co .....	10.00
W & D Yule .....	25.00

\$2388 80

## (b) ORDINARY FUND.

Acknowledged to 10th Jan'y	\$814 16
Farrington, Sab Sc .....	40.00
Mrs P McLaren, Kingston ..	50.00
J H Hird, per Rev D P, St Andrews .....	50.00
T Shaw, Woodburn on acc ..	16.00
Pictou, N S, Prince St S S ..	50.00
Bothwell, thanksgiving .....	4.00
Toronto, Knox Ch Bib Class ..	50.00
Mimosa Sab Sc .....	1.35
Toledo and Newbliss Sab Sc ..	12.13
Montreal, Taylor Ch Sab Sc ..	10.00
Lucknow, St Andw's Sab Sc ..	6.00
Bryson Sab Sc on acc .....	13.50
Portage du Fort .....	3.00
Vankleekhill Sab Sc, on acc ..	12.50
Halifax, Fort Massey Sab Sc ..	54.00
Montreal, Inspector St S S ..	40.00
do Nazareth St S S .....	30.00
Quebec, Chalmers Ch S S .....	40.00
North Brant Sab Sc .....	7.30
Port Hope, 1st Sab Sc .....	40.00
do Mill St Sab Sc .....	10.00
And old friend, Watford .....	10.00
W Winchester Sab Sc .....	2.50
Oshawa Sab Sc, 1 gr .....	12.50
A Dingwall Fordyce, Fergus ..	50.00
Fergus, St Andw's S S, add ..	15.00
Huntingdon 2nd Sab Sc .....	5.00
A friend, Kirkhill .....	1.00
W D McLaren, Montreal .....	30.00
J Laird, New Glasgow, P E I ..	10.00
Orms'own Sab Sc .....	4.30
Montreal, St Gabriel Sab Sc ..	50.00
C D, Quebec .....	40.00
John Macphee, Cornwall .....	5.00
Mrs W, Quebec .....	2.00
Moncton Sab Sc .....	32.00
Gananogue, St Andw's, S S, on acc .....	25.00
Hawkesbury Sab Sc .....	1.50
McLachlan Bros, Montreal ..	50.00
Hugh McLennan, do .....	50.00
E K Greene, do .....	25.00
Gault Bros, do .....	25.00
Ames, Holden & Co do .....	25.00
S H & A S Ewing do .....	10.00
Tees, Costigan & Co do .....	10.00
John Dougall & Co do .....	10.00
Geo Stephen do .....	10.00
John Murphy & Co do .....	10.00
McDougall, Logie & Codo do ..	10.00
John Duncan do .....	10.00

John Stirling	Montreal.	10.00
Wm Angus	do	10.00
Messrs Sims & Co	do	5.00
M Thomson	do	5.00
R C Jameson & Co	do	5.00
A Savage & Son	do	5.00
S Carslev	do	5.00
A G McBean	do	5.00
John McLean & Co	do	5.00
K Campbell	do	5.00
J Hodgson	do	5.00
Geo Childs	do	5.00
John M Kirk	do	5.00
Chas Martin	do	5.00
N S Whitney	do	5.00
D T G	do	2.00
St Helens. ....		3.00
East Ashfield. ....		2.00
Cobourg Sab Sc. ....		45.00
do Bible Class. ....		8.00
A McBean, L Stewiacke, bal		25.00

\$4961.29

THEOLOGICAL HALL BUILDING AND  
ENDOWMENT FUND, FARQUHAR FOR-  
REST & CO., TREASURERS, 173 HOLLES  
ST., HALIFAX, TO JAN. 31st, 1880.

Acknowledged already .....	\$57,598.66
Riverside Cde, N S .....	43.00
Valleyfield, P E I .....	5.00
Boularderie, C B .....	8.00
Wm McLean, Baddeck, C B ..	5.00
Upper Stewiacke, N S .....	30.00
Coll by Rev A McI Sinclair ..	325.00
David Frieze, Maitland, N S ..	400.00
Member of St James Church Dartmouth, N S .....	20.00

\$58,435.66

## QUEEN'S UNIVERSITY AND COLLEGE

C. F. Ireland, Treasurer.

## Building Fund.

Already acknowledged .....	\$27,104.50
J Richardson .....	4 on 500 100.00
T C Wilson .....	2 on 200 40.00
J Breden .....	3 on 50 100.00
A Bamford .....	2 on 20 10.00
J G King .....	3 on 100 20.00
A Williamson .....	on 100 20.00
W R McKee .....	bal on 50 200.00
Major Wilson .....	1 00
Geo Newlands .....	2 on 100 20.00
W Breden .....	bal on 200 100.00
R & J Gardner .....	3 on 100 20.00
W Robinson .....	2 on 100 30.00
C McNab .....	1 on 100 20.00

Total to 1st Feb. 1881 ... \$27,785 50

## Land &amp; Equipment Fund.

Already acknowledged .....	\$5000.00
Endowment Fund.	
Already acknowledged .....	\$58,804.15
East Williams.	
Rev J Wells .....	3 on 100 20.00
D & J McArthur .....	3 on 100 20.00
D Ross .....	3 on 25 5.00
D Fraser .....	bal on 10 5.00
H McDonald .....	in full 2.00
D McEwen .....	acc 20 15.00

Brockville.	
J McGill .....	1 on 500 100.00
Brantford.	
Miss Cleghorn .....	3 on 100 20.00
A McLean .....	3 on 100 20.00
J Robertson .....	3 on 100 20.00
J K Osborne .....	bal on 10 21.00

## Montreal.

A Cross, on acc .....	100.00
J Watson, bal on 100 .....	50.00
A G McBean .....	100.00
J A Cantlie, bal on 100 .....	0.00
J L Morris .....	2 on 100 25.00

A Dennistoun .....	bal on 100 60.00
J Rankin .....	3 on 500 150.00
C D Proctor .....	bal on 100 50.00
J & R McLea .....	bal on 50 25.00
D B Macpherson .....	3 on 100 20.00
J Bellhouse .....	3 on 100 20.00
E F Ames .....	3 on 100 20.00
J Robertson .....	3 on 100 20.00
G M Kinghorn .....	in full 100.00

## Guelph.

Capt Gordon .....

## Stratford.

A Nicol .....	bal on 10 6.00
J Idington .....	in full 30.00
J F Shoibz .....	in full 50.00
T Ballantyne .....	in full 100.00
J G Yemen .....	1 on 10 25.00
J Fisher .....	in full 20.00
Rev F W Waits .....	2 on 100 20.00
Dr Robertson .....	acc 25 10.00

## Scarboro.

J Purvis .....	3 on 20 5.00
A Patterson, Jr. ....	3 on 25 5.00
Mrs Reid .....	2 & 3 on 25 10.00
T Hall .....	3 on 10 2.00
R Thompson .....	3 on 50 10.00
T Patterson .....	bal on 25 9.00
A Macpherson .....	bal on 100 50.00
S G Patterson .....	bal on 20 7.00
W Glendinning .....	3 on 50 10.00
Rev M McGillivray .....	3 on 200 20.00
D Martin .....	2 on 60 12.00
J Patterson .....	bal on 10 5.00
J Hamilton .....	3 on 20 5.00

## London.

Mr Clarke .....	in full 20.00
Dr Fraser .....	2 & 3 on 100 50.00
J A Blair .....	3 on 500 100.00
G M Gunn .....	1 on 100 20.00
A & J G McIntosh .....	in full 100.00
A Graham .....	in full 50.00
W Durand .....	1 on 25 5.00
J B Boyle .....	1 on 25 5.00
Mrs Michie .....	in full 50.00

## Chatham.

W S Ireland .....

## Madoc.

Mrs Wishart .....

## Sarnia.

W B Clark .....	3 on 100 25.00
D Mackenzie .....	3 on 100 25.00
J A Mackenzie .....	3 on 100 25.00
Mrs C Mackenzie .....	3 on 100 25.00
Chas Mackenzie .....	3 on 100 25.00
T & J S Symington .....	3 on 10 25.00
T W Nesbitt .....	bal on 100 25.00
A Vidal .....	3 on 100 25.00
D Gray .....	bal on 15 5.00
J Rankin .....	bal on 15 5.00
J Woods .....	bal on 15 5.00
J A McDonald .....	3 on 50 10.00

## Fergus.

Jas Argo .....	3 on 100 25.00
J Beattie .....	3 on 30 10.00
W Castell .....	2 on 100 20.00
A D Fordyce .....	3 on 50 10.00
H Michie .....	3 on 150 30.00
W Pattison .....	3 on 10 3.34
Rev Geo Smellie .....	3 on 50 10.00
S Williams .....	3 on 40 10.00

## Cheltenham.

Rev E D McLaren .....

## Seymour.

C Connor .....	2 on 10 .....	2.00
E Atkinson .....	in full .....	5.00
T Haig .....	1 and 2 on 10 ..	4.00
H Drysdale .....	1 & 2 on 10 ..	5.00
A Milne .....	2 on 70 .....	14.00
N Massen .....	2 on 10 .....	2.00
G Watson .....	2 on 10 .....	2.50
J Meiklejohn .....	2 on 20 .....	5.00
J Robertson .....	2 on 10 .....	2.00
A Ingram .....	3 on 55 .....	11.00
Mrs Brown .....	3 on 20 .....	4.00
Thos Haine .....	3 on 70 .....	18.00

P Meiklejohn.....	1 on 25	10.00
G Taylor.....	3 on 5	1.00
M Taylor.....	3 on 4	1.00
FW Taylor.....	3 on 5	1.00
J Whitton.....	2 on 80	2.00
J Clark.....	3 on 10	2.00
J Donald.....	3 on 10	2.00
A Hattie.....	3 on 10	2.00
J F Meiklejohn.....	3 on 5	1.00
A Meiklejohn.....	3 on 10	2.00
A McKenzie.....	3 on 5	1.00
A Anderson.....	3 on 10	2.00
J Leck.....	3 on 10	2.00
J C Clugh.....	3 on 15	3.00
Jas Haig.....	3 on 99	18.00
Mrs Johnston.....	2 on 20	5.00

*Melrose.*

A McLaren.....	bal on 15	5.00
R F Pegan.....	bal on 10	5.00
D McFarlane.....	bal on 5	2.50
W McFarlane.....		5.00
F McLaren.....		1.00
Rev J Turnbull.....		5.00

Total to 1st Feb, 1891... \$61,344.49

## JUVENILE MISSION SCHEME.

*Miss Machar, Kingston, Treas..*

Seymour, St Andrew's Sab Sc	\$16.00
Brockville, Miss Wade.....	25.00
Ormsdown Sab Sc.....	25.00
Perth, St Andrew's Sab Sc.....	10.00
Fergus, St Andrew's Sab Sc.....	30.00
Sarnia Sab Sc.....	35.00
Montreal, St Gabriel St Ch.....	20.00
A friend, Montreal.....	1.00
Montreal workers for Christ.....	70.00
Hawkesbury Sab Sc.....	1.50
Toronto, St Andrew's Sab Sc.....	50.00

## WIDOWS' AND ORPHANS FUND

*Late in connection with the Church of Scotland.**James Croil, Montreal, Treas..*

Hornby, Rev W Stewart....	4.00
Parkhill, Rev D McEachern.....	13.00
Kippen, Rev Hugh Cameron.....	9.00
Darlington, Rev A Spenser.....	8.00

Rothsay, Rev H Edmison...	6.00
Huntingdon, Rev J B Muir...	12.00
New Richmond, Rev P Lindsay.....	10.00
Fergus, Rev J B Mullan....	24.00
Walkerton, Dr Bell.....	12.00
Smith's Falls, Rev S Mylne.....	10.00
Toronto, Rev D J Macdonnell.....	60.00
Hawkesbury, 6 21; L'Original 3-30; Rev John Fairlie....	9.51
N Georgetown, Rev Dr Muir.....	13.00
Temperities Board for 125 minister, \$6 each.....	750.00

## WALDENSIAN PASTORS FUND.

*Per J. Murray Smith, Montreal.*

Already acknowledged.....	\$333.00
Per Rev John Scrimger:	
Andrew Burns.....	2.00
Mrs Abel.....	2.00
Anonymous.....	0.80
Peterboro' St Paul's Ch.....	20.00

\$357.50

## The Evangelical Alliance.

*(Concluded.)*

The work of the Alliance is of two kinds. (1) To unite Christians of all denominations in prayer: (2) to secure, as far as may be possible, *liberty* to Christians in all countries to worship God according to the dictates of their consciences. The first named has given the world "the week of prayer." The original idea of this observance is said to have come from a little company of converts at Lodiana—in the north of India. From that small beginning it has gone on increasing and gathering strength every year, until now Christians all over the world meet together for prayer during the week beginning with the first Sabbath in each new year. In regard to its second aim, the Alliance has used its influence, and often very successfully, to protect Christians in foreign lands from persecution and oppression. The Alliance occasionally holds general councils, or large meetings, the first of these was held in London, in 1851: the second in Paris, in 1855; the third at Berlin, in 1857; the fourth at Geneva, in 1861; the fifth at Amsterdam, in 1867; the sixth in New York, in 1873. The last meeting was held in 1880 at Nottingham. Branch Societies, for the furtherance of the same object as those of the parent society, have been established in many countries, and in different parts of these countries. There used to be several branches in Canada. At the great New York Council it was agreed that the various branches in the Dominion of Canada be constituted into one organization with its head office in Montreal. The first general meeting of the Dominion branch was held in that city in 1874, commencing on the first of October, and continued its deliberations for a whole week.

On *Missions to the Heathen* generally, Dr. Christlieb of Bonn gives the following statistics:—There are now 70 missionary societies: 27 in Great Britain, 18 in America, 9 in Germany (including Basel.) There are some 2,500 European preachers, 23,000 native catechists. There are now about 1,650,000 converts. In 1878 more than 60,000 pagans passed over to Christianity. There are coasts and archipelagos which have become almost entirely Christian. The money raised by missionary societies annually, amounts to about a million and a quarter pounds sterling, of which one-half was contributed in Great Britain. There are 400,000 scholars in the mission schools. The Bible has been translated into 226 different languages, and the copies circulated amount to 143 millions. More than 70 barbarous languages have been endowed with a grammar and literature.

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In 1881 *Five Junior Exhibitions* of the annual value of \$200, tenable for two years, and *Thirteen Junior Bursaries* of the annual value of \$150, tenable for two years.

In 1882 *Seven Senior Bursaries* of the annual value of \$200, tenable for two years.

In 1883 *Five Senior Exhibitions* of the annual value of \$200, tenable for two years, and *Ten Senior Bursaries* of the annual value of \$150, tenable for two years.

The Exhibitions are open to all candidates; the Bursaries are limited to candidates from the Maritime Provinces. The Junior Exhibitions and Bursaries are offered to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries, to undergraduates of any University who have completed two and only two years of their Arts Course, and who intend to enter the third year of the Arts Course in this University.

A statement of conditions, dates and subjects of examinations, &c., may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.



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one, cloth limp. Price 15 cents.

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do Roan, Gilt Edges,	do
do French Morecco,	do
do do Circuit Binding,	do
Ruby 16mo., References, French Morocco,	do
do French Mor., Circ. Binding,	do

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Rev. Principal MacVicar, LL.D., of Presbyterian College, Montreal.  
Rev. D. H. Fletcher, of Hamilton.  
PRINCIPAL :—T. M. Macintyre, M. A., LL. B.  
Musical Director—H. Whish, Esq., Mus. Bac.  
Professor of Drawing and Painting—Henry Martin, Esq., M. C. S. A.

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THE

# Presbyterian Record

FOR THE

DOMINION OF CANADA.

APRIL, 1881.

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# THE PRESBYTERIAN RECORD

## FOR THE DOMINION OF CANADA.

Vol. VI.

APRIL, 1881.

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### CONTENTS.

The Mission Fields of Turkey .....	85	New Hebrides Mission.....	98
Sabbath-school International Lessons.....	89	The Aneityumese Bible .....	98
Our own Church.....	91	Our Trinidad Mission.....	99
Meetings of Presbyteries.....	92	Field Notes .....	101
Obituary .....	95	Christian Giving, by Dr. Jenkins .....	102
Ecclesiastical News.....	95	Israel.....	104
Home Missions. West.....	96	Official Notices.....	105
Prince Arthur's Landing .....	97	Pointe aux Trembles Scholarships.....	112

### No. VII.

## The Mission Fields of Turkey.\*

*And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in.*

*Isaiah, LVIII: 12.*

THE TURKISH EMPIRE occupies an important position geographically, comprehending the south-eastern portion of Europe, the south-western part of Asia, and the north-eastern corner of Africa. In one direction it commands the entrance of the Black Sea; in another, it stands sentry at the gate of the overland route to India and the East. Politically, it is the worst governed and weakest of the nations—existing by the grace and common consent of the Great Powers of Europe and America, rather from a feeling of jealousy on their own parts than from any particular love for “the sick man.” In a missionary point of view Turkey is invested with imperishable interest. In its western borders may be still identified, in

masses of ruins, the *debris* of the ancient cities that gave their names to “the seven churches of Asia”—most of them founded by St. John, and of which, after the martyrdom of Timothy, he became the arch-presbyter, and to the “angels” of which he addressed the remarkable words which we find in the beginning of the Apocalypse. In our progress through this vast mission field we shall be reminded of the Isle of *Patmos*; and of *Crete*, where Titus succeeded St. Paul as “bishop”; and of *Cyprus*, the home of Barnabas. We shall have a look at *Tarsus*, the birth-place of the great missionary to the Gentiles; and *Antioch*, where St. Luke was born, and where the disciples were first called “Christians”—the city second only to Jerusalem in ecclesiastical interest; and *Damascus*, the oldest city in the world. Passing through “the Holy Land,” we shall go down into Egypt, and, amidst the tombs of the Pharaohs, the pyramids and obelisks and ruined temples, be reminded of a civilization four thousand years old and of departed greatness. Further east, we shall find missionaries attempting to restore Christianity in the very cradle of the human family, in that “Ur of the Chaldees,” where Abraham was born, in the neighbourhood of Nineveh, “that great city”; and under the very shadow of Ararat.

While thus the receptacle of associations that carry us back to the genesis of the race and the development of religion, Theocratic and Christian, the existing empire of Turkey dates only from the beginning of the fourteenth century, when it was founded by

\* *Oriental Churches*, by Rufus Anderson, D.D., Boston, 1872. *Bible Work in Bible Lands*, by Rev. Isaac Bird, Philadelphia, 1872. *The Mohammedan Missionary Problem*, by Henry J. Jessup, D.D., Philadelphia, 1879. *Historical Sketch of the Missions of the American Board in Turkey*, by Rev. S. C. Bartlett, D.D., Boston, 1880. *Seventieth Annual Report of the A. B. C. F. M.*, Boston, 1880. *Forty-Third Annual Report of the Board of Foreign Missions of the Presbyterian Church, U. S.*, 1880. *Wilder's Missionary Review*, Princeton, N. J. *Christlieb's Foreign Missions*, Boston, 1880. *The Missionary Herald*, Boston, 1880, &c.

OSMAN, or Othman, whence the common epithets *Osmanli*, and the "Ottoman Empire." A country so unequal in its configuration must needs have great variety of soil and climate; and it is inhabited by as great a variety of races. The entire population is about 37,000,000. The Turks, who are the dominant race, pride themselves on the name of "Osmanli" on account of the ancient splendour of the dynasty. They are all Mohammedans, and number 22,500,000. Of Greeks and Armenians there are about twelve millions; of Roman Catholics and Nestorians, two millions; of Jews, half a million, and of Druzes and other sects about eighty thousand. The Sultan, at the head of the empire, claims to be the legal successor of Mahommed—"the shadow of God upon earth." He is the prophet, priest, and king of the Mohammedan world. It is important therefore to enquire what Mohammedanism really is. The spiritual and the temporal power are united in Islam. The laws of the empire are based on the Koran. The imperial army is a religious army. The national festivals are religious. The giving of evidence is a religious act. Apostacy from Mahommedanism is treason to the state, and this last is the great obstacle to the evangelization of Mahommedans. The system is essentially and intensely formal,—fasting, the pilgrimage to Mecca, praying five times a day; testifying, "there is no god but God, and Mohammed is his apostle"; almsgiving, ablutions, genuflections, circumcision, and repeating the hundred names of God are the acts by which believers purchase paradise. The smallest change of posture in prayer calls for heavier censure than outward profligacy. Islamism is tolerant, but only to Mahommedans. Its hand is against every other man. The prayer of every true Moslem is,—“O Allah! destroy the infidels; fight thou against them, (i. e. the Christians and Jews) until they be utterly humiliated.” It sanctions polygamy. A man may divorce his wife, or wives, without either reason or warning. The sanctity of the family is utterly abrogated. Woman is degraded. The Mohammedans are responsible for the whole Zenana system of India. The theory is that woman can never be trusted; she must be watched, veiled, suspected and secluded. The Moslems are enthusiastic propagandists. They have in Cairo a University attended by ten thousand pupils under three hundred teachers. The Koran is the text-book of the students, who board themselves at a cost of four cents a day, and at the end of their curriculum they come out enthusiastic missionaries. The conversion of this vast, organized, fanatical mass of men is the most difficult problem Christianity has undertaken to solve. As yet, it has scarcely been touched. The missions of which we are

now to speak have been chiefly directed to the other races living among them, and which we shall now briefly describe—"beginning at Jerusalem."

I. THE PALESTINE MISSION. This does not embrace all "the Land of Israel." With the exception of Es salt—the ancient Ramoth-Giliad, it is confined to the eastern side of Jordan and has its northern limit at the sea of Tiberias. At its best estate the Holy Land was only about half the size of Scotland. In the time of Solomon it is said to have contained four millions of inhabitants. The present number is about 824,000. Of Jews there are about two thousand, dwelling chiefly in the four sacred cities—Jerusalem, Safad, Tiberias, and Hebron. Of the Samaritans not more than one hundred and fifty are now found in and around Nablous (Shechem). Of nominal Christians, there are a few belonging to the Greek Church, the Roman Catholic, the Armenian, the Coptic and the Nestorian churches. The rest are Mohammedans. Palestine, around which so many sacred associations cluster, is now a land of ruins and desolation. "Strange that it should be called a mission field," says Christlieb, "yet it is a mission field and a hard one also, yielding little fruit." It is perhaps the least hopeful at the present time of any mission field on the face of the earth. The English Church Missionary Society has maintained a mission in Palestine for many years. Mr. Gobat, a German missionary employed by this Society, who laboured for many years in Egypt and Abyssinia, was appointed bishop of Jerusalem in 1846, and for thirty years after his name was a household word with every Protestant who visited the Holy Land. Their staff of missionaries is at present six, with as many stations,—Jerusalem, Jaffa, Nablous, Nazareth, Gaza, and Es Salt. In connection with these are a number of schools, as also at Bethlehem, and one or two other places. The London Jews' Society has a church on Mount Zion where services are conducted in English, German, and Hebrew; also an hospital. There are also German societies at work. The total number of Protestant Christians is about 1500, with as many children in the schools.

The first resident Protestant missionary in Jerusalem was the Rev. Levi Parsons, who along with the Rev. Pliny Fisk was sent to the East by the American Board of Commissioners for Foreign Missions, in 1820. Landing first at Smyrna, they found good friends by whose advice they spent some six months at the famous Greek seminary on the Isle of Scio, the principal of which was noted for oriental scholarship and also for his freedom from sectarian prejudice. Here they spent their time in acquiring the languages of the East. Mr. Parsons reached Jerusalem



in February, 1821. But at the end of three months his health gave way. Two years later he died from fever at Alexandria. In the beginning of 1823 the Revs. Messrs. Fisk, Jonas King, and Joseph Wolff set out together from Malta—then a favourite rendezvous for eastern missionaries—for Palestine, *via* Cairo and the desert. They settled down at Jerusalem, extending their labours to Jaffa, Hebron, and other places in the neighbourhood. For a time, all went well with them, only that they had to abandon the field during the hot summer months, when they would retire to Beirut or the mountains of Lebanon. In 1824, while employed in selling the Scriptures to some American pilgrims in Jerusalem, Messrs. Fisk and Bird were arrested and charged before Moslem judges with the strange crime of “distributing books that were neither Mohammedan, Jewish nor Christian.” So they went and came between Beirut and Jerusalem until 1825 when Mr. Fisk also died of fever at the age of thirty-three. He was a most enthusiastic and devoted missionary and universally beloved. The subsequent history of the American Mission in Palestine may be summed up in a few words. A medical missionary was sent, and he died. The work was suspended for nearly nine years, when the Rev. W. M. Thomson, and Rev. Asa Dodge, M. D., with their wives, were sent to revive the cause. After a few weeks Mrs. Thomson died; Dr. Dodge also died. Mr. Whiting was driven away by ill health. The only one who remained for any length of time was Mr. Laneau. In 1843 the mission was finally given up, having lost twenty labourers by death in as many years. The missionaries were transferred to Syria, and Dr. Thomson, the celebrated author of “The Land and the Book” is now the sole survivor of the band. The only monument of their work in Palestine is a little grave-yard on Mount Zion near the so-called Tomb of David.

II. EGYPT—the oldest of all civilized countries—is also a land of colossal ruins, which amid surrounding desolation still stand to attest the truth of history. Before the days of Abraham, Egypt had become a great nation, and all through the Bible times it has a conspicuous place. In 332 B. C., it became a Greek colony under Alexander the Great. In 30 A. D., it became a Roman province. Tradition assigns the introduction of Christianity at Alexandria to St. Mark. Some think Apollos was the first Christian teacher in his native city. The first historic name, however, according to Eusebius is that of Pantaenus about A. D. 180. At all events Alexandria became the seat of a great Christian school and of a patriarchal see outranking even Jerusalem and Antioch, though subsequently eclipsed by Constantinople and

Rome. It was long famous for its magnificent libraries. Here Clement and his pupil Origen, and Athanasius taught the Christian religion in opposition to the gnostic sects. But like all the other early Christian Churches, that of Alexandria died of *inertia*. The city and the country of which it was the capital became an easy prey to the followers of Mohammed in A. D. 640, and rapidly sank into ignorance, poverty, and bigotry. The present population of Egypt is about 5,250,000. The Pasha, or vice-roy, is nominally a vassal of Turkey, but is practically invested with absolute power. Alexandria has still a population of 200,000. For many years the Church of Scotland has here maintained a mission to the Jews under the care of Dr. Yule, the minister of St. Andrew's Church, connected with which are thirty communicants. In the mission schools there are between three and four hundred scholars. The Chriscona German mission has stations and industrial schools in Alexandria and Cairo and at several points along the Nile. The chief missionary agency, however, is that of the United Presbyterian Church of America, begun in 1854, whose central premises are in Cairo. They have *eight* ordained foreign missionaries. They have *six* organized congregations with native pastors and elders, about 900 communicants, and 2000 worshippers. They employ *six* American female teachers, *eleven* native pastors and preachers, and *seventy* native evangelists. “The Presbytery of Egypt” was represented in the late Presbyterian Council by the Rev. S. C. Ewing, one of its members, who stated that there was not among all the Presbyterian Churches a more harmonious and orderly Presbytery.

III. SYRIA. This mission field, immediately north of Palestine, is 150 miles in length with a breadth of about fifty miles. It embraces a population of less than a million—“and a more complex, fragmentary, and antagonistic million cannot be found in any part of the world.” One half are Mohammedans, proud, cruel and oppressive. The nominal Christian sects include about 250,000 Maronites, and 150,000 of the Greek Church. The Druzes, numbering about 50,000, are found in the Lebanon region and about Damascus. The Maronites are bigoted Romanists, very ignorant and wholly under the control of the priests and the patriarch. The Druzes are a peculiar race, bold, vigorous, and industrious, but extremely superstitious. They believe in the transmigration of souls. Yet they are, and always have been, the friends of the missionaries. Of late, many of their most enterprising youth are seeking a higher education in the mission seminaries and in the college at Beirut. Light is beginning to make its way among them. Small fragments of the Bedouin Arabs are also met

with in all parts of the field, but they as well as the Mohammedans are as yet all but inaccessible to direct missionary labour, still, even among the Mohammedans, influences are at work which tend slowly but surely to break down the wall of separation. The Syrian mission was commenced in 1823 by Rev. Dr. W. Goodell and Isaac Bird, of the American Board. Owing to the opposition of the Greeks and Maronites it was abandoned for a time, but it was renewed in 1830 by Mr. Bird, and entered upon a career of steady growth and prosperity. Churches and schools were established and the number of missionaries increased from year to year. In 1864, the Syrian Protestant College was founded at Beirut and placed under the presidency of Dr. Daniel Bliss. It is a splendid Institution, with faculties in Arts, Law, and Medicine. In 1870 the mission was transferred to the Board of Foreign Missions of the Presbyterian Church, U. S., by whom it is now carried on with great energy and success. The head-quarters is Beirut, an important commercial city of 80,000 inhabitants. The college has already sent forth 110 graduates, and has now 107 students enrolled. The Theological seminary has eight students, and the female seminary 146, including the primary department. Dr. Jessup's Sabbath-school has 400 scholars. Besides Beirut, there are four other principal stations of the Board—Abieh, Sidon, Tripoli, and Zaleh. The number of ordained missionaries is 14: female missionaries, 21: native pastors, 4: licenced preachers and teachers, 139: communicants, 810: Sabbath-school scholars, 2,400. The Church of Scotland has a resident missionary at Beirut, and a church with an average attendance of one hundred; 58 communicants: a staff of teachers and native assistants, with 588 boys and girls in the schools. The Free Church of Scotland mission in the Lebanon district, employing an ordained missionary, a medical missionary, and a staff of assistants, is also finding its way to the hearts of the people by instructing their children. Their principal station is at Shwier, 20 miles north-east from Beirut. The Irish Presbyterians and the American United Presbyterians are also represented in Syria. The whole number of Protestants is 29,083.

In Turkey proper, the mission fields extend from Monastir, in Macedonia, to Mosul on the river Tigris, a distance of fifteen hundred miles. There are no less than *seventeen* different societies represented. The work, however, is mainly in the hands of the American Board of Commissioners for Foreign Missions, who have probably more labourers in the field than all the rest combined. The last annual report gives the names of *one hundred and fifty-two* persons constituting the working force of American missions in this coun-

try, of whom *sixty-five* are ordained ministers, the remainder being female missionaries—including the wives of the ordained missionaries. The number of central stations is 17; out-stations, 240; native pastors, 56; other helpers, 409; churches, 90; communicants, 6318; under instruction in the various schools, 12,257.

IV. EUROPEAN TURKEY includes Bulgaria, eastern Roumelia, and the old province of Macedonia. The mission directs its attention chiefly to the Bulgarian population who are found scattered all over European Turkey. They belong to the Greek Church and are the descendants of an ancient race who emigrated from the north of Russia in the sixth century and planted themselves in this more inviting part of the world, where for a long time they defied all the efforts of their southern neighbours to dispossess them. After many hard battles for independence they lapsed into a Greek province, and, finally, fell under the yoke of the Turkish Empire, from which, however, they have been recently emancipated, and are again an independent community. They are an intrepid and thrifty people, and it is confidentially expected that, when "The Truth" shall make them free, they will not only rise to a higher plane in Christian civilization themselves, but that their intimate connection with Russia, by race, religion, and language, may make them valuable instruments for evangelizing the eighty millions of that country. This is the most recent of the American missions in Turkey, having been commenced in 1858. The present staff of the Board consists of *ten* ordained missionaries, with their wives; 4 principal stations; 12 out-stations; 10 native pastors and preachers; 33 teachers and helpers. The central stations are at Constantinople, Phillippopolis, Samakov, and Monastir, at each of which are churches and schools. At Samakov a Theological Institution has been established, in which were 28 students last year. The Church of Scotland has also two important and flourishing centres of mission work in this field,—namely, Constantinople and Salonica. It is a hopeful field, and the labours of the missionaries are telling powerfully on the intellectual and political life of the people. "The men trained in the mission schools are taking the lead in the social and political movements of the day and, especially, because of the confidence felt in their integrity." "The missionary teaching," says the Marquis of Bath in his recent volume, "has permeated all Bulgarian society and is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred upon them."

(To be continued.)



## The Good Samaritan.

APRIL 10th.

LUKE X : 25-37.

*Golden Text. Leviticus 19 : 18.*

THIS PARABLE is one of the most beautiful and intensely practical in its teaching of any recorded in Scripture. How many Hospitals and Reformatories owe their existence to it ! How many John Howards' and Robert Raikes' and Elizabeth Fry's has it not inspired with philanthropy ! To regard it as *only* inculcating the duty of love to enemies is to misapprehend its full meaning. It teaches love of man to man, as such, in every day life, without distinction of creed, country, race, or rank. Notice, that this model Samaritan was in reality a heretic, whose religious views were utterly opposed to the teaching of Jesus, John 4 : 22, and learn that heterodoxy with humanity is infinitely better than orthodoxy without humanity. The incident is only recorded by Luke, although a similar lesson is taught in Matthew 22 : 27 and Mark, 12 : 28-34. It occurs after the Feast of Tabernacles, John 7 : 10, and near the village of Bethany, v. 38. *A certain lawyer*—fond of displaying his wisdom, and desirous, if possible, to entrap our Lord into some utterance that might be used to hold him up to public ridicule. *Tempted him*—putting him to the proof, ch. 11 : 54. Vs. 26-27. *What is written ?*—not what do you think about it ? The summary of the Law in Deut. 6 : 5 ; 10 : 12 ; and Lev. 19 : 18, was familiar to every Jew, who glibly repeated it in each morning and evening prayer. Vs. 28, 29. *Intellectually* he was right, Rom. 10 : 5. *Willing to justify*—Conscience told him that as he had not kept these commandments he had no title to eternal life. Wishing therefore to extricate himself from his false position he asks, *who is my neighbour ?*—a word which the Jews interpreted very narrowly—excluding from the category Samaritans and Gentiles. Vs. 30-35. The road betwixt Jerusalem and Jericho, 19 miles, notorious for robbers, is chosen as the scene of a graphic parable. *By chance*—rather, by coincidence. *A certain Priest... and Levite*—Thousands of these lived in Jericho. Each of the two now portrayed would, doubtless, have excuses to offer for passing by the unfortunate wayfarer. Perhaps he were already dead ; for *them* to touch him would be ceremonial defilement ; it would be "*infra dig.*" Or, they were in haste to perform more important duties ; some one else would care for him. The Samaritan *might* have argued, the man is a Jew, he would not look at me, why should I trouble myself about him ? But he didn't. He befriended him like a brother. Not only expending the comforts he had provided for himself, but staying by him till he saw him safely housed. Vs. 36, 37. *Which was neighbour ?* The dexterous way of putting the question extorted from the lawyer the desired answer. *Go and do thou likewise*—These words must have cut him to the quick, for he had been caught in his own trap. Read Matt. 23 : 31-46. The question he had asked at the outset is of infinite importance to us all. Good answers to it in Micah 6 : 8, John 3 : 16 and James 1 : 27.

## The Pharisees Reproved.

APRIL 17th.

LUKE XI : 37-47.

*Golden Text, Matthew 23 : 3.*

COMPARE with ch. 23, where similar denunciations are uttered at a later period in a public assembly. This conversation took place at the breakfast table in the house of one of the Pharisees who had asked Jesus to partake of his hospitalities. Whatever object he had in inviting him, Christ knew it, and would not allow the conventionalities of society to deter him from fearlessly exposing the fallacies of the class to which his host belonged. V. 38. Washing the hands before eating was an invariable requirement of pharisaic duty, Mark 7 : 3, 4. A Rabbi would sooner die than eat with unwashed hands. Jesus purposely omitted the ceremony as a protest against a system which substituted outward forms for the true spiritual religion. *The Pharisees marvelled*—could not conceal their indignation at this breach of ceremonial etiquette. V. 39. *The cup and platter*—Insignificant things, familiar by every day use, are with wonderful tact made by our Lord to illustrate the greatest truths. *Ye make clean*—you are scrupulous to a fault about cleaning the outside of a cup, and think nothing of your own souls being full of evil, 1 Pet. 3 : 4. Vs. 40, 41. *Ye fools*—ye thoughtless ones, as though God does not see through and through you, Ps. 139. Rather than be such sticklers for forms, *give alms*—practical benevolence is better than ceremonial purity. As greed and avarice were the besetting sins of the Pharisees, ch. 16 : 14, our Lord bids them exemplify the opposite. Thus would they be righteous in the sight of God, ch. 12 : 29-34. *Woe unto you !* for it is vain to expect this of you—so steeped in ignorance, pride, and selfishness. V. 42. *Ye tilth*—see Lev. 27 : 30-33. This they interpreted rigidly, extending it even to their gardens, yet, with such devotion to ritual, they neglected the plainest duties of life. Vs. 43, 44. *The uppermost seats*—coveted as a mark of religious reputation. Woe to those who court popularity and flattery. *As graves*—"As one might unconsciously walk over a grave and contract ceremonial defilement, so the plausible exterior of the Pharisee kept people from perceiving the pollution they contracted by coming into contact with them." Vs. 45-47. *One of the lawyers*—thinks to intimidate Christ by hinting that he would raise against him the wrath of the learned class—the men of science. *Woe to you also*—and chiefly, for you are looked up to as leaders of thought and examples of piety, compare Matt. 23 : 3-5. Out of pretended respect they repaired the sepulchres of the prophets, while themselves as bad as those who shed the blood of the prophets, Matt. 23 : 30-31, as their treatment of John and of Christ Himself shewed. Many of that generation lived to experience the sevenfold woes recorded by Matthew, which found their primary fulfilment in the destruction of Jerusalem, A. D. 70, when 1,100,000 perished in the siege, and 97,000 men were carried captive,

## Covetousness.

APRIL 24th.

LUKE XII : 13-21.

*Golden Text : Luke 12 : 15.*

**A**N IMMENSE and disorderly crowd are gathered in front of the Pharisee's house, v. 1. To them Jesus further discourses on *hypocrisy*, warning them, and his disciples as well, to beware of this easily besetting sin ; charging them always and at all hazards to speak the truth, the whole truth, and nothing but the truth, vs. 1-12. Vs. 13, 14. *One of the company*—not a disciple, but a hearer who had been impressed with the influence produced by Christ's preaching on the common people. *Speak to my brother*—he will surely listen to you. *That he divide the inheritance*—The civil law allowed a double portion of patrimony to the eldest son coupled with the condition that he should support his mother and unmarried sisters. This man was probably a younger brother who felt that he had not been fairly dealt with ; or, he may have wanted to get more than his proper share. In either case he betrayed unseemly anxiety respecting his own aggrandizement. Christ reminds him that he was not there to settle domestic broils but to lay down first principles which would enable men to settle all their differences themselves, Matt. 5 : 38-41. Turning to the multitude, *he said unto them*—thus making his reply to one a lesson for all. *Covetousness*—a craving for more than one has. *A man's life*—including time and eternity ; man's chief end is not attained by amassing wealth. His character is to be estimated not by what he *has*, but by what he *is*, Matt. 5 : 3-8. Vs. 16-19. In this parable a poor rich man is described as one of a class particularly exposed to the sin of covetousness—he does not consider who made his ground fruitful, and has no sense of responsibility for the use he makes of his wealth. The more he has, the greater his perplexity how to hoard it and, ultimately, what to do with it. His riches are a snare to him, 1 Tim. 6 : 9, 10. He speaks complacently of “my fruits,” “my goods” forgetting that they were God's gifts, Matt. 5 : 25 ; and “my soul,” as though that were his own, too, to do with just as he pleased ! So he goes on amassing riches without one thought of the many ways in which they might be beneficially *used*, until at last he deludes himself with false visions of future happiness. Eccles. 11 : 8, 9. James 5 : 1-5. V. 20. The man who acts thus is “a FOOL ;” (1) in not seeing that his continuous hoarding would intensify his anxiety about the safe keeping of his goods, Eccles. 5 : 13-15 ; (2) in flattering himself that the time would ever come when he would think he had *enough*, Eccles. 5 : 10 ; (3) in calculating upon a long life, whereas he may have to part with all at a moment's notice, Prov. 23 : 5. James 4 : 13-15 ; (4) in thinking that the creature comforts of life would secure ease to his soul in his declining years, Mark 8 : 36, 37. *This night*—in sharp contrast to his groundless anticipation of “many years.” V. 21. *Rich toward God*—rich in those things which God loves—in labours of love for the good of others, and especially for the salvation of souls, Ch. 10 : 42.

## Lost and Found.

MAY 1st.

LUKE XV : 1-10.

*Golden Text : Luke 15 : 10.*

**T**HREE parables in this chapter teach the same truths.—Man's lost condition by nature and the love of God in sending his Son into the world to seek and save sinners, ch. 19 : 10. Vs. 1, 2. *The publicans*, hated for their obnoxious calling and their proverbial extortions. *Sinners*—the degraded and outcasts of society whom the Rabbis disdained to teach or associate with. *The Pharisees and Scribes*—whose hypocrisy Jesus had lately rebuked. *Murmured*—expressed indignation, as much as to say,—know this man by the company which he keeps. They understood not His real mission, Isa. 61 : 1. Matt. 11 : 5, 6. Vs. 4-6. *An hundred sheep*—the whole human race are objects of God's love and care. *One of them*—indicates His particular knowledge of each individual, and that His providence extends to the most insignificant of His creatures, ch. 12 : 6, 7. *Lost*—strayed away from the fold and exposed to all kinds of danger. Such is the true condition of every one out of Christ. *Leave the ninety-nine*—Implies no carelessness about them, but shews how precious even one of his sheep is to the Good Shepherd, Matt. 18 : 14. Though it stray never so widely, he will go after it himself—use every means for its recovery, John 10 : 11-14. *Rejoicing*—that his labour has not been in vain, Isa. 53 : 11. V. 7. *Just persons*—This may mean (1) such as have grown up from childhood in the fear of God, concerning whom the like anxiety had not been felt, or (2) the self-righteous Pharisees who fancied they needed no repentance. Christ came to seek and save contrite sinners, ch. 5 : 32. V. 8. The second parable illustrates that not the mere material value of what is lost, but the value which its owner puts upon it, accounts for the carefulness of the search to recover it. This piece of money was, intrinsically, worth only 17 cents. The woman valued it much more ; she had probably worn it long as an ornament. *Light a candle*—Diligence, patience, and perseverance are needed by ministers and teachers to bring sinners to repentance. The Gospel, applied to the conscience by the Holy Spirit, is the candle of the Lord to shew the way to Him. Christ is the light of this dark world, ch. 2 : 32. John 1 : 9. *Rejoice with me*—Here we have Christian sympathy, Rom. 12 : 15. V. 10. *Likewise*—As the shepherd and the woman rejoiced. *In the presence of the angels*—Notice carefully, *there is joy*—not on the part of, but *in the presence of* the angels. They do indeed rejoice, as did the neighbours and friends in the parable, but, the sublime idea conveyed is that, preeminently, Jehovah Himself rejoices. They witness His joy. One soul saved and all heaven is full of it ! Why ? (1) Because God wills that all men should repent, 2 Pet. 3 : 9. (2) Because so much sin, which God hates, has been removed, Jer. 44 : 4. How precious is an immortal soul ! at what cost has it been purchased ! How important the duty of leading sinners to repentance !



## Our own Church.

THE BOOKS of the respective Treasurers for the Schemes of the Church will be closed promptly on the 30th April. It is therefore extremely desirable that congregations should forward their contributions as soon as possible.

IT IS ALL WELL THAT ENDS WELL. Since our last reference to the subject of grants in aid from the parent Churches, Dr. Cochrane has received £150 stg. from the Colonial Committee of the Free Church towards our Home Mission Fund, *West*. Dr. McGregor acknowledge with thanks the receipt of \$200 from the Foreign Mission Board of the Church of the Maritime Provinces in connection with the Church of Scotland, to be equally divided between Rev. J. F. Campbell, of Mhow, India, and Rev. H. A. Robertson, of Erromanga, New Hebrides, "for the furtherance of the cause of Christ in their respective mission fields." Rev. R. H. Warden has received from the Presbyterian Church in Ireland an additional fifty pounds, making in all \$1000 from that Church during the year towards the work of French Evangelization.

The amount received for Home Missions, *West*, up to the 18th March, was \$21,563; and for Foreign Missions, \$21,276.

"DOBIE *versus* THE TEMPORALITIES BOARD":—This protracted suit has at last been duly fyled in the office of Her Majesty's Privy Council, London, England. It will in all probability come up for consideration in the course of the summer. A final decision may be looked for in the end of the year. The learned Counsel, on both sides, will repair to London to watch the progress of the case and to be ready for any emergency that may arise. It looks as if no stone will be left unturned by either party.

THE PEOPLE OF TORONTO—Wise in their day and generation—have elected as their Chief Magistrate Mr. W. B. McMURRICH, a ruling elder in the West Church, Toronto, and the superintendent of its Sabbath-school. Montreal had it also in its power to choose as its Mayor a Presbyter and a Sunday-school teacher, in the person of Mr. NELSON, but it missed its oppor-

tunity. Speaking of Sabbath-schools—the number of Presbyterian Sabbath-schools in Toronto and in Montreal is equal—*seventeen*. In the former there are 3519 scholars and 356 teachers; in the latter, 2908 scholars and 322 teachers.

ORGANIC CHANGES.—The congregation of KNOX CHURCH, Toronto, has resolved to introduce an organ into the church; and, further, to cushion every pew in the church alike, so as to remove from it every appearance of distinction betwixt the rich and the poor. About the same time a public meeting of Presbyterians, opposed to the use of instrumental music in connection with the worship of God, was held in another part of the city, when protests were entered against all new departures in Church services, and a resolution adopted to institute "A Presbyterian Church Defence Association," for the purpose of resisting innovations in the conducting of worship in Presbyterian Churches.

MISSION TO THE LUMBERMEN.—Last year the Assembly resolved that this mission "be placed under the supervision of the Synod of Montreal and Ottawa, commending it to the special sympathy and support of the congregations within the Synod." During the present winter the work of the mission has been vigorously prosecuted; two ordained missionaries are in the field, and a large quantity of appropriate literature has been distributed among the shantymen. In a few weeks payment must be made for the winter's work: the treasury is empty. Would the congregations to whose sympathy and support the mission was commended by the Assembly kindly remit contributions at an early date to the Secretary-Treas., Mr. Andrew Drummond, or to the Convener, Rev. D. M. Gordon, Ottawa?

## WOMEN'S FOREIGN MISSIONARY SOCIETIES.

KINGSTON:—The annual meeting was held in January. Reports were read and received and office-bearers re-elected. Addresses were delivered by several of the members of the Presbytery. At the monthly meeting, in February, it was resolved to endeavour to arrange for a union meeting of the various Women's Missionary Societies to meet in Kingston during the meeting of Assembly, at which the Ladies' French Evangelization Society should be represented as well as the Foreign Missionary Societies.

ORMSTOWN, Que.:—The Auxiliary Society has lately been re-organized and has forwarded to the general treasurer the sum of *ninety-two* dollars in aid of Woman's Missions—a very good beginning.

NEW RICHMOND, QUE. :—A Branch Society has been organized, of which Mrs. R. H. Montgomery is President and Mrs. P. Lindsay, Secretary. May success and usefulness attend them.

ST. JOHN'S, NEWFOUNDLAND.—The Fourth Annual Report of the Woman's Missionary Society shows that last year it sent £43 stg. to the India Female Mission, and £10 to the Trinidad Mission. This year the sum collected amounts to £59 13s 6d. The meetings of the Society have been well attended and communications received from India, Trinidad, &c., had been read with deep interest.

#### ORDINATIONS AND INDUCTIONS.

NEW LONDON, NORTH: *P. E. Island*: Mr. William A. Mason was ordained and inducted on the 9th of February.

WESTVILLE: *Pictou*:—The Rev. Robert Cumming, formerly of Melrose, was inducted on the 1st of March.

CLIFTON: *Truro*:—Rev. J. D. McGillivray was inducted, 28th February.

NEW GLASGOW: *London*:—Rev. David Mann, of Biddulph, having accepted a call, his induction was appointed to take place on 30th March.

EMERSON: *Manitoba*:—The Rev. Thomas McGuire, of Jarvis, *Hamilton*, was inducted, 24th March.

CALLS: Rev. James Ballantyne, of Cobourgh, to River Street Church, Paris, Ont.; Rev. D. McGillivray, of Brockville, to St. James' Church, London, Ont.—accepted; Rev. A. W. McLeod, of Parrsboro, to Sherbrooke, N. S.; Rev. Robert Laird, to Little Harbour and Fisher's Grant; Rev. T. Bruce, to Coldstream, N.S. Rev. C. B. Pitblado, to new congregation at Winnipeg, Manitoba. Mr. J. R. Johnston, licentiate, has accepted a call to Alvinston and Napier, *London*.

DEMISSIONS: Rev. A. P. Miller, of French River, N. S. Rev. M. R. Paradis, of Grand Falls, N. B.

#### NEW CHURCHES.

INNERKIP: *Paris*:—A handsome gothic brick church was opened here for divine worship on 30th January, by Rev. Professor McLaren. The church is seated for 350 and cost \$4,660.

P. E. ISLAND:—The new church at ANNANDALE, Grand River, was opened for divine service on Sabbath, 27th February. At STANHOPE, in the same Presbytery, another new church was opened on Sabbath, the 16th of March, by Rev. Dr. Murray, of Charlottetown, Mr. Baker, of Little York, and the pastor of the congregation.

ST. MARY'S: *Stratford, Pres.*—The beautiful new church erected by the Widder street

congregation, of which Rev. John McAlpine is pastor, was dedicated to the worship of God on Sabbath, March 20th. Rev. Principal MacVicar preached in the morning and in the evening, and the Rev. Peter Wright, of Stratford, in the afternoon.

BRIGDEN:—The new church, erected at a cost of \$4000, was opened on Sabbath, 6th March. Rev. John Thomson, Sarnia, conducted the morning service, assisted by the pastor, Rev. John A. McDonald. The Rev. James Lillie, of Princeton, preached in the evening. The church was filled to overflowing at both services.

FIRE!—The Presbyterian Church at Wingham, has been burned to the ground. It was insured for \$1000.

#### Meetings of Presbyteries.

TRURO: 28th February:—The Presbytery met at Clifton, for the induction of Rev. J. D. McGillivray into the pastoral charge of that congregation which has been vacant since the lamented death of the Rev. James Byers. The Committee's report on Temperance was carefully considered, and with slight amendments adopted and directed to be forwarded to the General Assembly's Committee.

PICTOU: 1st March:—The following were appointed Commissioners to the General Assembly, Messrs. R. Cumming, E. Scott, D. McGregor, J. S. Carruthers and A. McL. Sinclair, *ministers*; and Robert McNaughton, Wm. McMillan, Wm. S. Fraser, Adam McKean and Harvey Graham, *elders*. The Presbytery unanimously agreed to nominate Principal McVicar of Montreal as Moderator of Assembly, and Dr. Pollok, of Halifax, as moderator of Synod. Committees were appointed to prepare reports on the State of Religion, and on Temperance. Sessions were enjoined to send in their statistical returns. E. A. McCurdy, *Clk.*

LUNENBURG & YARMOUTH: 15th February:—Mr. Cameron reported a statement with regard to baptismal obligations of parents which was adopted and an adequate number of copies ordered to be printed. With regard to Sustentation, the Presbytery expressed a preference for a supplementary scheme. A thorough visitation of the congregation of Mahone Bay was held. The managers were directed to take immediate steps to remove arrears and increase subscriptions,—to report to next meeting. Rev. Dr. Black, of Kildonan, was nominated for Moderator of General Assembly, and Rev. M. Stewart, for moderator of Synod. The following Commissioners to the General Assembly were appointed: Messrs. John Cameron, E. D. Miller,



and J. A. Maclean, *ministers*; and James Eisenhaur, Dr. Calder, and G. M. Ewan, *elders*. The clerk reported regarding contributions to the Schemes of the Church. All returns were ordered to be sent in by the 9th April.

WALLACE: 8th March:—Congregations were recommended to contribute as liberally as possible to the Supplementing Fund. Applications for supplement will be considered at next meeting, when a Conference will be had on the State of Religion,—Mr. Sedgewick to introduce the subject. The following appointments were made for the Schemes of the Church: Foreign Missions, Mr. McKay; Home Missions and French, Mr. Archibald; College, Mr. Gray; Supplement, Mr. Sedgewick; Aged and Infirm Ministers and Assembly Fund, Mr. Boyd. By a vote of 4 to 3 it was resolved that in present circumstances it is inexpedient to establish a Sustentation Fund. Messrs. Glass and Boyd, *ministers*, and Messrs. Mitchell and Drummond, *elders*, were appointed Commissioners to the General Assembly. Dr. Black, of Kildonan, was nominated for moderator of Assembly, and Mr. Sedgewick for Moderator of Synod. Mr. Gillies was continued in Earltown till May.

St. JOHN: 8th March:—The difficulty between Dr. MacIise and the Trustees of St. Andrew's Church, St. John, has not yet been solved. The following were elected Commissioners to the General Assembly:—Messrs. Mitchell, Hogg, Mowatt, K. Mackay, J. Gray, Dr. Macrae and Dr. Waters—*ministers*; Messrs. J. Manson, Arthur McLean, W. Coburn, Rev. J. Fowler, J. Weir, A. G. Bowes, and T. W. Taylor (of Toronto)—*elders*. Dr. Cochrane, of Brantford, was nominated as Moderator of the next General Assembly.

QUEBEC: 8th February:—Reports of Presbyterial visitations to most of the congregations and mission stations within the bounds were given in, and were in nearly all cases, highly satisfactory. The Presbytery agreed to the general principle of a Sustentation Fund. Mr. McDonald gave notice of a motion to the effect that at each regular meeting, the Presbytery devote one session to a conference on the practical work of the ministry. The following were appointed Commissioners to the General Assembly:—Dr. Cook, Dr. Mathews, F. M. Dewey, A. F. Tully, and George McKay, *ministers*; Professor Weir, Æ. McMaster, G. B. Houlston, Philip Peebles, and Rev. J. E. Tanner, *elders*.

MONTREAL: 1st March:—A special meeting was held to consider the remit on a Sustentation Fund. The Committee who had been appointed to consider the matter reported in favour of the proposed change, and answers were read from a number of kirk-sessions, nearly all of which were also in favour of it. Whereupon the Presbytery

agreed to adopt the Scheme generally and recommend the General Assembly to give its sanction to the principle, and remit the Scheme in its details to the Sessions and Congregations of the Church, with instructions to the Committee on a Sustentation Fund to take such steps, by means of deputation or otherwise, as will bring the Scheme and its details forcibly before the whole Church.—J. PATTERSON, *Clk.*

GLENGARRY: 18th January:—Rev. A. McGillivray gave in a report on behalf of the deputation appointed to visit the various congregations, which was ordered to be printed for distribution among the congregations, and members were enjoined to devote one Sabbath to the discussion of the more important matters embraced in the report. The remit on a Sustentation Fund was sent down to sessions and congregations. Principal MacVicar was nominated for the Moderatorship of next General Assembly.

LANARK AND RENFREW: 15th February:—A good attendance of ministers, "*but few elders*." The gravest matter that came before the Presbytery was the resignation by Rev. Dr. Bain of the pastorate of St. Andrew's Church, Perth, of which he has been the minister since 1845. Dr. Bain explained that while it was very painful for him to part from his people, he believed that his resignation would allow of such arrangements being made as would tend very much to a hopeful re-arrangement and consolidation of the work of the Church in Perth and its neighbourhood. The Presbytery expressed its high appreciation of Dr. Bain's long and faithful labours, and their admiration of his conduct on this trying occasion. The Home Mission report was read by Rev. R. Campbell, Convener, who also presented an admirable report anent the mode of electing Commissioners and the payment of their expenses to the meetings of the General Assembly. The remit on a Sustentation Fund was, in the present circumstances of the Church, disapproved. Commissioners to the General Assembly were elected as follows:—Dr. Bain, Dr. Mann, Messrs. Stewart, Blakely, Crombie, Campbell and McLean, *ministers*; Messrs. Bell, Toshack, Carmichael, Wilson, Wallace, Lindsay, and Frank West, *elders*. Rev. Professor McLaren was nominated as Moderator of General Assembly. J. CROMBIE, *Clk.*

LINDSAY: 22nd February:—The following motion were carried on General Sustentation Fund, "That however desirable a general sustentation fund would be yet, in the opinion of this Presbytery it would not on the meantime be practicable." And "That the Presbytery do not think that any beneficial results are likely to arise from a departure from the present mode of administering the Home Mission Fund." The following were

appointed Commissioners to the Assembly: Messrs. W. Lohead, J. McNab, S. Acheson and D. McDonald, *ministers*; Messrs. D. Cameron, R. Douglas, W. Reid and D. Grant, *elders*. A paper on Temperance was read and discussed. The following motion was carried in connection with the subject—"That the Presbytery is decidedly of opinion that the formation of Temperance Societies in the various congregations of the Church would very much further the interests of Temperance. The Home Mission interests were attended to and the missionary meetings.—J. R. Scott, *Clk*."

TORONTO: 1st March:—Rev. E. D. McLaren was elected Moderator. A lengthened discussion was had on the subject of Temperance, and also on the General Assembly's remit on a Sustentation Fund. The Presbytery was pretty evenly divided, *ten* voting in favour of submitting the proposal in detail to the congregations of the Church for their consideration; *thirteen* disapproved of the principle, and voted for the amendment which was carried, namely,—that the Supplemental Fund be approved of, and that it be separated from the Home Mission Fund. The following were elected Commissioners to the General Assembly,—Revs. J. M. King, C. McFall, J. Carmichael (King), D. J. Macdonnell, E. D. McLaren, P. Nicoll, R. Gray, Professor McLaren, Principal Caven, Dr. Reid, Dr. Gregg and H. M. Parsons—*ministers*; Hon. A. Morris, Hon. John McMurrich, Messrs. W. B. McMurrich, A. McMurchy, (Markham), D. Elder, James McLennan, Q. C. W. Wilson, John Gibson (Scarboro), G. Smith (Bolton), James Brown, John Miller (Markham) and George Robb—*elders*.

HAMILTON: MARCH 15th:—The call from East Simcoe was declined and set aside. The Presbytery agreed to recommend that as a first step towards ascertaining the possibility of establishing a general Sustentation Fund the Home Mission work proper and the supplementing of weak congregations have separate funds. The commissioners to General Assembly were appointed, viz:—Messrs. Fraser, Bruce, Ratcliffe, Pullar, Dr. James, Goldsmith, Laing, Lyle, Robertson, Burson, *ministers*. Dr. McDonald, McQueen, Lawrie, Gillespie, Hutchison, Charlton, Rutherford, Waldie, Wilson, McKenzie, *elders*.—Dr. Black, of Kildonan, was nominated as Moderator of Assembly. Messrs. Cruikshank and Simpson were recognized as catechists. J. LAING, *Clk*.

LONDON: 15th March:—Mr. Scobie's resignation of the charge of Strathroy was laid on the table, and a committee appointed to confer with parties. A call from St. James' Church, London, to Rev. D. McGillivray, of Brockville, was sustained—stipend \$800. Mr. McGillivray signified his acceptance of the

call by telegraph. A call from Napier and Alvinston in favour of Mr. J. R. Johnston was sustained. After discussion it was agreed to divide the Presbytery and to incorporate nineteen of the congregations in the proposed new Presbytery of Sarnia. The following were elected commissioners to the General Assembly:—Messrs. Beemer, Scobie, Munroe, Whimster, Goodwillie, J. B. Duncan, M. Fraser, Sutherland, McKinnon, McEachern, and L. Cameron—*ministers*, Messrs. Gordon, Vidal, D. McKenzie, A. Cameron, Turner, McAlpine, Bell, Armstrong, D. McMillan, A. Duncan, and A. McMillan—*elders*.

HURON: 18th January:—The Finance Committee in their report recommended that the expenses of Commissioners to the General Assembly be paid by the congregations from whom they are elected. Professor McLaren was nominated as Moderator of the next General Assembly. A motion proposing to inaugurate Presbyterial visitations was defeated. The remit on a Sustentation Fund was sent down to sessions and congregations, and that on Temperance to the Kirk sessions. A Presbyterial Sabbath-school Convention was held at which important subjects in connection with Sabbath-school work were discussed.

BRUCE: 10th March:—The Presbytery approved of the principle of a general Sustentation Fund. Messrs. Scott, Straith, Currie, McLennan, and Gourlay, *ministers*, and Messrs. Rowand, Nesbit, Blair, A. S. McEdward and J. McFarlane, *elders*, were appointed Commissioners to the Assembly. Mr. Scott, Convener of the Committee on the State of Religion read an excellent report which was ordered to be forwarded to the Synod. A conference is to be held on the state of religion at next meeting of Presbytery, of which the report read is to form the basis. Mr. McLennan was appointed to tabulate the answers to questions on Sabbath-schools, and sessions were instructed to forward answers to him without delay. The Students' Missionary Society of Knox College, offered to send and support two students on Manitoulin Island. Their offer was cordially accepted and they were asked to send three to St. Joseph's Island and the North Shore of Lake Huron. A successful Sabbath-school Convention was held at Tiverton on 15th ult. A. G. FORBES, *Clk*.

MANITOBA:—The following were appointed commissioners to the General Assembly:—Messrs. Flett, J. S. Stewart, W. R. Ross, A. Campbell, Dr. Black, J. Robertson, D. Macrae and Professor Bryce—*ministers*: Professor Hart, Dr. Reid (Toronto), John Charlton (Lynedoch), Joseph Mackay and James Croil (Montreal). Messrs. Northrup (Belleville), McAlister (Kingston), and T. Anderson, Kildonan—*elders*. It was agreed to ask the Home Mission Committee for missionaries



for seventeen additional fields. The matter of a second congregation in Winnipeg was discussed at considerable length. As, in the absence of a regular organization, a formal call could not be given to Mr. Pitblado, the Presbytery agreed in the circumstances to invite him to take charge of the prospective congregation.

### Obituary.

**THE REV. ARCHIBALD WALKER**, died at Glasgow, Scotland, on the 1st March. Mr. Walker was the minister of St. Andrew's Church, Belleville, Ontario, from 1854 till 1871, when he returned to Scotland. He was subsequently engaged in missionary work until a very short time before his death. He was a warm-hearted man and very popular as a preacher.

**MISSSES MARY AND JANE MAIR** died at Glasgow, Scotland, in February last. The deceased were maiden sisters of the late Rev. William Mair, of Chatham, Quebec, one of the pioneers of Presbyterianism in Canada, who came to this country in 1833 and who, after a life of self-denial such as few ministers now-a-days are called on to submit to, rested from his labours on the 17th October, 1860. The Misses Mairs were among "the excellent ones" of the earth, eminent for their unassuming piety. In their deaths they were scarcely divided, for they both passed gently away in old age within a week of each other.

### Ecclesiastical News.

**REV. WILLIAM MAXWELL**, for the last three years assistant to the Rev. Wm. Dunn, of Cardross, has been ordained his colleague and successor. Among those who took part in the ordination services were two distinguished ex-Canadian ministers—Rev. Dr. Story, of Rosneath, for some time assistant-minister of St. Andrew's Church, Montreal, and Rev. Dr. Snodgrass, of Canonbie, formerly Principal of Queen's University at Kingston. Mr. Dunn has been for forty-three years the minister of Cardross. In this parish the venerable Dr. Cook, of Quebec, commenced his ministerial career half a century ago. The Rev. Mr. Stephen, lately assistant at Haddington, has been ordained by the Presbytery of Glasgow as minister of St. Andrew's Church, Victoria, Vancouver Island, in room of Rev. Simon McGregor, resigned. Professor Patton leaves Chicago to occupy his new chair in Princeton Seminary about the first of May. Dr. J. M. Gibson,

late of Chicago and formerly of Erskine Church, Montreal, has completed the first year of a very successful ministry in St. John's Wood Presbyterian Church, London, England. Rev. R. M. Thornton, formerly of Knox Church, Montreal, who has been for a number of years past minister of Wellpark Church, Glasgow, is accounted one of the leading ministers of the Free Church in the western metropolis of Scotland. The Rev. G. J. Caie, formerly of St. Stephen's Church, St. John, N. B., is minister of Forfar—one of the largest parishes in Scotland, in which there are some 2000 communicants on the roll. There are 253 students attending the three colleges of the Free Church this year. Seventy-four of these are of the first year. This is an unusually large number, the average of the twelve preceding years being 49. This increase is attributed to that wave of spiritual quickening and revival which passed over the country seven years ago. A series of interesting meetings was held during "the mission week" of the United Presbyterian Church, in their Synod Hall, Edinburgh, when the subject of missions was discussed by the leading ministers and laymen of the Church in the presence of large audiences. It was stated that the U. P. Church has at present 210 stations in the mission field, of which 67 are principal stations and 143 out-stations, employing 333 agents, consisting of 66 missionaries, 74 evangelists, and 193 teachers. Mr. Thin said that either the members of the Church must be more liberal, or the Church must withdraw from some of the fields already occupied. He pointed out that a subscription of one penny per member per week would meet all the requirements of the Church and leave a balance in their hands. Dr. Thomson said that while at present single congregations were nobly maintaining three and even four missionaries, the time was coming when individual men would begin to do what individual congregations were now doing. Mr. Moffat remarked that many would live to see the day when they would look back with astonishment, and even shame, to the utter inadequacy of the present scale of liberality to meet the requirements of Christianity. The remedies suggested by him were,—the spread of missionary intelligence through the press, and a warm and constant manifestation of the missionary spirit in the pulpit. A conference of representative elders from the Edinburgh and Glasgow committees of the Free Church elders who are dissatisfied with the decision the Commission of last Assembly in regard to the Robertson-Smith case took place lately in Edinburgh, when strong resolutions of disapproval were passed in regard to the matter, and measures concerted for practical steps to be taken in resisting the alledged

attack that has been made on "the rights and liberties of every office-bearer and member of the Church." Apart from the merits of the case, it is felt by many to be unfortunate that one class of "presbyters" should have the appearance of being "pitted" against the other, and the "laymen" are reminded that the majority of the Commission was not in any sense a "clerical" majority, inasmuch as nearly one-half the voters belonged to their own order. The Kirk-session of Free St. Luke's, Broughty Ferry, have resolved to ignore the deliverance of the Presbytery of Dundee forbidding the use of instrumental music in public worship, not from a feeling of insubordination, it is said, but to hasten the crisis, and to ensure the question being considered before the Church Courts on its merits with as little delay as possible. The Established Church Presbytery of Haddington have sanctioned the use of a harmonium, in Aberlady Church, presented by the earl of Wemyss. Lieut. Conder recently addressed a large meeting in Edinburgh on the subject of the "Palestine Explorations," by means of which an immense accession has been made to our knowledge of the Holy Land. The map exhibited took seven years to execute, and represented the whole of Palestine, from Dan to Beersheba, west of the Jordan, on the scale of an inch to the mile. The survey had led to the identification of 140 Scriptural sites in West Palestine, and, including these, the whole number of such sites now fixed was 430, out of a total of 620 mentioned in the Bible. To the east of the Jordan there were about 200 Bible sites, and of these 70 were at present supposed to be known, so that there was even a larger proportion of places east of Jordan, as compared with the west, of which the sites were at present unknown. After alluding to the service rendered in identifying Bethabara and Emmaus, and mentioning the site suggested as a probable one for Calvary, Lieutenant Conder went on to say that while the country east of Jordan might be supposed of less Biblical interest, there were yet important incidents in connection with that district which were most graphically described in the Bible, but the sites of many of which were entirely unknown, some not even guessed at. The second Council of the Presbyterian Alliance of India has recently been held at Allahabad. Dr. Morrison, of the United States Mission, presided. The Alliance embraces twelve different branches of Presbyterians, most of which were represented in the Council. The chief subject considered was that of uniting the native Presbyterian churches in India under one General Assembly. The Assemblies and Synods of the home churches were asked to sanction a scheme for the establishment of a

College at Allahabad, in which theological training might be given to natives preparing for the ministry. The union of these churches will doubtless be consummated in a few years. In 1856 the English Church Missionary Society sent a school-master to the Indians of British Columbia, who first established himself at Fort Simpson, but afterwards, in order to escape the bad influence of white traders and their rum, removed his company, in 1863, and established the Indian town of Metlakahla. With the blessing of God upon the gospel as it has been preached, great prosperity has attended the settlement. Eighty-eight superior houses have now been built, roads made, gardens planted, fields fenced, a church and school-house, holding six hundred, finished. The change in the Indians is very great every way. They are happy, industrious, and self-governing. Metlakahla has now several out-stations, at one of which, on the occasion of a visit from Mr. Duncan, an old chief offered the following prayer: "Pity us, great Father in heaven, pity us. This man has come to tell us about thee. It is good, great Father. We want to hear. Who ever came to tell us, our Father, Thy will? None, none! This man has pitied us, and come. We will hear. We will receive thy work. We will obey." Preparations are already in progress for the INTERNATIONAL SUNDAY-SCHOOL CONVENTION, which is to meet in Toronto on the 22nd of June.

## Home Missions.

(WESTERN SECTION.)

JUDGING from the receipts to 1st March, and other sources of information, the funds of the Foreign Mission Committee (Western Section), and of the Board of French Evangelization, are likely to be in a satisfactory position at the close of the current ecclesiastical year. It is probable that the debt of the former at last Assembly will be reduced by \$10,000, if not entirely removed, and the French Board have the prospect of closing the operations of the present year free from debt as usual. In regard to the Home Mission Fund the prospect is not so hopeful, though there is no room for despondency even here. The estimated expenditure for the current year is \$35,000. The receipts to 4th March are \$18,170, leaving about \$16,800 to be received in March and April. During the past five years the amount received in these two months has varied from \$13,000 to \$18,500, the average being about \$15,000. Supposing the average amount to



be got this year in these months, the Committee would end the year with a deficit of upwards of \$1500. We need scarcely say that it is most undesirable that the year should close with a balance on the wrong side of the ledger, especially after the repeated *extraordinary* efforts of recent years to remove a heavy indebtedness, efforts which happily resulted in the Committee being able to report to last Assembly a small balance on hand. In their anxiety to keep the expenditure within the income, the Committee in October last made grants only for the six months ending 1st April, 1881, instead of for twelve months as had been their former practice. At the same time they reduced the grants to the lowest point consistent with the efficient prosecution of the work. In other words, after careful and anxious consideration of the claims of the several Presbyteries, the Committee felt that the work could not be carried on with the strictest economy for a smaller amount than \$35,000. And when it is borne in mind that *eighty-seven* congregations of the Church enjoy the services of settled pastors because of the assistance derived from this fund, and that *one hundred and thirty-seven* mission fields, including *twenty-eight* in the Presbytery of Manitoba, are largely dependent on it for the supply of Gospel ordinances, it will be at once apparent that the fund is most economically administered. From our knowledge of the country, we are justified in asserting that not \$35,000 but \$60,000 or \$70,000 at least should be expended annually by our Church in Home Mission work in the Western Section. There are many English-speaking Protestant settlements in the Province of Quebec, nay even whole *counties* where the English-speaking population predominates, in which there is not a single Presbyterian congregation or mission station. Indeed the whole Presbytery of Quebec and a large portion of the Presbytery of Montreal, is a vast mission field only beginning to be cultivated by our Church. In the Upper Ottawa, the Hastings, Muskoka and Parry Sound Districts; in the Island of Manitoulin, and along the Shores of Lake Superior, there are many settlements rarely visited by a Presbyterian missionary.

In the Province of Manitoba and the North West Territory, there is a clamant demand for additional missionaries, a demand which must be complied with if we are to maintain our position as a Church in these new provinces. And that the Church is *able* to contribute the required amount, no one at all acquainted with the facts can for a moment doubt. Few of our people have yet begun to learn how to give for the Lord's work. When we think of the sacrifices many of our missionaries have made, when we think of

Him who gave His life for us, we may blush for very shame at the little we are doing to advance the cause for which He died. We earnestly hope that every minister will see to it that his congregation contribute to the Home Mission Fund *this month*, if they have not already done so this year, and that every member of our Church will make it a matter of conscience to give liberally towards that Scheme, whose object is to give the Gospel to the settlers in all the spiritually destitute districts of the land. W.

### Prince Arthur's Landing.

THE FOLLOWING letter from the REV. JAMES HERALD, addressed to Dr. COCHRANE, Convener of the Home Mission Committee, is kindly sent to us for publication:—"I have delayed writing you in reference to our cause until I should be able to do so from my own personal knowledge. When I came here I found the Church weak as regards numbers, but, I am happy to say, the few members of it were good devoted Presbyterians. In order that I might be able to report correctly as regards the progress or otherwise of the Church during the term of my engagement, I asked the two excellent elders to give me an accurate account of the attendance at each service. The result shows the average aggregate attendance in Prince Arthur's Landing to have been for the last three months as follows:—November, 70; December, 78; January, 96. The largest attendance was one hundred and five. At "the Landing" we have also a weekly prayer meeting. The attendance at which, though at first no more than *three* has increased to twenty-two. The smallness of the place, with its other two protestant churches with their faithful and efficient ministers, does not admit of rapid growth. Until it becomes larger than it is at present our Church can only increase in numbers to a very limited extent. I have reasonable grounds for believing, however, we have not yet reached our limits. In regard to Fort William, I found the cause weak there, with this disadvantage, that the field is exceedingly limited. So far as I know at present we have all the Presbyterians, or very nearly all that are connected with the Church in the place. The few we have are zealous and devoted workers. They have an excellent church building, on which there is a small amount of debt which they hope to remove this winter. We have a Sabbath-school at both places, with very efficient teachers, and under them the work is prospering as much as can reasonably be expected. The average attendance at the Landing is about 45 and at Fort William, fifteen.

The people at the Landing are sanguine as to the future growth and prosperity of the place. Our average attendance there has been, for Nov., 23; Dec., 28; and Jan., 31.

Such is a fair statement of our Church's position here at present. We are not strong, but we do not compare unfavourably with the other protestant churches. Our attendance is as good as theirs, except in the evenings when the Methodists have larger meetings. The congregation at the Landing owns valuable property and has no debt. Also a good manse with two and a half acres of land beautifully situated, and commanding a fine view of the magnificent bay and its islands. They have also a good site for a church. It is believed that Prince Arthur's Landing will become an important place. It is at the head of the Lake navigation and will be connected with all the leading towns and cities by means of the Canada Pacific Railway. Its undeveloped mines of gold, silver, and iron must soon become a source of wealth and a cause of increase to the town. I should add that the Ladies of the Landing had a bazaar this winter the proceeds of which, amounting to \$240, go to a fund they are forming for the erection of a church.

### New Hebrides Mission.

LETTER FROM REV. J. ANNAND.

Anenityum, 2nd Dec., 1880.

WE HAVE had no mail this year except by the *Dayspring*. There are seldom any vessels calling here now. The little cutters that formerly traded about here and sometimes brought us a mail are laid aside. One was lost in the hurricane last January and the other was sold and has gone elsewhere. I see by the "Presbyterian Witness" that the Synod have unanimously acquiesced in the decision of the Board to raise our salary. I do not recollect that I ever asked you to convey to the Board our hearty thanks for the increased salary; if not, it is not yet too late. I have a minute of our Synod for a boat, but I will try and make the old boat do a while longer so I will not apply this year. I am anxious to hear whether you have sent the fourth man to Trinidad. Our budget of papers brings down home news to the 14th August; for anything later we must wait until next April. We purpose going over to Anname to-morrow to assist Mr. Lowrie with the communion. We would have gone over three days ago but for the fearful accident which happened to one of our most promising young men eight days ago. He was working with me, assisting with the

printing, during the month of October—he has been with the missionaries a good deal—Mr. Robertson had him for a year, and Mr. Watt for two years. He is a half-caste, about 28 years of age, and was only married last December. He got a charge of dynamite from a trader resident on this isle with which to kill fish, and having ignited the fuse he held it too long in his hand when it exploded tearing his right hand to atoms and making a deep and ugly wound on the left hand. The accident occurred about a half mile from our house, we heard the explosion just as we were sitting down to dinner. Before we had finished dinner one of our little girls came running in saying that "Ebel" had destroyed his hand, "broken it." I immediately went down to see him. The sight that met my eyes on my arrival I shall never forget. The poor fellow was writhing in agony with a few tattered remnants of his hand hanging loosely to the stump. The whole palm, fingers, thumbs and bones up to the first joint of the wrist were torn away, while the back of the left hand was gaping open. A few natives were standing around horrified and crying, unable to do anything. I hastened back for bandages, medicine and surgical instruments. I dressed his wounds as well as I could and have been attending to him ever since. Eight days have passed since the accident and he is still doing well. He will no doubt recover if tetanus do not set in, a thing to be feared in this hot climate. I have mentioned this case at length to you to let you see what missionaries have to do in such places as this where we have neither hospitals nor surgeons. What a relief it would have been to us to have had a physician within reach that day, or even some one to have assisted me in dressing the wounds! Our old elder Waihit is still confined to his house, where he has been lying for the last four months. However he is recovering slowly.

### THE ANEITYUMESE BIBLE.

WE are favoured with the following note from Miss Nisbet, of Sarnia:—

"Sir; In the news from Anenityum in the *Record* for December, is a mis-statement as to the Bible now in course of translation there, which is said to be "the first in any of the native languages of Polynesia."

What of the Bible in Tahiti, Feejee or Samoa? Of the last I might speak from personal knowledge; my father having had so large a share in the translation; but I will only enclose an extract from the "Samoa Times," lately sent me by Dr. Turner, of



**SABBATH WORK.** At 8 a.m. I had service at St. Julian's school-house and at Cedar Hill Hospital alternately. It 10 a.m. I taught the Sunday-school Bible-class, and at 11.15 held service at Princetown every Sabbath. At 3 p.m. I held service at Jordan Hill and Mt. Stewart alternately. At 2 p.m. all our young men went out, generally in twos, to hold

meetings on estates or to teach individuals. *Annajee* had a Sunday-school and morning service at Riversdale, and an afternoon service at Morichal or some other part of his field. Latterly, on account of the excessive rain and bad roads, it became necessary to keep up the Morichal branch school in the morning, and this obliged *Annajee* to teach at Riversdale every morning till noon. These arrangements were varied to enable me to exchange with *Annajee*, or to spend a Sabbath with him, or to give a service to *Lengua*, or to be absent at the call of the Presbytery. *MRS. MORTON* drilled the irregulars who dropped in at Sunday school time, catechized the women after church, organized a sewing class taught by the teacher's wife at Jordan Hill, turned the dining-room into a school three or four nights each week, and, by visiting in their homes, succeeded in getting the attendance of women at the services at Princetown, Jordan Hill, and Mount Stewart, to be more than half that of the men—the number of women in the Island being only about half that of the men.

BRITISH GUIANA. At the request of Presbytery we spent the greater part of September in British Guiana. One object we had in view was to encourage Dr. Turner to remain in Demerara and prosecute work among the Indian immigrants. In this we trust our visit was of some service. We also looked carefully into the work carried on by the Churches of England and Scotland among the immigrants, and tried to get an accurate view of the field. It is very wide and no agency yet at work is likely to occupy it fully. The distance from Trinidad is between 36 and 44 hours by steamer, and the cost of a return ticket, \$26.25. It seems natural that the Canadian Church should push on to do something for the 60 or 70 thousand heathens there. I beg leave at least to report that they are there—there to be prayed for and sought for.

There has been no rush of the people to our services, yet they have been well attended. Opposition there has been—on the part of the Mohammedans from January to December. No open field attacks, but quiet persistent efforts to keep the children from our schools, and the adults from our influence. 19 adults and 20 children have been baptized, and 11 couples married, during the year. Three elders—*Jos. Annajee*, *David Mahabil*, and *Din Bandhoo*,—were ordained early in the year, and have been useful in looking after our little flock and teaching the ignorant. While some of our people have caused us anxiety, others have contributed to our comfort; and the general result, as seen in the conduct of our converts, has been encouraging. The amount contributed during

the year was £47, 17s, 6d. The accounts herewith submitted show that in no item of expenditure have we exceeded our estimate.

When *Mrs. Morton* was in Nova Scotia she was handed various sums amounting to \$80 for a bell for Princetown. This sum being insufficient to get a good bell, it lay at interest for a time. At length we decided to spend it in getting steel amalgum bells for several places. Bells have accordingly been obtained for Princetown, Riversdale, Mt. Stewart, *Lengua*, and St. Julian. At Jordan Hill the proprietor kindly gave us the use of one belonging to the estate. Though exceedingly cheap, they sound well and seem to suit the climate; and they contribute greatly to the life of a station. The harmonium secured by *Miss Blackadder's* efforts last year has proved exceedingly useful in teaching our young people to sing English tunes. This year a handsome communion service, secretly collected for, and obtained, was handed me as a surprise gift, with an address, at the closing of her school for the Xmas holidays. We acknowledge with thanks a parcel of clothing, slates, &c., from the ladies of Stellarton congregation. Also, just arrived, a very nice supply of clothing from the Sewing Circle of United Church, New Glasgow, and from the Woman's Foreign Mission Society, of Prince Street Church, Pictou.

MISS BLACKADDER'S REPORT contains a full and gratifying account of the schools under her charge. *Miss B.* states that she has been in Trinidad now over four years during which time 300 young people—Europeans, Hindus, Chinese, and Africans—have been under her instruction. In 1880 there were from 59 to 62 on the roll. Several pupils have left to enter upon employment. The R. C. priest had induced the Chinese to withdraw their children. A zealous Mohammedan had exerted himself to get his co-religionists also to withdraw. The wonder is, in the circumstances, that the attendance is so large. She speaks very highly of the Chinese children. Thirty of the pupils had passed the examination required by the Government. There are seven little girls in the orphanage. Three of these had been supported by the Wolfville (N. S.) S. School; but last year the amount forwarded was small, and for a time, some anxiety was felt. In the emergency *Miss B.* appealed to Mr. Falconer's Sabbath-school at Port of Spain, who speedily sent \$35: Truro sent \$50, and Wolfville, \$8. For this sum of \$83 six girls are cared for and trained in the nurture of the Lord. The seventh is paid for by her father. Four of the seven were baptized by Mr. Morton last December. Pupils of *Miss B's* and of *Mrs. Morton's* are now valuable



assistants in other schools. The Court interpreter, Mr. Mahabil, has taken a warm interest in the schools, and the whole work of the Mission, and does all he can to interest his countrymen in the cause of religion and education. The expenses of Miss Blackadder's school, \$314, are met by the Halifax Woman's Foreign Mission Society.

### Field Notes.

MISS M. MCGREGOR : *Indore*:—19th Oct. Your letter, such a nice long one, came last evening. We are all about as usual in Indore, at present, but not long since we were visited by the saddest event which has yet taken place in our midst, the death of little Eddy Douglas, the baby born in India. Dear wee lamb, he died after a few hours of suffering. Thank you for the kindly interest in my little school. I think I may now consider it fairly established though I have several times trembled for its ultimate success, as there is so much indifference nay, stubborn opposition, to female education. Some of the little girls have fine memories; the other day a little girl recited in her own beautiful Urdu, the whole story of the raising of Jairus' daughter from the dead. Others tell the simple narrative of Christ and his disciples being on the sea, when the storm arose and Jesus said "Be still," and all was still. This morning we had the miracle of the loaves and fishes. Several know it quite well. The other day I was going through the bazaar and was rather amused to see a little girl, a scholar of mine playing about, having her head closely shaven, except one single lock on the crown. It looked so ridiculous, I asked why that one tuft was suffered to remain. I was told that it would be very unlucky to shave it off, till the parents could give a *dinner*, then the rest would be removed. These people do not value time as western folks do. My Zenana work goes on as usual. Quite a number of women can read, I generally get them to take the New Testament, asking them to read, and they always do so. Last week the judge's wife finished a wee stocking for her baby, and with much pleasure tried it on the little fat foot. She has a boy about three, who runs about naked, but covered with gold ornaments. My village schools were discontinued during the rains. I have not yet resumed them, owing to want of time. You may perhaps remember a woman whom I mentioned in former letters, as having said she was a Christian. She has been away for some time, but has now returned, as much as ever interested in the Word. I suppose you have heard through the newspapers of the fearful

accident at Naima Yal, a hill station in the Himalayas, where so many have lost their lives.

MRS. ELIZA JUNOR : *Tamsui, Formosa*.—While I was in Amoy last summer, I visited two of the mission schools for girls and was much pleased with the way in which the pupils conducted themselves, and with the interest they manifested in their lessons. You know that in our mission we have not, as yet, any schools for girls, but I hope the time is not far distant when we shall. The longer I am here the more I am led to think that the greatest amount of good is to be done by beginning with the children. If there was another lady in our mission we might be able to have a school, but I could not undertake one myself. Sometimes I fear that I shall never be able to do anything but in a very quiet way, but I am content to do or to suffer my Master's will which ever it may be. Since my return from the mainland, I have taken up the study of the language again. We miss Mr. and Mrs. Mackay very much and will be glad when the time comes for their return. Mr. Junor is preparing to go into the interior to visit some of our stations. He will be gone ten or twelve days, and I shall have a very quiet time at home—no one to speak a word of English to. Mrs. Junor who had been suffering from repeated attacks of fever had received great benefit from her visit to Amoy and at the date of writing was restored to her usual state of health.

REV. J. W. MACKENZIE, of EFATE, *New Hebrides*, writes from Sydney, N. S. W., that he intended to spend his furlough in England, and that along with the Milnes he had engaged his passage in a sailing ship bound for London. "I am thankful to say that my health is much better than when I left for the Islands last year. I might possibly have continued on without exchange, but not being able to overtake all the duties of my station, I thought it best to leave for a time. I hope to return next year. We left Erakor on the 9th December, and reached Aneityum on the 19th. We were detained at Anelgauhat by a hurricane till the 25th, but were very thankful that we were safe on shore with our dear friends Mr. and Mrs. Annand. We left all the mission families well except Mr. Paton's. Mrs. Paton had been ill for several months but was beginning to improve. I am taking home our third contribution of arrowroot, between six and seven hundred pounds of it. If you only knew the amount of labour in preparing it for the market, you would highly commend the

efforts of our poor natives to pay, by this means, for the printing of the Bible in their own tongue."

REV. J. W. McLEOD AND MRS. McLEOD arrived at Port of Spain, Trinidad, on the 16th of January. They occupy the Savannah Grand district, so long under the care of Mr. and Mrs. Morton, who have proceeded to their new field, CARONI. On 21st January, at the close of the usual weekly meeting at the Princetown School House, a very cordial address was presented to Rev. John Morton by the elders and other converts. As a slight token of esteem they presented the missionary with a clock. They referred with sorrow to Mr. Morton's impending removal to another district and prayed that equal success may attend him in his new field. Mr. Morton, while thanking them cordially for their kindness, urged them not to grieve over a separation which seemed called for in connection with God's work, but to rally around Mr. and Mrs. Macleod.

MISS PIGOT, *Calcutta*:—Helen obtained a second class medal and certificate this year. Those who obtained passing marks were arranged under three heads, and Helen has stood as well as was possible in her set. She has also been trying to do all she could for us. The head teacher of our ragged school became ill, and I had great difficulty to find a suitable person, when Helen promptly strove to do her best, and she has succeeded so well that I would be glad to continue the arrangement. However there are other interests for our orphans to which we have to yield. Indian girls are married before they are ten years of age, and if this is not done the whole family become outcasts; it is their worst shame. This national failing cannot be quite altered even among those who become Christians, and so some Christians interested in her are negotiating a marriage for her in the Punjab, for which she will have to journey about a week by railway and post carriages. We must not grudge sending our girls to benefit other places in India,—believing they are being sent forth of the Lord. India has various descriptions of people. Those surrounding Calcutta are of delicate mould, soft skins with plastic frame, personating entirely the intellectual. The man of the Punjab, (land of five rivers) is altogether martial. Mind prevails everywhere, and so the Bengali is the ruling element in all the provinces, to be found in power everywhere. And so we trust our Helen will be a power among these soldier men to bring them into that highest allegiance, of the Cross, having therein enlisted herself, in this Orphanage Home.

## Christian Giving.

ILLUSTRATED AND ENFORCED BY ANCIENT

TITHING.

THIS is the title of an excellent practical discourse preached in St. Paul's Church, Montreal, by Rev. Dr. Jenkins, on the occasion of the distribution amongst the members of that Church of the Schedules for Missionary contributions for the current year, and published by request. After shewing the antiquity of the system of paying tithes, and that *two tenths* of their increase were devoted by the Jews, under Divine direction, to religious purposes, and that, over and above this, they were not unfrequently called upon for free-will offerings for the Lord's cause, the author goes on to consider what relation the old Jewish method of giving has to the Gospel and Christianity:—

"In regard to the general principle of giving, the same law obtains under both Economies. You would expect that the broader and more generous system which succeeded and in a great degree supplanted that of Moses, would not fall behind in consideration and help for the poor. I am sure, too, it would surprise you if the New Testament made no such provision for the maintenance of those who preach the Gospel, as was made by Moses, under Divine direction, for the support of the Jewish priesthood. You have both these provisions in the Gospel; but they are set forth in a broader and more generous light, as you might expect;—transfigured into the loving image of Jesus. The Gospel is not less arbitrary and insistent in its requirements respecting the giving of money; but it sets forth its appeals on the ground of that supreme Example of unselfishness and sacrifice, which Christians have continually before their eyes in the Person and work of their Lord. The measure, no less than the ground, of giving under the Gospel, is the Great Sacrifice: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich":—He made Himself poor for you; make ye yourselves poor for others! The religion of the Gospel is represented, from first to last, as a religion of self-denial and of sympathy. To express it in a single phrase, it is "The imitation of Christ." The requirements enforced by Christ on His disciples are largely and specifically in the direction of surrendering money or other material acquisition, for the great ends of relieving human suffering and saving human souls. In His teaching He dealt in general principles in the important matter of the use of money.



He also gave a distinct commendatory sanction to the payment of tithes.....

Looking at the general principles which our Lord has laid down as to the stewardship and use of money, the only conclusion we can reach is, that He intended to establish in His Church and amongst His disciples a broader system than that of Moses. Christianity, as He taught it, is designed to strike at the root of covetousness in man—that damning sin, and to overthrow the power of selfishness in the soul—that unholy principle which banishes from its domain the presence and power of holy love. Very early in His ministry, He gave this warning to His hearers, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven.” “Beware of covetousness,” said He, at another time, “for a man’s life consisteth not in the abundance of the things which he possesseth.” He who commanded the rich ruler to cure himself of covetousness by going and selling all that he had and giving it to the poor, and commended another rich man for pledging himself to give a whole half of his property to the poor, and to quadruple any sums that he may have wronged people of, can hardly be quoted as regarding with disfavour that more limited tithe paying which Moses had engrafted upon the Levitical system from an ancient stock. Then, look at the extent of the requirements which the Master made upon the self-denial of His personal disciples. He encouraged them to give up “all” for His sake, He did more. He stipulated that if they would become His disciples, they must really do this. Houses and lands, kindred and friends were not to be considered in the great question of following Him and of saving the soul. Look, too, at those striking parables which He pronounced against covetousness. The rich man in torment, and the beggar in Abraham’s bosom. The hoarder of all the wealth needed for years, fool that he was! suddenly summoned into the presence of his God. You cannot help feeling as you read the Gospels, that their whole spirit, that the tone of all the teaching of our Lord, and the influence of His example, are not only in full harmony with, but that they go far beyond the most generous and self-denying requirements of the older economy, whether you regard it as enjoining upon its members a double tithe, or view it in that higher, freer light which was imparted to it by the oft-times more-than-lavish free-will offerings of the congregation of Israel.

From this, the duty of sustaining missions to the heathen is easily deducible. Indeed, what were those early churches but churches planted in the midst of heathenism? and

what were those preachers of the Gospel, for whose support St. Paul pleads, but missionaries to the heathen? and how are we to carry out the Lord’s injunction to go into all the world and preach the Gospel to every creature, if we do not make provision for the support of those who in the ends of the earth are now fulfilling this great commission?

There is to be system in our giving. It is to be at regular intervals. The Apostle suggests a weekly interval. And doubtless for most people this would be the wise plan. All who are salaried—workmen, servants, clerks, and the higher class of salaried officials, receiving their pay weekly or monthly, can have no difficulty in laying aside a portion of their earnings for religious purposes every Lord’s day. One advantage of this method would be, that it would give people a habit of regularity;—systematic in this, they would be likely to be systematic in other matters. There is another advantage: it is easier to contribute, by small offerings, than to be called upon at the end of a year, when all one’s money is spent, for the aggregate of these small sums. Still another advantage appears: the certainty with which the Church could rely upon the money needed for the support of its missions and other objects.

In regard to those whose income is derived from the profits of their business, the best way probably would be for them to make their calculation upon what they made in the previous year, together with what it cost them to live. This latter is a very necessary element in the calculation. It would be unequal for a merchant to lay by a proportion of his profits, not including what he has spent on his family, and for a man with a salary merely, to give a proportion of his whole income.

Some of the leading congregations in our Church have adopted the Lord’s-Day weekly offering as the principal means of supporting their own society and the Church’s Missions: There are no pew rents; the offerings are all voluntary. I wish we could see our way to the adoption of the same method. I wonder what would be the result of throwing ourselves on the generosity of our people! Would they be faithful? would they be as liberal in free-will offerings, as they are constrained to be on the far from satisfactory pew-rent system?

The measure of one’s giving is to be determined by his prosperity. The proportion of a tenth or two-tenths is not stated. But no man will have the boldness or the indiscretion to plead a lower proportion under the gloriously-generous and loving Gospel, than that which existed under the Law! This would be an outrageous contention. It would

be dishonest for any one of us to plead, as an excuse for not giving up to the Jewish standard, that the Gospel does not actually prescribe a proportion. This would be to rob God, certainly! "Will a man rob God? Yet ye have robbed Me."

"As God hath prospered him"! We can easily reckon up this matter as to the past. Have we given in proportion to our past prosperity? We know what we have done; how we have succeeded; what we have made. We know how much we have added, from year to year, notwithstanding all that we have spent and lost, to our capital; how, beginning with nothing or with next to nothing, we have worked ourselves up to a position of opulence in some cases, aye, in many cases. What have we done in the matter of giving? Did we ever sit down and set apart a fifth of a year's profits and distribute it in Christian work and charity? Did we ever, when we reached a capital of fifty thousand dollars, sit down and tithe it? or when we reached a capital of one hundred thousand, sit down and give even a tenth of this? "Of all that thou shalt give me I will surely give the tenth unto Thee." There were years in which many of you made ten thousand dollars, others fifteen, twenty, forty, fifty thousand. Who helped you to make it? And yet you kept nearly all of it! "Will a man rob God?" I will not throw such a slight on your intelligence and your conscience as to argue with you that a man with twenty thousand dollars a year contributing a tenth, does not give as much or in as Christian a proportion, as a man who out of an income of two thousand dollars gives two hundred. A tenth for the wealthier man, is no sufficient proportion, if a tenth is the true gauge for the poorer man. Others, too, among you, can review the past. Your salaries increased from six dollars a month to eight or ten, or from five hundred dollars a year to six hundred, or from a thousand to fifteen hundred, and so on. Did you increase your giving? I say not in amount, but *in proportion to the increase in your income*? If you used to give fifty dollars out of five hundred, the setting apart five hundred out of five thousand could not be called giving in sufficient proportion. Certainly it would not be laying by in store, as *God prospered you.*"

### Israel.

FROM the fifty-sixth annual report of the Berlin Society for the Promotion of Christianity among the Jews, it appears that the total number of the Hebrew race to-day is about what it was in the days of King David—between 6,000,000 and 7,000,000. Of

these, 5,000,000 are in Europe, 1,500,000 in America, 200,000 in Asia, and 80,000 in Africa. The majority of the African Jews live in the province of Algiers. But they are to be found in Abyssinia, and all along the north coast, and even in the Saharan oases, frequently acting as intermediaries between Mohammedans and Christians. Of the Asiatic Jews, 20,000 are assigned to India, and 25,000 to Palestine. There are two features which mark the Jews of to-day,—the abandonment of their old beliefs, and the awakening of a sentiment of nationality. The emancipation of the Jews generally has led to their greater mixture in society, and removed them from the old moral and religious ideal. The Talmud is more and more abandoned. There is a growing indifference for religion. [This seems to apply specially to the condition of the Jews in Germany.] . . . There are 220 missionaries to the Jews. More Jews have been converted to Christianity in this than in any previous age. Conversions are reckoned at 100,000 since 1800, and now increase at a rate of more than 1000 a year. But there is great need of increasing effort in this department of Christian work. As Dr. Moody Stuart, in his appeal on behalf of the Jewish Mission of the Free Church, most truly says: "The Jews are rising so rapidly as a nation, that without the Gospel they may soon become a formidable power against it."

Many of the statements that have gone the round of the press respecting the return of the Jews in large numbers to Palestine, and the speculations to which they have given rise, appear to rest on a slender foundation. Intelligent residents in that country assert that the immigration into the Holy Land has been upon a very limited scale: that most of the Jews who have lately gone there have gone to die: that the Jewish population is not increasing, that their condition is the reverse of prosperous, and that consequently there is no foundation in fact for the hopeful symptoms of their national restoration at this time. It is a pleasant dream, they say, of enthusiasts with whom the wish is father to the thought. Be that as it may, there are many reasons why Christian people should be more deeply interested than they are in the scattered remnant of God's ancient people. "Unto them were first committed the oracles of God," and it is owing to their remarkable fidelity that we have our Bible to-day. That they are a scattered and neglected people establishes their claim upon our sympathy. "God hath not cast away his people whom he foreknew?" Why should we account them outcasts? The Jews are a people whose conversion is distinctly foretold in the Scriptures, as destined to quicken greatly the spiritual life of the Church, see Romans, 11th chapter.



# The Presbyterian Record.

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JAMES CROIL,  
ROBERT MURRAY, } Editors.

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REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

ERRATA. In the March RECORD, page 70, the figures in Dr. McGregor's tabular statement were misplaced, those for 1880 having been placed under 1881, and *vice versa*. The error occurs under Home, Supplement, College, and Aged Ministers' Fund. In the list of Acknowledgments, page 82, the total for Colleges should have been \$4780.27, instead of \$5490.27.

Our proof-reader owes Rev. Mr. Sieveright, of Prince Albert, N. W. T., an apology for making him say on page 71 that he spent three hours "in the rain"—the thermometer being 40° below zero! Mr. S. intended us to say that he spent three hours *in the vain* attempt to repair his sleigh.

## MEETINGS OF PRESBYTERIES.

Pictou, at New Glasgow, 5th April, 11 a.m.  
Truro, at Truro, 12th April, 11 a.m.  
Lindsay, at Woodville, 31st May, 11 a.m.  
Toronto, at Toronto, 5th April, 11 a.m.  
Bruce, at Port Elgin, 19th July, 2 p.m.  
Wallace, at Tatamagouche, 3rd May, 11 a.m.  
Miramichi, at Newcastle, 5th April, 10 a.m.  
Quebec, at Quebec, 20th April, 10 a.m.  
Whitby, at Whitby, 17th April, 11 a.m.  
Lanark & Renfrew, at Almonte, 12th April.  
Toronto, at Toronto, 5th April, 11 a.m.  
St. John, at St. John, 7th April, 11 a.m.  
Montreal, at Montreal, 5th April, 11 a.m.  
Hamilton, at Hamilton, 17th May.

## Official Notices.

### GENERAL ASSEMBLY.

The seventh session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of Kingston, and within St. Andrew's Church there, on Wednesday, 8th June next, at 7.30 p.m.

Presbytery Clerks will please forward *lists of Commissioners*, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, licences, deaths, demissions depositions within the several Synods, and all other official documents should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Lists of Commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto.

WILLIAM REID, D.D. } Clerks of  
W. FRASER, D.D. } Gen. Assem.

## MEETINGS OF SYNODS.

THE SYNOD OF TORONTO AND KINGSTON will meet in St. Paul's Church, Bowmanville, on Tuesday, the third day of May 1881, at half past seven o'clock p.m., and will be opened with a sermon by the Rev. R. Torrance, of Guelph. Clerks of Presbyteries are requested to forward all papers to the undersigned, at least eight days before the meeting.

JOHN GRAY, Clerk.

THE SYNOD OF HAMILTON AND LONDON will meet at Brantford, and within Zion Church there, on Monday evening, the 11th day of April at half past seven o'clock, and will be opened by a sermon from the retiring Moderator, the Rev. Geo. Bell, LL.D., of Walkerton. The Business Committee will meet at 4 p.m. of that day. Rolls of Presbyteries and all papers for presentation to Synod, should be in the hands of the Clerk, one week before the day of meeting.

WM. COCHRANE, Clerk.

THE SYNOD OF MONTREAL AND OTTAWA is appointed to meet in the City of Ottawa, and in Knox Church there, on the second Tuesday of May, at half past seven o'clock in the evening. Papers intended to be brought before the Synod and the usual Reports of Presbytery Clerks, should be eight days previous in the hands of the undersigned.

JAMES WATSON, Clerk.

THE SYNOD OF THE MARITIME PROVINCES is appointed to meet at New Glasgow, and within United Church there, Tuesday, the thirty-first day of May, 1881, and at seven o'clock in the evening. The Rev. J. B. Logan, M.A., the retiring moderator, will preach and conduct Divine service.

PETER M. MORRISON, Clerk.

## A Page for the Young.

### GOOD RESOLVES.

1. That God shall be the first one spoken to each morning, and the last one spoken to each night.

2. That I will read God's Word daily before reading any other book.

3. That I will, every morning, ask my Saviour to give me something to do for Him that day, and that I will then watch for work and do it.

4. That I will nightly ask myself how far I have succeeded in keeping these resolves, and wherein I might have done better.

### A NOBLE ACT AND ITS REWARD.

It is said of a pious man of old, living in the East, having three sons and a large fortune, that he made the following proposals to his sons, when they were grown to manhood: "Go," said he, "my sons, from my roof for one month, and return. He that performs, during his absence, the best and noblest deed, shall receive one-half of my estates, and the other half shall be divided between the other two brothers." They went, and returned at the stipulated time.

The eldest began the story of his month's philanthropy. "I was walking along the banks of one of our native streams, and I heard the shrieks of a female. I hastened to the spot from whence the cry proceeded, and lo! it was a mother in the very act of leaping into the flood to save her boy, an only child of four years old, who had unfortunately fallen in, and the waters were choking the avenues of life. Had the mother made the desperate leap, they both must have perished together. I bade her desist, and I plunged into the roaring torrent. By hard struggling and mighty efforts, I saved the drowning child, and restored him to the arms of the frantic, but now enraptured mother."

"Thou hast indeed done nobly, my son; the pen of immortality shall record that deed, and the mother shall cherish thy memory with tears of gratitude. My second son, what hast thou to say?" "Father," said he, "in my journey, I found an old man lying on his couch, feeble and decrepid; he could not walk nor rise up. Two little children were left with him; their parents had gone to a neighbouring town, about ten miles distant. The old man was sighing heavily, and the children wept bitterly. The bleak winds murmured through the trees; the

ground was covered with snow; the cold was piercing and terrible. 'And will your parents return to-night?' I inquired of the lad, as he stirred up the little fire on the hearth, which his flowing tears might have quenched. 'They have been gone four days,' was the reply, 'and we are starving, and can neither go for food, nor for father and mother!' I hurried back to the nearest house I had left, to obtain food for these famishing ones, and information of the parents. The former I procured; but of the latter I could obtain no tidings. I went in search of them, and, when within a mile of the village, I was informed to my amazement, that they had been found *dead*, having perished in the snow! I need only say, these orphans and the more helpless old man, are to share in my patrimony, whatever it may be."

The father burst into tears, and could only say, "The youngest brother." The youngest son now began: "On my return homeward, having almost despaired of accomplishing my wishes, I found a man, prostrate and bleeding, on the cold ground. He was my *bitter enemy*! He must have perished in a few hours, had there been no assistance. I took him to a hospitable shelter, and he is rapidly recovering." "My dear boy," said the father, "to thee, to thee, belongs the reward! Were it the world thou shouldst have it. Thou hast sanctified humanity, and spread the antepast of Heaven. Thy brothers have done well—nobly; but thou hast acted God-like! Thine is the spirit of Heaven: half my wealth is thine, and well may I entrust it to such a son."

### SOME BIBLE FACTS.

In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word Reverend but once, and that in Psalms cxi. 9. The 8th verse of Psalms cxv. is the middle verse of the Bible. The 9th verse of Esther viii. is the longest verse, and John xi. 35 is the shortest. In Psalms cvii. four verses are like—the 8th, 15th, 21st, and 31st. Each verse of Psalms cxxxvi. ends alike. No names or words with more than six syllables are found in the Bible. Isaiah xxxvii. and 2 Kings xix. are alike. The word Girl occurs but once in the Bible, and that in Joel iii. 3. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books. Acts of the Apostles xxvi. is the finest chapter to read. Psalms xxiii. is the most beautiful chapter in the Bible. John xiv. 2, John vi. 37, St. Matthew xi. 28, and Psalms xxxvii. 4 are the most inspiring promises in the Bible. Isaiah lx. 1 is the verse for the new converts to study.



**Acknowledgments.**

RECEIVED BY REV. DR. REID, AGENT  
OF THE CHURCH AT TORONTO, TO  
5th MARCH, 1881.

## ASSEMBLY FUND.

Received to 4th Feb, '81...	\$2380.38
St Mary's first .....	6.50
St Helen's .....	5.00
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Lucknow, St Andrew's .....	2.50
Orono .....	6.00
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Kingston, Brock St .....	5.00
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Seaford, 1st Ch .....	22.50
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South Plympton .....	3.00
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Corunna and Moore .....	2.00
Wyoming .....	3.00
Port Stanley .....	2.50
Glencoe, St Andrew's .....	5.00
Carlisle .....	2.50
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Whitby, St Andrew's .....	5.00
Minesing .....	0.50
Primrose .....	2.00
Markham, St Andrew's Ch ..	3.86
Cedar Grove, St James Ch ..	2.06
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Tilbury East, add .....	3.47
Kintore .....	5.00
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Smith's Falls, Union Ch .....	7.00
Pakenham, St Andrew's .....	6.00
Carlton Place, St Andrew's ..	6.00
Fort Coulonge .....	2.60
Carlton Place, Zion Ch .....	8.00
Foresters Falls .....	7.00
Sussex and Union .....	2.09
Moncton .....	7.00
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Bocabee and Waweig .....	1.00
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Barney's River .....	3.00
Vernonville .....	2.00
Montreal, St Joseph St .....	12.65
Sydney, St Andrew's .....	5.00

\$2842.06

## HOME MISSIONS.

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Orono .....	30.00
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Norwood, add .....	16.50
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Walkerton, Free St John .....	10.00
do do do S Se .....	15.50
Ottawa, Bank St .....	100.00
Rochesterville Miss'y Meet'g	2.20
Bell's Corners do .....	2.03
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North Gower do .....	3.63
Wellington do .....	4.39
Manotick do .....	8.00
South Gloucester do .....	3.00
Richmond & Stittsville .....	13.60
Blackheath, Chalmers' Ch ..	12.00
Lake Megantic, Mission Stn	3.25
Guelph, first Ch .....	100.00
Hamilton, Knox Ch Sab Se ..	38.00
Walton, Duff's Ch .....	19.25
West Brant .....	7.94
do Sab Se .....	1.26
Kingston, Brock St .....	23.00
North Westminster .....	96.00
South do .....	28.00
Peterborough, St Paul's S Se	100.00
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Proffline, Rev Dr Cochrane's	
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Carradoc, Cooke's Ch .....	5.25
London, first Ch .....	80.00
do do Sab Se .....	50.00
East Gloucester .....	20.00
Winthrop Ch .....	8.00
North Derby .....	4.00
Kilgith .....	11.30
Cruickshank Station .....	5.00
Moorefield .....	8.00
Toronto, Charles St Ch .....	240.00
Hamilton, Central Ch .....	430.00
do do Sab Se .....	170.00
Warwick and Main Road,	
Knox Ch .....	4.00
North Easthope .....	48.00
Longwood, Guthrie Ch .....	10.00
Exeter, Caven Ch .....	11.00
Baltimore .....	100.00
McJillivray, Smith Ch .....	3.00
Dunwich, Chalmers' Ch .....	19.00
Eramosa first .....	32.00
do do Sab Se .....	3.00
London, St Andrew's Ch .....	270.00
do do Bib el .....	20.00
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Markham, do .....	34.67
Cedar Grove, St James .....	17.33
Montreal, Crescent St S Se ..	50.00
St Andrew's .....	26.00
English Settlement, add .....	11.12
Smith's Falls, Pbyn Sab Se ..	9.10
Barrie, add .....	47.21
Walpole, Chalmers' Ch .....	14.00
Dunbarton .....	18.00
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Carp, coll by Lyla Wilson .....	5.00
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Ancaster .....	15.00
Ancaster Sab Se .....	6.00
Toronto, Central Ch .....	160.00

\$18170.01

## FOREIGN MISSIONS.

Received to 4th Feb, '81...	\$13104.47
Orono .....	20.00
Erin .....	9.00
Erin Sab Se .....	2.00
Norwood, add .....	16.41
do Rev Dr McKay's	
Meeting .....	28.69
Cobourg Sab Se, Formosa .....	30.00
do do India .....	25.00
do Bible class .....	8.00
Scarborough, Knox Ch, Rev	
Dr McKay's Meeting .....	93.10
Glamis .....	15.00
Hastings .....	29.10
Galt, Central Ch .....	89.44
Scarborough, St Andrew's ..	85.00
Kippen .....	31.00
Hamilton, Erskine Ch Sab S	20.00
York Mills Sab Se .....	2.00

Teeswater, Westminster Ch	37.07	Beachburg, St Andrew's Ch,	2.00	Kingston, Brock St	12.00
Peterborough, St Paul's, add	75.55	Front Westmeath	2.00	North Westminster	25.00
Petite Cote Sab Sc	7.00	Beachburg, St Andrew's, add	4.00	South Westminster	11.00
Guelph, 1st Ch, Rev Dr Mc-		Whitby, St Andrew's	30.00	Coldsprings	40.00
Kay's Meeting	47.75	Martintown, Burns Ch	10.00	Mandamain	5.00
Guelph, St Andw Ch, do	47.75	Brantford, 1st, Rev Dr Mc-		London, 1st Church	103.00
do Knox Ch, do	47.75	Kay's Meeting	27.00	Winthrop Church	6.00
do Chalmers' Ch, do	47.75	Dundas, Knox Church	70.44	Cruikshanks Station	1.00
Wroxeter S S, Indore, India	14.00	Weston Sab Sc	8.00	Toronto, Charles St Ch	160.00
Hillsgreen Mission Station	7.03	Mining	7.00	Hamilton, Central Church	230.76
Kingston, Chalmers' Ch	1.00	Burlington, Knox Ch, Rev		North Easthope	30.00
West Puslinch, Rev Dr Mc-		Dr McKay's Meeting	40.62	Exeter, Caven Ch	9.00
Kay's Meeting	20.00	Waterdown	16.32	Baltimore	20.00
St Catherine's, 1st Sab Sc	52.00	Bristol	22.50	Thedford, Knox Ch	18.00
Montreal, St Gabriel St S Sc		Darlington	4.00	Eramosa, 1st Ch	10.00
<i>Formosa</i>	15.00	Ailsa Craig	12.78	London, St Andrew's Ch	150.00
Mount Pleasant	8.72	Carlisle	12.58	Walkerton, St Paul's Ch	3.00
Burford	2.68	Colchester	5.00	Saint George	9.75
N. Georgetown S Sc, Saskia,	10.00	Derry West	6.00	Newtonville	9.00
Coulouge	5.00	Primrose	6.00	Sydenham, Knox Ch	5.00
North Litchfield	1.00	Chinguacousey, 1st	30.00	Beachburg, St Andrew's Ch	1.50
Deshboro	1.45	Chinguacousey, 2nd	32.39	Whitby, St Andrew's Ch	10.00
Walkerton, Free St Paul's	5.00	Ravenshoe	7.45	Scarborough, Knox Ch	89.10
Do do do Sab Sc	15.50	Mono Mills	10.00	Waterdown	20.00
Ottawa, Bank St	75.00	Mono East	10.00	Ravenshoe	3.72
Pickering, Erskine Ch	2.80	Hornby	2.00	Honeywood	6.00
Guelph, 1st Ch	40.00	Markham, St Andrew's	20.00	Hornings Mills	4.11
Hamilton, Knox Ch Sab Sc	38.00	Cedar Grove, St James	10.00	King, St Andrew's	20.00
West Brant	7.24	Montreal, Crescent St S S	60.00	Primrose	16.00
Do Sab Sc	1.25	Madoc, St Peter's	20.00	Chinguacousey 1st	18.22
Kingston, Brock St	10.00	Smith's Falls, Phyn Sab Sc	9.00	Markham, St Andrew's	13.34
A. Cameron, Kingston	4.00	Barrie, addl	15.08	Cedar Grove, St James	6.66
Avonmore	7.00	Peabody	1.25	Barrie, addl	11.10
North Westminster	79.00	A Friend in India	103.00	Walpole, Chalmers Ch	6.00
South Westminster	22.00	English River and Howick	12.00	Kintore	3.00
North Westminster Sab Sc	21.00	Carradoc, Cooke's Church	4.00	Manchester	7.00
South Westminster Sab Sc	7.00	St Catherine's, Union Mtg		Smith Hill	5.00
Peterborough, St Paul's S S	75.00	Dr McKay's Meeting	77.10	Beaverton	20.00
Mrs Jessie Reid, Hollin, <i>Formosa</i>	20.00	Brucefield, Union Church	21.40	Toronto, College St Ch	15.00
Coldsprings	35.20	Beaverton	37.90	Vernonville	12.00
do Rev Dr McKay's		Beaverton Sab Sc	15.50	Glenallan	20.00
Meeting	35.20	Tiverton	15.00	Hollin	21.00
Amherstburg	8.00	Flamboro West, Rev Dr Mc-		Eadie's Station	1.30
Prooline, add	4.65	Kay's Meeting	42.00	Alberton	5.00
Toronto, West Ch Sab Sc	29.48	Strabane, Nairn Ch, Mrs T		Ancaster	4.00
Ready, Chalmers' Ch	6.00	Bain, Rev Dr McKay's Mtg	4.00	Toronto, Central Ch	50.00
Mandamain	10.00	Toronto, College St Ch	20.00	Tiverton	15.00
London, 1st Ch	50.00	Hamilton, St Paul's Ch	47.93	Hamilton, St Paul's, Queen's	
do Sab Sc	31.00	Vernonville	12.00	\$19.17, Knox \$9.58	28.75
East Gloucester	14.00	A Friend, Kilean, Puslinch	50.00		\$4019.33
Lindsay, St Andrew's, Rev		Glenallan	8.00		
Dr McKay's Meeting	52.00	Hollin	14.00		
Lindsay, St Andrew's	16.00	Dundee, Knox Ch	150.00		
Winthrop Ch	6.00	Montreal, Zion Ch	33.00		
Cruikshank Station	1.40	Montreal, St Joseph St S S	45.00		
Toronto, Charles St	106.23	Leeds	33.00		
Warwick and Main Road,		Montreal, Knox Ch Sab Sc,			
Knox Ch	7.00	<i>Formosa</i>	60.00		
Hamilton, Central Ch	29.00	Alberton	8.00		
do do Sab Sc	65.00	Ancaster Sab Sc	5.00		
North Easthope	48.00	Toronto, Central Church	55.00		
Lengwood, Guthrie Ch	10.00		\$17,517.63		
Exeter, Caven Ch	10.00				
Baltimore, add	10.00				
Hampton	6.00				
McGillivray Smith Ch	3.00				
Dunwich, Chalmers' Ch	18.00				
Fergus, St Andrew's, Rev Dr					
McKay's Meet'g	59.07				
Fergus, Melville Ch, do	38.35				
Friends, Fergus, do	2.58				
Galt, Union Meeting, do	222.75				
New Westminster B C La-					
die's Miss'y Association	32.25				
Elora, Knox Ch, Rev Dr Mc-					
Kay's Meeting	31.00				
Eramosa 1st	16.00				
London, St Andrew's	180.00				
do do Sab Sc	35.00				
do do Bib cl	40.00				
Walkerton, St Paul's	3.00				
Ayr, Knox Ch	63.85				
Williamstown, Hephzebah Ch	9.70				
St George	14.00				
Lake Shore	17.00				
Newtonville	9.00				
Winslow	4.00				
Sydenham, Knox Ch	5.00				

KNOX COLLEGE ORDINARY FUND	
Received to 4th Feb, 1881	\$352.10
Hamilton, Erskine Ch, S S	20.00
Mrs Jessie Reid, Hollin	20.00
	\$392.10

KNOX COLLEGE BURSARY FUND.	
Received to 4th Feb, 1881	\$180.00
Hamilton, Central Ch S S	60.00
Toronto, Charles St Ch	40.00
Galt, Knox Ch	50.00
M C Cameron, Goderich	60.00
	\$390.00

KNOX COLLEGE BUILDING FUND.	
Received to 4th Feb, '81	\$959.34
James Agnew, St Helen's	10.00
Greenbank, per Rev W Burns	2.00
Cannington & Manilla	49.00
Woodville	113.00
W Stewart, Markham	15.00
Cambray & Glenarm	16.00
Lindsay	12.00
Fenelon Falls	4.00
Orillia	49.00
Esson, Willis Ch	15.00
Markham	9.25
H Kennedy, Burns'	
Ch, Zorra	5.00
Beaverton	24.00
N'th Bruce, per Rev A Young	48.00
Port Elgin	9.00
Underwood	37.00
Tiverton	83.00

## COLLEGES ORDINARY FUND.

Received to 4th Feb, 1881	\$2422.13
Harwich	20.00
Saint Helen's	21.00
East Ashfield	4.82
Orono	12.00
Erin	9.00
Norwood, addl	13.00
Glamis	7.01
Hastings	9.70
Galt, Central Ch	60.00
Carlton Place, Zion Ch	11.37
Turin	2.15
Botany	3.35
Thamesville	9.30
Kingston, Chalmers Ch	1.50
St Catherine's, 1st Sab Sc	40.00
Doon	3.00
Walkerton, Free St John's	6.00
Ottawa, Bank Street	50.00
Anna	8.00
Hamilton, Knox Ch Sab Sc	12.00
Leith	4.00
West Brant	2.50



D Arbutnot, Beaverton, per W Burns .....	6.00
Simon Mills, Cartwright and Ballyduff, per Prof Gregg.	2.00
Teeswater, Zion Ch, per Rev A Young .....	65.50
Teeswater, Westminster Ch, per Rev A Young .....	9.00
A McI, Toronto .....	1.00
Thomas Falls, Jarvis .....	1.00
John Grant, Beaverton .....	6.00
Hamilton, per Rev W Burns	137.00
Port Dover .....	9.00
Simcoe do .....	0.70
Oneida, Cayuga and Indiana do .....	13.00
Lyndoch & Silver Hill do	27.00
Caledonia, &c. do .....	37.00
Dunnville do .....	20.00

\$1793.79

## MANITOBA COLLEGE ORDINARY FUND

Received to 4th Feb, '81....	\$222.75
St Mary's Ist .....	6.50
St Helen's .....	4.00
Cobourg .....	11.15
Edwardsburgh .....	4.25
Mainsville .....	2.60
St Catharines Ist Sab Se .....	10.00
Ottawa, Bank St .....	30.00
Hamilton, Knox Ch Sab Se .....	4.00
North Westminster .....	10.00
Hamilton, Central Ch .....	40.00
London, St Andrew's Ch .....	25.00
Darlington .....	2.50
St Andw's, Que. ....	4.00
Walpole, Chalmers' Ch .....	2.00
Dunbarton .....	3.00
Tilbury East .....	4.56
Tiverton .....	8.00
Hamilton, St Paul's .....	9.59
Montreal, Crescent St Ch .....	50.00

\$453.30

## WIDOWS' FUND.

Received to 4th Feb, '81....	\$755.89
St Helen's .....	2.00
East Ashfield .....	1.00
Orono .....	8.00
Erin .....	3.40
Glamis .....	6.00
Galt, Central Ch .....	20.00
Watford .....	4.80
Kingston, Chalmers' Ch .....	3.50
Ottawa, Bank St Ch .....	10.00
West Brant .....	2.50
Kingston, Brock St .....	10.00
Walkerton, Free St Johns .....	4.10
North Westminster .....	12.00
South Westminster .....	4.00
Coldsprings .....	10.00
Toronto, Charles Street .....	15.25
Warwick & Main Road, Knox Church .....	2.75
Kenyon .....	5.00
Exeter, Caven .....	2.00
Baltimore .....	10.00
Ermosa, Ist .....	1.30
Sydenham, Knox Ch .....	5.00
Beachburg, St Andrew's .....	5.00
Front Westmeath .....	3.25
Minesing .....	1.50
Primrose .....	2.00
Barrie, addl .....	8.00
Walpole, Chalmers Ch .....	2.00
English River and Howick .....	5.25
Vernonville .....	2.00
Glenallan .....	4.00
Mooreline .....	8.00

\$938.49

With Rates from the Revs W  
Millican, J Wellwood, R Leask, D  
Tait, \$4.00; J Mackie, T McGuire,  
A Matheson, A McLennan, R C

Moffat, J Hanran, J G Murray, D  
Davidson, \$12.00; H Crozier, J Logie,  
W Forrest, J McMillan, R Hume,  
Thos Wardrope, D D, \$16.00; J  
McClung, P C Goldie, \$20.00; J Cars-  
well, R Moodie, \$37.60; J Anderson.

## AGED AND INFIRM MINISTERS' FUND

Received to 4th Feb, 1881...	\$2948.73
Saint Helens .....	7.00
East Ashfield .....	3.00
Orono .....	10.00
Erin .....	3.60
Norwood .....	15.00
Galt, Central Ch .....	20.00
Hastings .....	9.10
Garafraxa, St John's .....	1.75
Turin .....	1.46
Rotary .....	3.96
Thamesville .....	7.58
Canover .....	7.00
Corwall, Knox Ch .....	23.43
Leeds .....	7.50
St Catharines, Ist Sab Se .....	10.00
Bradford .....	7.00
Walkerton, Free St John's .....	8.00
Ottawa, Bank Street .....	10.00
St Vincent, Knox Ch .....	4.10
Sydenham, St Paul's Ch .....	4.50
West Brant .....	1.30
Kingston, Brock Street .....	14.00
North Westminster .....	15.00
South Westminster .....	5.00
Coldsprings .....	10.00
Mandaum .....	5.00
London, Ist Ch .....	17.00
Winthrop, Ist Ch .....	4.00
Cruikshank Station .....	2.00
Richmond & Lower Windsor .....	8.00
Toronto, Charles Street .....	20.00
Hamilton, Central Ch .....	47.76
Kenyon .....	6.00
Exeter, Caven Ch .....	3.00
Baltimore .....	10.00
London St Andrew's Ch .....	40.00
Walkerton, St Paul's .....	3.00
Ermosa, Ist .....	2.00
Saint George .....	8.00
Sydenham, Knox Ch .....	3.00
Whitby, St Andrew's .....	10.00
Carlingford .....	2.13
Primrose .....	19.00
Barrie, addl .....	8.72
Walpole, Chalmers Ch .....	4.60
Kintore .....	4.00
Tiverton .....	15.00
Toronto, College Street .....	12.27
Hamilton, St Paul's .....	23.97
Vernonville .....	4.00
Glenallan .....	5.00
Hollin .....	7.00
Toronto, Central Ch .....	20.00

\$3471.16

Rates received to 4th Feb, '81 \$828.23

With Rates received from Revs  
W Millican, \$4.25; J Wellwood,  
\$3.50; R Leask, \$3.25; D Tait, \$4.00;  
J Mackie, \$2.50; T McGuire, \$4.00;  
A Matheson, \$4.50; R C Moffat,  
\$3.50; J G Murray, \$2.18; D L Mc  
Kechnie, \$3.50; D Davidson, \$2.50;  
D McDonald, \$3.50; H Crozier,  
\$3.75; Jas Pritchard, \$4.00; D Mc-  
Donald, two years, \$7.00; G Bell,  
\$5.00; J McMillan, \$4.00; R Hume,  
\$2.50; Thos Wardrope, D D, \$7.10;  
Wm Lochead, 2 years, \$6.00; J Mc-  
Clung, \$3.00; R Renwick, 2 years,  
\$5.00; J Carswell, \$2.00; J Ander-  
son, \$4.00 .....

\$922.66

## FOREIGN MISSION.

For Rev. Dr. McKay.

Received to 4th Feb, 1881. \$1302.09

Mrs James Orr, Coldsprings.	10.00
East Williams, Rev Lachlan McPherson's Cong .....	50.00

\$1332.09

## CONTRIBUTIONS TO SCHEMES OF THE CHURCH, TO BE APPROPRIATED.

Received to 4th Feb, '81, less amt from Charles Street Ch, Toronto, approp. \$134.00....	147.69
Brantford, Zion Ch .....	300.00
Strathroy, St Andw's, addl .....	54.00
Flamboro West .....	184.00

\$685.69

## WALDENSIAN PASTORS FUND.

Received to 4th Feb, 1881....	\$443.54
"Stranger going home"....	1.00
Almonte, St John's S S .....	15.00
Rev J R Gilchrist .....	4.00
St Andrews, Que .....	4.00

\$467.54

## FRANCE-PARIS MISSION.

Received to 4th Feb, 1881 ..	\$28.80
Ottawa, Daly Street Ch .....	9.00

\$37.80

## KNOX COLLEGE ORDINARY FUND DEBT.

Received to Oct 2nd, 1880....	\$67.65
Bluevale .....	5.50
Harriston, Knox Ch .....	4.00

## KNOX COLLEGE MISSIONARY SOCIETY.

Hamilton, Erskine Ch Sab Se	14.00
do Knox do	10.10
do Central do	15.00

\$39.00

## FOREIGN MISSION, DAY-SPRING.

Hamilton, Erskine Ch, S S ..	26.00
Beachburg, St Andrew's S S ..	8.00

\$28.90

## RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO MARCH 4th, 1881.

## FOREIGN MISSIONS.

Acknowledged already....	\$6905.81
Shelburne .....	6.00
A teacher, per Rev E Grant	2.50
Midgell, St Peters, for 4th Missionary .....	3.54
New Glasgow, P E I .....	21.00
G Gordon, Dalhousie, N B ..	10.00
do For Martys Memo- rial Ch, Erromanga .....	7.00
Woman's For Missy Soc, Hfx, for Miss Blackadder .....	101.50
Merigomish .....	24.00
St James, Ch, Dartmouth, 1 yr	32.00
Fort Massey Ch, Hfx, 1 year	75.00
Bobcabe and Waweig .....	6.00
Brookfield, Colchester .....	20.25
Friend of Missions, Windsor	5.00
Rev B A McCurdy, for Mis- sion Photo .....	5.00
River John .....	25.00
Upper Londonderry .....	18.47
Rev B K McElmen, Comox, B Columbia .....	5.00
Acadia Mines .....	15.00
Bathurst .....	5.00
Belledune .....	3.50
St Peter's Road, P E I .....	35.00

Brackley Point Road.....	15.16
Whycocomah.....	14.00
St Andrew's, Sydney.....	34.00
Hammond Riv & Salt Springs	7.00
Miss Mary J Miller.....	1.00
Parrsboro.....	9.00
Goose River.....	10.60
Matland.....	100.00
For M. Com. Mar. Prov. in connection with the Ch of Scotland, to be used for furtherance of Christ's cause by Rev J F Campbell and Rev H A Robertson..	
	200.00
	\$7721.73

## DAY-SPRING &amp; MISSION SCHOOLS.

Acknowledged already....	\$1648.47
Shelburne.....	2.00
Lunenburg.....	25.00
Piedmont Valley.....	2.20
S S of St Andws Ch, Toronto	50.00
Midgell, St Peter's.....	14.93
Young ladies Bib Cl, Brock- ville, per Rev Mr Burnfield for Coolie orphan boy.....	25.00
River Chario and New Mills Children of Johnson's Cross- ing, Truro.....	7.82
Bathurst.....	7.56
S S of Presb Ch, N Glasgow, Pro. Quebec.....	12.85
River John Sab Sc.....	3.00
George and Laura Tattrie's Missionary Box.....	6.27
Upper Londonderry.....	1.00
Petitcodiac.....	10.00
Youghal, Bathurst, add.....	12.00
Richmond, N B, add, Oak Mountain Sab Sc.....	2.35
Bass River, Londonderry S S	15.84
St Catherine's, S S, Ont, for Couva.....	23.00
Sab Sc of Princeton, P E I.....	25.00
S S of Little River & stations	35.60
Peplar Grove, S S, Halifax.....	10.00
N Glasgow, United Ch Sab S one quarter.....	87.38
Parrsboro Sab Sc.....	13.76
	2.00
	\$2043.06

## HOME MISSIONS.

Acknowledged already....	\$2386.72
Mrs W Dunlop, 2d Stewiacke	2.00
A teacher, do.....	2.50
New Glasgow, P E I.....	8.00
Meagher's Grant and New Antim, add.....	2.00
St James' Ch, Dartmouth, 1/2 yr	19.00
Lunenburg.....	10.00
Fort Massey Ch, Hfx, 1/2 year	100.00
Bocabec and Waweig.....	6.00
Brookfield.....	10.00
Knox Ch, Pictou.....	32.00
Friend of Missions, Windsor	5.00
River John.....	18.00
Rev B K McElmen, Comox, B C.....	5.00
St Stephen's Ch, St John.....	35.77
Acadia Mines.....	15.00
Bathurst.....	5.00
Belledune.....	3.50
St Peter's Road.....	24.00
Brackley Point Road.....	9.75
Kerr Legacy Dividend Union Bank, August 1880.....	4.50
do do Feb, 1881.....	4.50
St Andrew's, Sydney, add.....	28.00
Port Hastings.....	4.25
Spring Hill.....	3.65
Cornwallis North & West.....	10.00
Sydney Mines.....	20.00
	\$2775.14

## SUPPLEMENTING FUND.

Acknowledged already....	\$2157.67
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Shelburne.....	12.00
Mrs Wm Dunlop, 2nd Stew- iacke.....	2.00
A Widow, Stewiacke.....	2.00
Gays River.....	4.00
Little Narrows.....	2.20
St James Ch, Dartmouth, 1/2 yr	19.00
Lunenburg.....	15.00
Fort Massey, Hfx, 1/2 year.....	100.00
Bocabec and Waweig.....	6.00
Knox Ch, Pictou.....	11.00
River John.....	20.00
Acadia Mines.....	15.00
Coldstream.....	6.00
St Peter's Road, P E I.....	11.20
St Andrew's, Sydney.....	8.00
James Ch, Miss Assoc, New Glasgow.....	10.00
St Andrew's, Campbellton.....	20.00
Cornwallis North & West.....	13.00
	\$2434.47

## COLLEGE FUND.

Acknowledged already....	\$4780.27
New Glasgow, P E I.....	3.00
Interest on \$6000, 1/2 year.....	180.00
Merigomish.....	10.00
St James' Ch, Dartmouth, 1/2 yr	19.00
Lunenburg.....	10.00
Fort Massey, Hfx, 1/2 year.....	60.00
Bocabec and Waweig.....	3.50
Upper Londonderry.....	8.00
St Andrew's, Truro.....	26.00
Acadia Mines.....	5.00
Bathurst.....	4.00
Belledune.....	2.00
St Peter's Road.....	5.50
Brackley Point Road.....	1.04
Dividend Union Bank.....	426.00
St Andrew's, Sydney.....	6.00
Dividend Peoples Bank.....	91.00
	\$5640.31

## AGED AND INFIRM MINISTERS' FUND.

Acknowledged already....	\$939.76
New Glasgow, P E I.....	2.00
Merigomish.....	5.00
St James Ch, Dartmouth.....	8.00
Lunenburg.....	4.00
Knox Ch, Pictou.....	1.50
Bocabec and Waweig.....	2.00
Fort Massey, Halifax.....	15.00
River John.....	13.73
Lower Londonderry.....	7.00
Sydney Mines.....	20.00
Interest.....	35.04
Acadia Mines.....	5.00
Princeton, P E I.....	3.65
St Andrew's, Sydney.....	10.00
James Ch, N G, Miss Assoc.....	5.00
Kerr Legacy, div Merchants Bank, 1/2 year.....	22.50
Kerr Legacy, div Merchants Bank, 1/2 year.....	22.50
Rates, Rev D F Cressman '80	2.50
do E D Miller, 1880.....	4.00
do J Carruthers 79 & 80.....	7.50
do H B McKay, 1880.....	3.00
do S Houston, 79 & 80.....	8.00
do J M Sutherland, 3yr.....	10.00
Interest.....	21.00
	\$1218.68

## BURSARY FUND.

Acknowledged already....	\$553.63
St James' Ch, Dartmouth.....	3.64
Upper Londonderry.....	5.00
Rev B K McElmen, Comox, B C.....	10.00
Div. U. B. Aug, 80, Kerr Le- gacy.....	4.50
Div. U. B. Feb, 81, Kerr Le- gacy.....	4.50
	\$581.27

SYNOD OF MARITIME PROVINCES  
FUND.

Acknowledged already.....	\$116.21
Blue Mountain.....	3.25
Barney's River.....	1.25
	\$120.71

## WALDENSIAN PASTOR'S FUND.

Acknowledged already.....	\$187.22
Bouladerie, C B.....	2.00
Friend of Missions, Windsor	2.00
Rev R S Patterson.....	4.00
	\$175.22

## FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,  
SECRETARY-TREASURER OF THE  
BOARD OF FRENCH EVANGELIZA-  
TION, 260 ST. JAMES STREET, MON-  
TREAL, TO 8th MARCH, 1881.

Acknowledged to 9th Feb. \$11,834.25	
G Irving, Esquesing.....	5.00
A Friend, Tiverton.....	10.00
Kintore.....	6.00
Ottawa, Bank St Ch.....	30.00
Grimshy.....	3.00
Muir's Settlement.....	5.27
Kincardine, Knox Ch.....	47.00
Bea Mrs W C Smith, Thed- ford, Ont.....	5.00
Grand Lodge O Y B.....	17.00
N Westminster.....	33.00
N Westminster Sab Sc.....	10.00
S Westminster.....	14.00
S Westminster Sab Sc.....	4.60
W Brant.....	5.74
W Brant Sab Sc.....	1.26
Coldsprings.....	25.00
Kingston, Brook St.....	13.50
A traveller going home.....	2.00
Brompton Sab Sc.....	7.00
Moorefield.....	5.00
John Connell, McIntosh.....	10.00
Brooklin Sab Sc.....	16.15
Winthrop.....	5.00
C McRae, Alexandria.....	10.00
North Easthope.....	36.25
Baltimore.....	15.00
do Sab Sc.....	5.00
Hamilton, Central Ch.....	240.00
do Sab Sc.....	60.00
Miss Murchison, Iroquois.....	2.00
Mrs P McNaughton, Domi- nionville.....	5.00
Manotick & S Gloucester.....	17.32
T Wallace, Woodstock.....	1.00
Per D F McRae, Avonmore.....	5.00
McGillivray.....	3.00
London, St Andrew's Ch.....	80.00
do do S S.....	39.00
Rev W M McKibbin, B A.....	4.00
Mrs Patton, Tiverton.....	2.00
Miss McMaster, Ste Therese	2.00
W Coltart, Harwich.....	2.00
W Tilbury.....	3.00
St Mary's, 1st Ch Sab Sc.....	40.00
Leeds.....	35.00
Montreal, Crescent St Ch S S	40.00
Beaverton.....	15.19
Darlington.....	4.00
Smiths Falls, Union Sab Sc	9.00
Montreal, Knox Ch.....	100.00
A friend, London, O.....	4.00
T McBeath, Elderslie.....	1.00
Percy Sab Sc.....	22.10
A friend, Vernonville, (ex- priests).....	2.00
Lower La Have.....	11.00
English River & Howick.....	14.50
A friend, per Rev R Hume	
St George, O.....	10.00
Tiverton.....	15.00
Brockville, 1st Ch.....	52.00



Bowmanville, St Paul's ..	75.00
Nichol .....	4.32
Alma .....	11.85
Wallacetown, addl .....	9.00
Student .....	1.00
Fingal .....	40.00
Milton, Knox Ch .....	13.60
Victoria, addl .....	2.60
Penetanguishene & Wyebidge	4.60
Turon .....	9.00
W R. Cobourg .....	1.00
Toronto, Charles St Bib Cl ..	10.00
Harrington .....	17.24
Osgoode .....	5.00
A Blacksmith, Charlotteville	1.00
A member of Presb Ch, Mt	
Forest .....	1.00
Peterboro, St Paul's .....	213.05
Lucknow .....	15.00
Toronto, Central Ch Sab Se ..	13.05
Toronto, Erskine Ch .....	27.50
Guelph, Knox Ch Sab Se .....	25.00
Dundas, Knox Ch Sab Se .....	9.09
Friend of Missions, Petrolia ..	3.00
West Puslinch .....	5.00
Leith .....	11.14
Fergus, Melville Ch .....	50.00
Garafaxa, St John's .....	4.50
Toronto, St James Square .....	169.00
do do Sab Se .....	50.00
Elora, Knox Ch .....	10.00
Elora, Chalmers Ch .....	26.00
Do do Sab Se .....	7.00
Geo Barron, Elora .....	4.00
Toronto, West Ch .....	13.45
St Catharines, 1st Ch & S S ..	120.00
Aurora .....	6.00
Wm Logie, Sr, Rodgerville, O ..	25.00

Per Rev. Dr McGregor,  
Halifax:—

New Glasgow, P E I .....	18 00
Princeton, P E I .....	46.00
Lunenburg .....	9.00
Halifax, Fort Massey, ½ year	50.00
Bocabec and Waweg .....	6.00
Friend of Missions, Windsor	3.00
River John .....	25.00
Bathurst .....	4.00
Coldstream .....	6.00
A friend, Bass River, N S .....	2.00
St Peter's Road, P E I .....	26.75
Brackley Point Road .....	13.05
Jarnley Sab Se, P E I .....	2.75
Sydney, St Andrew's .....	24.00
New Glasgow, James Ch .....	20.00

\$14,267.88

#### POINTE-AUX-TREMBLES SCHOOLS.

Rev. R. H. Warden, Montreal, Treas.

##### (a) BUILDING FUND.

Acknowledged to 9th Feb. ..	\$2383.80
Joseph Mackay, Montreal ..	100.00
A C Hutchison .....	25.00
	\$3013.80

##### (b) ORDINARY FUND.

Acknowledged to 9th Feb. ..	\$4061.29
D Morrice, Montreal .....	50.00
Kinnear's Mills .....	4.24
Tannerries Miss Sab Se .....	30.00
Henry Doole, Oxford Mills ..	1.25
Ottawa, Bank St S S, on acc ..	28.25
Grimby Sab Se .....	7.73
Hamilton, Knox Ch S S .....	4.75
Peterboro, St Paul's Sab Se ..	50.00
John Drier, Ottawa .....	10.00
Three Rivers Sab Se, bal .....	29.00
Williamstown Sab Se, on acc ..	20.00
London, St Andrew's B class ..	19.00
Montreal, St Joseph St S Se ..	30.00
Mrs Ewan, Oakville .....	10.00
Mrs Marwick, Oakville .....	2.00
Murray Thomas, Oakville .....	1.00
Montreal, Crescent St Sab S ..	50.00

Mrs Jas Black, St Louis de	
Gonzague .....	3 00
Thamesford Sab Se .....	7.74
Beaverton Sab Se .....	15.56
Montreal, Knox Ch .....	50.00
do Erskine Ch .....	50.00
Mrs A B Mackay, Montreal ..	50.00
A friend, London, O .....	4.00
Balaclava .....	23.00
Mrs Watters, Quebec .....	2.00
	\$4640.75

#### PRESBYTERIAN COLLEGE, MONTREAL. Rev. R. H. Warden, Treasurer, to March., 1881.

##### ORDINARY FUND.

Acknowledged already .....	\$1067.28
Montreal, St Gabriel Ch .....	74.72
do Taylor Ch Sab Se .....	10.00
do do St Joseph St .....	50.00
do Erskine Ch, on acc .....	3.00
do Crescent Ch .....	50.00
do Knox Ch .....	100.00
do do Sab Se .....	50.00
Western Section Grant .....	500.00
Valcartier .....	5.50
St Sylvestre .....	11.00
Litchfield .....	4.00
New Edinburgh .....	7.15
East Gloucester .....	23.00
Huntington, second Ch .....	21.00
do St Andrew's .....	4.00
Mille Isles .....	40.00
Quebec, Chalmers' Ch, addl ..	25.00
Cornwall, Knox Ch .....	7.00
Cantley and Portland .....	4.00
Rev W M McKibbin, B A .....	5.53
Lachute, Henry's Ch .....	15.83
Leeds .....	38.00
Vankleek Hill .....	12.00
English River & Howick .....	1.00
Joliette .....	9 50
Roxboro, Knox & James Chs ..	\$2905.43

##### THEOLOGICAL CHAIR.

Acknowledged already .....	\$2650.00
Dr Roddick, Montreal .....	10.00
Jonathan Hodgson, Mont-	
real, add .....	50.00
Wm Johnson, Montreal .....	10.00
	\$2720.00

##### SCHOLARSHIP FUND.

Acknowledged already .....	\$215.00
D Morrice, Montreal .....	170.00
Montreal, Knox Ch Sab Se ..	60.00
Mrs D A Cameron, Iroquois,	
French .....	4.00
Jas Black, St Louis de Gon-	
zague, French .....	5.00
Montreal, Crescent St Sab S ..	50.00
	\$494.00

##### LIBRARY FUND.

Acknowledged already .....	\$45.15
Judge Terrance, Montreal ..	40.65
David Morrice, do .....	140.00
	\$225.80

##### BUILDING FUND.

Rev E F Torrance, Peter-	
boro, on acc .....	\$45.00
Farnham Centre .....	10.00
Per Rev T Brouillette, La-	
guerre .....	40.00
Rev W Mullins .....	5.00
Rev M R Paradis .....	5.00
Rev Chas Brouillette, on acc ..	25.00
F B Allan, Perth .....	30.00
	\$160.00

#### THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FOR- REST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO FEB. 28th, 1880.

Already acknowledged .....	\$58435.66
Judge Blanchard, Kentville, N S ..	100.00
M McGregor, LaHave, NS, in full ..	20.00
Thos Cook, LaHave, in full ..	5.34
Jos Mosman, do .....	2.00
Mrs Jas McKean, do .....	2.00
Lewis Mosman, LaHave, 2nd instalment ..	2.00
Mrs W McKean, St Peter's Bay, P E I .....	2.00
Mrs John N Hebb, Bridge-	
water, N S .....	6.00
Mrs A Gow, Bridgewater, NS ..	10.00
Poplar Grove Ch, Halifax .....	100.00
Falmouth Cong, Sydney, C B ..	32.00
Coll. by Rev A McLean Sinclair	225.00
Upper Londonderry, N S .....	15.00
Farquhar, Forrest & Co, 2nd instalment ..	250.00
Poplar Grove Ch, Halifax .....	10.00
Wm Stairs, Halifax .....	333.00
John Doull, Halifax .....	500.00
Burns & Murray, Halifax .....	250.00
Gordon & Keith, do .....	60.00
Friend, St Matthew's Ch, Hfx ..	60.00
Mrs T McKean, Glenelg, N S ..	2.00
	\$60,428.00

#### MINISTERS, WIDOWS' & ORPHANS' FUND, LOWER PROVINCES.

FROM MAY 1880 TO 7th MARCH 1881.

Howard Primrose, Pictou, N.S.  
Treasurer.

Rev James Law .....	\$18.00
J Bennett .....	16.00
Jno Forrest .....	18.00
G M Clark .....	16.00
W Thornburn .....	16.00
Thos Downie .....	12.00
A Donald .....	9.00
Jas Watson .....	8.00
M Stewart .....	16.00
T G Johnston .....	16.00
W Murray .....	16.00
Prof McKnight .....	16.00
James Law .....	16.00
A B Dickie .....	16.00
J Morton .....	16.00
K J Grant .....	16.00
T M Christie .....	16.00
J W McKenzie .....	16.00
J Annand .....	16.00
A McMaster .....	16.00
P G McGregor, D D .....	16.00
E A McCurdy .....	16.00
W McMillan .....	16.00
Prof Currie .....	16.00
Ed Grant .....	16.00
D Drummond .....	8.00
Dr Patterson .....	16.00
J F Thomson .....	16.00
A Fowler .....	16.00
H McD Scott .....	16.00
A Farquharson .....	16.00
Alex Stewart .....	17.00
Samuel Johnston .....	8.00
W Grant .....	16.00
J D McGillivray .....	16.00
J C Meek .....	16.00
Jne McKinnon .....	48.00
S C Gunn .....	16.00
Alex Ross .....	16.00
Lewis Jack .....	8.00
A D Wyllie .....	16.00
Thos Sedgewick .....	16.00
Dr McLeod .....	34.40
Jas McLean .....	16.00
D B Blair .....	16.00
K McKenzie .....	16.20

Rev Moses Harvey.....	16.00
Thos Nicholson.....	16.00
Daniel McGregor.....	32.00
A friend.....	1.00
Cong St John's Ch, Chatham	4.00
Five Islands.....	1.20
St Stephen's Ch, Blk River..	3.50
Campbellton.....	8.00
Scotsburn.....	5.00
Chalmers' Ch, Halifax.....	7.00
St Ann's & North Shore.....	2.00
Salt Springs, Hammond Riv..	2.50
Boularderie, C B.....	2.00
Yarmouth, half early.....	4.00
Milford.....	1.00
Gabarus.....	2.00
Hopewell and Salisbury.....	2.00
Little Narrows.....	1.90
Falmouth St Ch, Sydney.....	4.00
Middle Musquodoboit.....	26.00
Alborton & Tignish.....	4.00
Bacabee and Waweig.....	2.00
Interest on Investments.....	793.85
Realized on eight matured shares in N S Building So- ciety, Halifax.....	1763.75
	<b>\$3427.51</b>

## WIDOWS' AND ORPHANS FUND

Late in connection with the Church  
of Scotland.

James Croil, Montreal, Treas.

## Congregational Contributions,

Orangeville, Rev W E Mackay	4.00
Pakenham, Rev Dr Mann.....	4.00
Kingston, Rev Dr Smith.....	80.00
Arnrior, Rev D J McLean.....	16.00
Melbourne, Rev F Home.....	12.00
Moorefield, Rev H Edmison.....	3.00
Lieury, Rev D McEachern.....	4.00
Quebec, Rev Dr Cook.....	80.00

Ottawa, Rev D M Gordon...	50.00
London, Rev J A Murray.....	20.00

## JUVENILE MISSION SCHEME.

Miss Machar, Kingston. Treas..	
Brampton Sab Se.....	20.00
Conestoga. children of Dr	
Pasmore.....	3 00
Smith's Falls Sab Se.....	9.00

## QUEEN'S UNIVERSITY AND COLLEGE.

C. F. Ireland, Treasurer.

## Building Fund.

Already acknowledged ...	\$27785.50
Thos McMahon.....	3 on 100 20.00
Friend.....	2 & 3 on 300 120.00
H Field.....	2 on 100 20.00
N McNeil.....	bal on 50 20.00
W J Mahood.....	3 on 100 20.00

Total to 1st March, 1881, \$27,985.50

## Land &amp; Equipment Fund.

Already acknowledged.... \$5000.00

## Endowment Fund.

Already acknowledged... \$61,344.49

## Martintown.

D Murray.....	5.00
Geo Kinloch.....	3 on 10 2.00

## Madoc.

W Fuller.....	3 on 25 5.00
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## Walkerton.

J McLay.....	1 on 100 50.00
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## Toronto.

Thos Kerr.....	2 on 50 10.00
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## Goderich.

R Gibbons.....	3 on 100 25.00
D C Strachan.....	3 on 100 25.00
W Kay.....	3 on 50 10.00
Rev Mr McFarland, balance	5.00
J T Garrow.....	3 on 100 25.00

## Warkworth.

Rev D Sutherland... 2 on 50	10.00
J Clouzie.....	2 on 5 1.00
G Herriott.....	2 on 5 1.00
D Carlow.....	2 on 20 4.00
D Douglass.....	2 on 25 5.00
G Graton.....	2 on 15 3.00
G Angus.....	in full 5.00
A Runciman.....	3 on 7.50 1.50

## Kippen.

S Thomson.....	bal on 100 40.00
R Thomson.....	3 on 100 20.00
G Plew.....	2 on 100 25.00
C Robb.....	2 on 20 5.00

## Kincardine.

M Thomson.....	3 on 5 1.00
J S Kirk.....	3 on 5 1.00
G M McKendrick 2 & 3 on 5	2.00

## Williamstown.

D F McLennan.....	3 on 100 20.00
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## Stirling.

J Tulloch.....	3 on 100 20.00
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## Bath.

Dr Kennedy.....	bal on 100 50.00
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## Belleville.

A S Brown.....	bal on 200 100.00
J P Thomas.....	2 on 100 20.00
E B Fralick.....	3 on 50 10.00
H Walker.....	3 on 50 10.00

## Glencoe.

A Wilson.....	in full 25.00
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## Toronto.

A S Hart.....	in full 50.00
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Total to 1st March..... \$61,985.99

N B—In March Record under

Brookville, J McGill 1 on 500, 100

should be J M Gill, etc.

## Pointe-aux-Trembles Schools.

THE following is a list of the scholarships towards the support of the Mission Schools.

The total number is 84. The pupils in actual attendance number 101. The buildings can accommodate fully 150. It is hoped that other Sabbath-schools and friends of the work will come to the help of the Board so that they may have sufficient scholarships guaranteed to warrant them in admitting as many pupils next term as the Mission premises will accommodate. The scholarships are placed at \$50 each, this being the average cost to the Board of each pupil. A particular pupil is assigned to every Sabbath-school or individual guaranteeing a scholarship, and reports are forwarded from time to time as to the progress of the pupils.

The following are the scholarships thus far pledged:—(1) *By Sabbath-schools.* Vankleek Hill: Chatham, Ont., 1st Presb. Ch.; Chatham, Ont., St. Andrew's Ch., (½); Sarnia; Stratford, Knox S. S.; Stratford, Knox Ch. Bible class; Stratford, St. Andrew's, (½); Hamilton, McNab St.; Fergus, Melville Ch.; Cobourg; Cross Mission, Hochelaga; Brockville, 1st Ch.; Belleville, John St.; Montreal, St. Gabriel; Williamstown, St. Andrew's; Chateauguay; Toronto, Knox Ch. S. S.; Toronto, Knox Ch. Bible Class; Peterboro, St. Paul's; Port Hope, 1st and Mill St.; Three Rivers (½); Pictou, N. S., Prince St.; Montreal, Crescent St.; Montreal, Erskine; Windsor, Ont.; Fergus, St. Andrew's; Bryson (½); Oshawa; Halifax, Fort Massey; Brussels, Melville (½); Fergus,

Melville; Peterboro, St. Andrew's, (½); Pembroke; Montreal, American, (2); Montreal, Inspector St.; Montreal, Tanneries; Montreal, Stanley St. Bible Class; Shelburne and Primrose, (½); Quebec, Chalmers; Montreal, St. Matthew's; Galt, Knox; Farringdon; Ottawa, Bank St.; Gananoque, St. Andrew's; Ancaster; Halifax, St. Matthew's; Hamilton, Knox.

(2) *By private Individuals, &c.*—James Croil Mrs. A. McKay, Windsor, O.; A. D. Ferrier, Fergus; A. McNabb, Rockwood; Mrs. Watters, Quebec; Thos. Shaw, Woodburn; Cash, Montreal, J. Laird, New Glasgow, P. E. I., (½); D. Morrice, Montreal; Mrs. Rod. McGregor and J. W. Carmichael, New Glasgow, N. S.; Rev. L. Macpherson, Nairn; Ross Bros., Leith; A. Dingwall Fordyce, Fergus; The Misses Carr, Brighton, England; C. D., Quebec; Mrs. N. B. Corse, Montreal, (½); Geo. Rogers, Montreal; Mrs. J. Aitken, St. Mark's, Montreal; J. Cockshutt, Brantford, (8); Montreal, Crescent St. Ch. (2); Montreal, Erskine Church Ladies; Mrs. J. Redpath, Montreal; Mrs. A. B. Mackay, Montreal; Four Ottawa friends; A friend, Montreal; Jeannie Frazer Baillie, Montreal; Rev. A. McBean, Lower Stewiackie, N. S.; Mrs. P. McLaren, Kingston, O.; J. H. Hird, St. Andrew's, Que.; Mrs. Strachan, Belgrave; A friend, St. Andrew's Ch., St. Johns, Nfld.; John Houliston, Sr., Three Rivers, (½).

JUVENILE MISSION. The annual report will be closed on 30th April. Remittances must be sent in before that date to be included in the accounts of the present year.



## RIDDELL & STEVENSON,

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No. 22 ST. JOHN STREET, - MONTREAL, P. Q.  
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A. W. STEVENSON.

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— AND —

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ESTABLISHED, - 1802.

Subscribed Capital .. ..	£2,000,000 Stg.
Paid-up Capital .. ..	£250,000 "
Revenue for 1869 .. ..	£901,561 "
Accumulated Funds .. ..	£3,944,317 "

INSURANCES AGAINST FIRE accepted at the  
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In the LIFE DEPARTMENT, moderate rates of  
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For use in the Sabbath schools of the Presbyterian  
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There will also be ready in May :—

Pearl 2mo., Bible, Psalms Paraphrases, Hymns & Hymnal	
do Roan, Sprinkled Edges,	do
do Roan, Gilt Edges,	do
do French Morocco,	do
do do Circuit Binding,	do
Ruby 16mo., References. French Morocco.	do
do French Mor., Circ. Binding,	do

We will issue a Priced List soon which will be found  
to be comparatively but a slight advance on the same  
Bible without the Hymnal.

A copy of the Sabbath-School Psalter and Hymnal  
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Church in Canada, and early orders left with their book-  
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## Educational Notices.

### BRANTFORD YOUNG LADIES' COLLEGE.

Visitor and Honorary Director: The Rev. D. McCrae, M.A., Moderator of the General Assembly of the Presbyterian Church in Canada.

Official Visitors for 1880-81, appointed by General Assembly:

Rev. Principal MacVicar, LL.D., of Presbyterian College, Montreal.

Rev. D. H. Fletcher, of Hamilton.

PRINCIPAL:—T. M. Macintyre, M. A., LL. B.

Musical Director—H. Whish, Esq., Mus. Bac.

Professor of Drawing and Painting—Henry Martin, Esq., M. C. S. A.

Students prepared for the University Local Examinations for women held in the College. Last year six candidates were successful, and this year eight, five taking honors.

College terms begin Sept. 1st, Nov. 10, Feb. 2, 1881, April 13. Students received after Christmas Holidays.

For Calendars, address,

T. M. MACINTYRE, M. A., LL. B.

### OTTAWA LADIES' COLLEGE and CONSERVATORY OF MUSIC.

Rev. A. F. KEMP, LL.D., M.A. Principal, assisted by a large and efficient staff of Teachers.

The curriculum of the College is in every respect abreast of the age, and special facilities afforded for the study of French and German. The musical advantages of the College are unequalled in the Dominion. A liberal discount allowed to the daughters of ministers.

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(Successor to the Late Miss Skinner.)

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W. L. Mackenzie, Winnipeg, Manitoba.

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THE

# Presbyterian Record

FOR THE

DOMINION OF CANADA.



MAY, 1881.

OFFICE OF PUBLICATION,  
260 ST. JAMES ST. MONTREAL.

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# THE PRESBYTERIAN RECORD

## FOR THE DOMINION OF CANADA.

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MAY, 1881.

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### CONTENTS.

The Mission Fields of Turkey, <i>continued</i> .....	113
Synod of Hamilton and London.....	116
Sabbath-school International Lessons.....	117
Our own Church.....	119
The Colleges.....	120
Meetings of Presbyteries.....	121
Obituary.....	124
Home Missions.....	124

British Columbia.....	125
Manitoba.....	126
New Hebrides Mission.....	126
Our Trinidad Mission.....	128
India.....	129
Field Notes.....	101
Literature.....	131
Official Notices.....	140

## The Mission Fields of Turkey.

(Continued.)

V. WESTERN TURKEY. This comprises the peninsula of Asia Minor from the Dardanelles to Sivas—a region of great historic interest. It includes the site of ancient Troy, as well as those of “the seven churches.” A heap of ruins marks the site of the magnificent city of Ephesus. The mean village of Isnik—too small even for a mission station—standing amid gardens and corn fields, and surrounded with ruins of splendid edifices, is all that remains of the once famous city of NICEA, where the Nicene Creed was drawn up in A. D. 325, by the Council over which Constantine presided. Constantinople, unsurpassed for beauty of situation and, from a strategic point of view, one of the most important cities in the world, is the great centre of mission operations. Its population is about one million; one-half are Moslems, one-third, Greeks and Armenians, the rest, a motley crowd from all parts of the world. Here is situated the “Robert College,” so called from its founder, the late Mr. Christopher Robert of New-York, who contributed to it since its commencement, in 1863, no less than \$175,000. In this splendid Institution there are now 200 students pursuing their studies in the highest departments of education. While avowedly a Christian College, it has no connexion with the mission, though tributary to it in many ways. The

“Bible House” is also a prominent centre of evangelical work. In it both the British and American Bible Societies have their offices. Here the Scriptures have been translated in the many tongues of the empire and people of all nationalities are engaged in preparing a Christian literature, including four weekly newspapers, to be scattered throughout every part of the country. The Church of Scotland has a well-appointed mission at Smyrna—the old home of Polycarp—where Rev. Mr. Charters and his wife, with a staff of assistants, provide religious instruction to 369 scholars, chiefly Jews and Greeks. In Central Turkey the Americans have seven chief stations; 85 out-stations; 28 churches; 22 ordained missionaries; 42 female missionaries; 19 native pastors; 114 native preachers and catechists, and 69 teachers and helpers. there are three high-schools for young men and seven for girls. The Theological Seminary at Marsovan had twenty-three students in attendance last year. We have already learned how the pioneer missionaries, Pliny Fisk and Levi Parsons landed at Smyrna in 1821, and thence proceeded to Palestine. But Palestine was not to be their field of labour. Jonas King, who went three times to Jerusalem, was destined to spend his days in Athens. William Goodell, who also desired to labour in Palestine, never saw the city of the Great King, but was led to settle in Constantinople. Smith and Dwight, sent out on an exploring expedition, in 1829, may almost be said to have discovered the old

oriental Christian Churches existing in Asia Minor, so little was previously known about them. Chiefly through their representations, the American Board saw it to be their duty to enter upon the great work in which they have now been engaged for fifty years. It was in 1831 that the work was begun in Constantinople by Mr. Goodell. At that time the Armenians were the most influential class in the capital, and they gave the missionary a hearty reception—even the Patriarch blandly assuring him that, so great was his love for him, had Mr. Goodell not come to visit him, he must needs have gone to America to see Mr. Goodell! Adding many other protestations of friendship, all of which, however, were speedily forgotten. So soon as it was discovered that the Protestant doctrines were wholly at variance with the dead formalism of the Armenian Church, a pronounced and bitter persecution followed. An order was obtained from the Sultan for the expulsion of the missionaries. Armenian, Greek, and Mohammedan combined to crush out the new religion. The converts were excommunicated, arrested, imprisoned, and banished. Bulls were issued prohibiting the reading of *all* the missionary books. Anathemas were proclaimed against "the heretics." But sultans do not live for ever. When opposition was at its height, this ruler suddenly ceased from troubling. By a remarkable providence, the young sultan who succeeded him, in 1839, commenced his reign by granting his people a charter of civil protection and religious liberty. The missionaries took advantage of the new state of affairs, and prosecuted their work with renewed diligence. A spirit of enquiry increased among the Armenians proportionately to the efforts to put it down. A wide-spread reformation set in, and extended to every important town in the empire. Station after station was opened: one band of missionaries succeeded another; and the foundations were laid of churches and seminaries over the whole land. The opposition of the old church authorities became fiercer than ever. They took the law into their own hands. At their instigation the missionaries and converts were pelted with stones, even in Constantinople. The little band at Nicomedia were driven to worship in the fields, like the Scottish Covenanters. The missionaries were expelled from Aintab by the governor and driven out of the town by the Armenian school-boys and teachers. But the work went on. Hitherto the missionaries had aimed at the reformation of these old dead churches, now they resolved to form a separate organization. The first evangelical congregation was instituted at Constantinople on the 1st July, 1846, followed by others at Nicomedia, Adabazar, and Trebizond. In the

following year the Protestants were recognized as an independent community. The next important era in the history of the mission, resulting from the Crimean war, was a still further concession extorted from the Turkish government by Lord Stratford de Redcliffe, the British Ambassador. This was known as the "*Hatti Humayoun*"—a solemn obligation on the part of Turkey that thenceforth no person should be persecuted for his religious opinions in the empire. This became law in 1860. The battle had been fought and won. By the recent treaty of Berlin it is agreed that the civil disabilities of dissenters from the State religion shall cease; that all persons without distinction of creed shall be admitted to give evidence before the tribunals, and that liberty to worship according to every man's conscience shall be assured to all.

VI. CENTRAL TURKEY. Among the *thirty-seven* stations and out-stations in this section is *Antioch*, the old "Queen of the West," whither the disciples who had been scattered abroad by the persecution following the death of Stephen went, preaching the Word, Acts 11: 19. It was then a splendid city of 200,000 inhabitants. Here Paul and Barnabas preached a whole year. Later, it took rank with Jerusalem and Alexandria as the seat of a patriarchal see. Ten Christian councils have been held at Antioch, at which Arianism and other heresies were condemned. At one time it had three hundred and sixty Christian churches. Since then it has been twenty times overturned by earthquakes, and as often sacked and burned by invading armies. It is still the residence of a patriarch of the Greek Church. There is here a Protestant church with a native pastor under the American Board. The Irish Presbyterians have large and flourishing schools. But the modern town, called by the natives *Antakieh*, is little more than an unsightly village interspersed with ruins. *Tarsus*, in St. Paul's time, "no mean city,"—now a poor filthy place of 20,000 inhabitants—is again placed under the influence of evangelical Christianity. But the chief stations of the American Board are at *Aintab*, *Marash*, and *Hadjin*. The college at Aintab, commenced in 1874, has *eighty* students. The Theological Seminary at Marash graduated eight students in 1878. Altogether the Central Turkey Mission has 8 ordained missionaries, 20 native pastors and preachers, 64 teachers, and 2700 communicants.

VII. EASTERN TURKEY. This part of the field is on many accounts worthy of special mention. Armenia is the home of the people among whom the principal successes have been gained in the other parts of the empire; and a very interesting people they are



— enterprising, shrewd, and industrious. They have been called "the Anglo-Saxons of the East." The country is full of ancient traditions. The people themselves claim that their race sprang from Haig, the son of Togarmah, mentioned in Genesis 10: 3 as the grandson of Japhet. Hence they call themselves *Haiks*. Originally a part of the Assyrian Kingdom, Armenia fell into the hands of Alexander the Great. Since that time it has changed masters many times and fought many battles for independence. Christianity was introduced into it very early, and became the State religion in the beginning of the fourth century. Many have been the persecutions of the people on its behalf. In 1583 Armenia was overrun by the Ottomans who treated the people with such savage cruelty that great numbers of them fled the country. The larger part of it was annexed to Turkey: the rest was divided betwixt Russia and Persia. The Bible was translated into the Armenian language as early as A. D. 410, and is still found in the churches, but as the old Armenian is not understood by the people, it is, practically, a sealed book to them. They believe in the worship of saints, the confessional, and penance: they hold to transubstantiation, baptismal regeneration, and priestly absolution: they have a multitude of fast days. The authority of the patriarch has been, until quite recently, despotic. About twenty five years ago, Messrs. Wheeler and Allan, missionaries of the American Board, entered upon this field where the work has since been prosecuted with remarkable skill and success. The following are the latest statistics,—four stations—*Harpoot, Erzroom, Van, and Mardin*: 119 out-stations: 33 churches: 14 ordained missionaries—2 of them physicians: 23 female missionaries: 61 native pastors and preachers: 123 teachers: 30 other helpers: 2000 communicants. Two of the missionaries are Canadians—The Rev. Robert Chambers, formerly of Whitby, Ontario, and his brother, the Rev. W. N. Chambers. They joined the Mission in 1879 and are stationed at Erzroom. From the first, the object of the American Board here, as elsewhere in Turkey, has been to introduce a self-sustaining and self-propagating church. Their plan has been to ordain elders in every congregation, to leave each to choose its own pastor and to undertake his support. One half the congregations are now self-supporting, and the Board is already beginning to entertain the idea of withdrawing from the field and leaving the natives entirely to their own resources. The college at Harpoot is flourishing in all its departments, having 147 pupils at the present time. On the whole, there is a marked improvement in the condition of the people. The cause of temperance has been advanced.

Woman has been wonderfully elevated in the social scale. Family worship is observed. The Sabbath is respected. Already there are in Armenia *twenty-five* Young Men's Christian Associations.

The Eastern Turkey Mission did not confine its attention wholly to the Armenians. It extended its influence southward to Oroomiah and Mosul, thus carrying the Gospel into the region of "the Fall." Here the missionaries came into contact with another ancient race that for many centuries held an important position among the Christian churches—the NESTORIANS. These derive their name from Nestorius, a native of Syria, who became bishop of Constantinople in A. D. 428, but who was soon afterwards deposed and banished to Egypt for alleged heretical opinions. Many, however, in the east, espoused his opinions; a new "school" arose, and in course of time the Nestorian became the State religion of Persia, and entered upon a long career of usefulness. Its missionaries travelled over all Asia and planted missions in China and India, in the 7th century, of which traces remain to this day. The Nestorians are now a very poor, illiterate people, numbering about 140,000, whose intellectual life has been crushed by the persecutions of Papists and Mohammedans. They are more orthodox than the Armenians. The Bible is recognized by them as the supreme canon of faith: auricular confession, image-worship, and the belief in purgatory are abjured. Among this people the American Board began a mission in 1833, when Mr. and Mrs. Perkins were appointed missionaries to Oroomiah. Two years later they were joined by a medical missionary, Dr. Asahel Grant, who soon acquired a wonderful influence over the people. He advanced to Mosul, on the lower Tigris, immediately opposite the site of Nineveh. He penetrated the mountain fastnesses of Koordistan, and wherever he went he met with a kind reception from the Nestorians. But this "beloved physician" was stricken down with fever and died at Mosul, 24th April, 1844. He had been the life and soul of the Mission, which survived him only a few months. For reasons which need not be entered upon, the Board withdrew from the field in the course of that summer, and the surviving missionaries, Dr. Smith and Mr. Laurie, were attached, the former to the Armenian, the latter, to the Syrian Mission. The American Presbyterian Board now occupies this interesting field. At Oroomiah they have established a college, a female seminary, and an hospital. They have *eight* ordained missionaries; 14 female missionaries; 87 native pastors and preachers; 28 churches: 1321 communicants, and 2000 scholars in the various schools.

THE "TURKISH MISSIONS AID SOCIETY" has

proved a valuable auxiliary to the American Board in carrying on their work in these lands. This English Society was instituted in 1857, not for the purpose of founding new missions of its own, but to aid the missions of the American Board. The Earl of Shaftesbury at one of its anniversaries paid this high tribute to the work of the American Board. "I do not believe," he said, "that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negotiation carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure Evangelical truth of the men who constitute the American Mission..... they are a marvellous combination of common sense and piety." It is scarcely necessary to add that the Press has all along been one of the most powerful and efficient agencies used by the Board. From 40,000 to 60,000 copies and portions of the Scriptures are put into circulation yearly, by the agencies of the American and the British and Foreign Bible Societies at Constantinople, in the different languages of the Empire; so that Bulgarian, Turk, and Armenian have now free access to the Word of God and to an extensive range of Christian literature, besides, in their own tongues. Illustrated monthly magazines for the children find their way into almost every town and village. Tracts and School-books, Bible-Dictionaries, Commentaries and Concordances, "Confessions of Faith," Treatises on Philosophy, Science, and Theology may be obtained every where. What Goodell, Dwight, Jonas King, Riggs and their coadjutors have done for literature in the West, has been equally well done by Dr. Eli Smith and Dr. Vandyk in Syria. "Through their scholarly labours the Beirut press has produced one of the most accurate and beautiful translations of the Scriptures to be found in any language, and of which many thousand copies have been circulated."

Such is the "leaven" that in the providence of God has been skillfully deposited, and is now working in these seven missionary fields of this great Empire. Can it be doubted that it is destined to leaven "the whole lump." Mohammedanism, as was stated at the outset, is very difficult to deal with, but the building up of a vigorous, self-propagating protestantism, and the manifestation and presentation of "religion pure and undefiled" in and around the strongholds of Islam will certainly, sooner or later, solve the problem. There are elements in the system which may not be left out of the discussion, and which if fairly considered removes the solution of the difficulty from the sphere of impossibilities. These, among others, are mentioned by Dr. Jessup, of Beirut, whose residence for twenty-four years

in Syria entitle him to speak authoritatively on this question:—(1) The Mohammedans believe in the unity of God. (2) They reverence the Old and New Testament Scriptures. (3) They reverence Christ as the greatest of all the prophets before Mohammed. (4) While regarding all but themselves as infidels, they have some respect for Christians and Jews, as "*the people of a book*." (5) They hate idols and idolatry with perfect hatred. (6) They reverence Law. (7) They practise total abstinence from intoxicating drinks. (8) They have no respect for a man *who has no religion*. (9) They have implicit confidence in the word of an Englishman. (10) They believe that Protestantism is the purest form of faith in the world—the nearest in doctrine and worship to their own. (11) They are beginning to repose confidence in the integrity of the American Missionaries. (12) It is the common belief of the Moslem that in the latter days there will be a universal apostacy from Islam—when the true faith, as they account it, will cease to exist. These additional facts may be taken for what they are worth:—Seventy Mohammedan boys and seventy Mohammedan girls attend the protestant mission-schools in Cairo. Of 132 girls attending the protestant female school at Sidon, *ninety* are Mohammedans. Of the 4780 girls who attend the protestant schools of Syria, *one thousand* are Mohammedans. If all other means fail to draw the Osmanli to Christ, it may be that the words of Isaiah shall yet be verified in their experience "*AND A LITTLE CHILD SHALL LEAD THEM.*" C.

#### SYNOD OF HAMILTON AND LONDON.

—This Synod met in Zion Church, Brantford, on the evening of the 11th. of April, and continued its sittings until midnight of the 13th, all present agreeing that a more profitable meeting, whether as regards numbers or good feeling, had not been held since the Union in 1875. The Rev. Dr. Bell of Walkerton preached the opening sermon. Rev. John Thompson of Sarnia was elected Moderator. A number of references and appeals were disposed of. The Reports on the State of Religion within the bounds of the Synod were listened to with great interest by a large congregation. A Reception was held at the Young Ladies' College which was largely attended by the members. The Synod heartily endorsed the proposal to raise a fund of \$12,000 on behalf of the Library of Knox College, Toronto. It was agreed to issue a Synodical letter on Sabbath-observance. The Committee on public education reported and was continued. An overture on Psalmody was transmitted to the General Assembly. W. COCHRANE, D.D. *Clk.*



## The Prodigal Son.

MAY 8th.

LUKE IV : 11-24.

*Golden Text, Luke 15 : 18.*

**I**N this incomparable parable God is represented as the Father of all mankind, rich in mercy to all who call upon Him. In last lesson the Saviour is represented as seeking sinners. In this, is seen the sinner seeking the Saviour, and the successive steps by which he is brought to repentance. The two sons stand for the two classes to whom Jesus spoke—the publicans and the pharisees. Both are *selfish*. In the one case the result is discontentment, alienation from parental love, moral degradation ; in the other, ingratitude, envy, and jealousy. The drift of the parable is to shew the natural depravity of the human heart, and that the grace of God extends to sinners of every degree. *V. 12 Give me the portion*—one-third of the estate would fall to the younger, two-thirds to the elder on the death of the father. But he must have it *now*. He fancies he can manage it better. How many young men has this *fancy* ruined ! The father gives him what he asks in order that he may learn his folly. *Vs. 13, 14. A far country*—independence of God is soon followed by departure from God. *The world* is the far country in which the ungodly vainly seek happiness in the pleasures of sin. *Wasted*—squandered his money, lost his self-respect. *Began to be in want*—The sinner must first be emptied of self before he can receive Christ. *V. 15, 16. Joined himself*—in despair hired himself as a slave, John 8 : 34. *To feed swine*—To a Jew this would be a striking image of the inconceivable wretchedness into which sin drags a man down—for the hog was held in utter abomination, Lev. 11 : 7-8. *The husks*—the pods of the locust-tree, or carob, swine's food, though eaten also by the poorest classes. Contrast this with the dainties of his fathers "sumptuous" board. Many, like this prodigal, hanker for that which *fills*, but does not satisfy, Isa. 55 : 2. *V. 17 ; 18. Came to himself*—he regains his reason, Dan. 4 : 34-37 ; has thoughts about *Home*. *I will arise*—The change has come at last ; he is convinced of his folly ; he will confess his sin, to his father. This will every penitent do. *V. 20. He arose and came*—trusting in his father's love. That is *conversion*—when the sinner turns from his evil ways and seeks God. What a picture is here of God's willingness to be reconciled to sinners ! 2 Pet. 3 : 9. Ephes. 2 : 13-17. *Vs. 21, 22. I have sinned*—Ps. 51 : 4. Luke 18 : 13. More he would have said but father says,—"it is enough," though not *worthy* to be called my son thou art received as such. *The best robe*—in token of restoration to son-ship ; *ring and shoes*, to shew that he is a free man again. *V. 24. Was dead*—sin is moral death, Ephes. 2 : 1. Salvation is moral resurrection, Ephes. 5 : 14. To live away from God is to be *lost* to all good influences. The lesson is incomplete without reference to the churlish conduct of the elder brother—The contrast teaching us that God regards with unspeakably greater favour sincere repentance than self-righteous formality.

## The Rich Man and Lazarus.

MAY 15th.

LUKE XVI : 19-31.

*Golden Text : Prov. 14 : 32.*

**T**HE PARABLE of the unjust steward in the beginning of this chapter, addressed to the publicans who seemed to have believed on Jesus, contained a rebuke against unfaithfulness—to which their calling peculiarly exposed them. This, spoken to the Pharisees, who derided his teaching, shews them the terrible danger of *their* besetting sin—*Covetousness*. *V. 19. A certain rich man*—a representative of their own class. *Clothed in purple*—the raiment of princes, which only wealth can buy, is described in striking contrast to the mean rags of a *certain* beggar. *Fared sumptuously*—expensively ; had every thing that heart could wish for. *Lazarus*, or "Eliazar, whom God help." *Was laid*—as many other objects of charity were, at the portals of the rich. Here he lay helpless, day after day, a silent reproach to the niggardliness of the grandee. *Desiring to be fed*—The inference from the sequel is that he got very few "crumbs" and no compassion. Even the dogs who licked his sores had more the appearance of kindness than Dives, though their unclean tongues would intensify the sufferings of Lazarus. *V. 22. Both died*, Eccles. 9 : 2, 3. Heb. 9 : 27. Each went to his own place in Hades, Acts 1 : 25, where the contrast in their conditions is still greater than upon earth. Their positions are quite reversed. *Abraham's bosom*—paradise, Matt. 8 : 11 ; Luke 23 : 43. Dives was buried as gorgeously as he had lived : Lazarus' funeral was too mean to be mentioned. *V. 23. In Hell*—the place of departed spirits. *Lifted up his eyes*—as from the lowest depths of the pit. *Seth Abraham and Lazarus*. To see the beggar *there* aggravated his misery, Ch. 13 : 28. *V. 24. Father Abraham*—unavailing appeal to ancestral relationship ! ch. 3 : 8. John 8 : 39. *Have mercy on me*—He that had no mercy on Lazarus now begs for mercy, James 2 : 13. *Cool my tongue*—He does not ask to be taken thence. He utterly despairs of *that* ; besides, heaven would be a hell to him ; he could not enjoy it. *A drop of water*—the smallest alleviation of the dreadful torment is all he asks for. He had sinned with his tongue, in his tongue he is tormented, James 3 : 6-10. *V. 25. Son*—a stinging acknowledgement of the claimed relationship, v. 24. *Remember*—memory does not die. *Thy good things*—what you counted good, you got, and so have had your reward, Matt. 6 : 2. By the same Law Lazarus now enjoys his reward. The seeming paradox of the afflictions of the righteous is thus explained in the readjustment that takes place after death. *V. 26. A great gulph fixed*. Restorationism and annihilationism are pronounced equally fallacious, Eccles. 9 : 5 and 11 : 3 ; Matt. 25 : 46. *V. 27-31. Send him, &c.*—a virtual reproach against God, as much as to say that he himself had not been sufficiently warned, but Abraham reminds him that both he and his friends had sinned against light and privilege, John 5 : 43-47. Acts 15 : 21. One Lazarus did rise from the dead, yet the witnesses of his resurrection did not repent, John 12 : 10-11.

## Parables on Prayer.

MAY 22nd.

LUKE XVIII : 1-14.

*Golden Text, Luke 11 : 9.*

**T**HESE TWO parables are the complements of each other. The first is given to encourage habitual and persevering prayer ; the second rebukes self-righteous ostentation as contrasted with humble sincerity in prayer. V. 1. This parable has its key hanging at the door, says Henry. It supposes that all God's people are praying people. *Men ought*—It is their duty and their privilege. *Luke 21 : 36. Rom. 12 : 12. Ephes. 6 : 18. Col. 4 : 2. Vs. 2, 3. A Judge*—At all the gates of the city were judges who were expected to administer justice without respect of persons, Deut. 16 : 18. Matt. 5 : 25. *Feared not*—He was unprincipled and remiss in duty. *A widow*—who needed and looked to him for protection. *Avenge me*—give me redress. Vs. 4, 5. *He would not*—paid no heed. *Lest she weary me*—to be rid of her incessant annoyance he will do what she asks. Vs. 6, 7. *The Lord*—the name expresses the authoritative interpretation of His own parable. *Hear*—If even he is moved to redress wrong, shall not God, who is not unjust, *avenge*—redeem from oppression, *his own elect*—his chosen ones—In the collective sense His Church, though what is here said is equally applicable to individuals. V. 8. *Nevertheless*—In this verse our Saviour seems to express a doubt that his disciples, in times of trial, might not shew such faith and perseverance as this widow, 2 Pet. 3 : 17 ; teaching us that *faith* is the great thing Christ looks for in His people. Vs. 10, 12. *Two men*—from the opposite extremes of society, meet at the same place, ostensibly for the same purpose. *The Pharisee stood*—struck an attitude as men would say, and *prayed*—rather made a speech, about himself, as though he should remind God not only of his freedom from grosser sins, but also of his gratuitous *works of supererogation*, for he *fasted* every Monday and Thursday, while the Law only enjoined one fast day in the year, Lev. 16 : 29. Num. 29 : 7 ; moreover, he gave tithes of all he possessed—whereas the Law required the tithe only of his increase, Lev. 27 : 30. Deut. 14 : 22. His “thanks” intimating rather that God was thus placed under an obligation to him than otherwise. *Even as this publican*—This contemptuous allusion caps the climax. Let the publican be as bad as he may, that was none of his business, Rom. 14 : 4. V. 13. *Afar off*—from the Holy place, which he deems himself unworthy to approach. This is ever the attitude of true humility, ch. 7 : 7 and 15 : 19. Mark 1 : 7. *Be merciful to me*—He does not compare himself with the Pharisee, nor with other men, but feels himself a sinner in the sight of God. So St. Paul, 1 Tim. 1 : 15. His prayer is comprehended in one word—*Grace*—unmerited favour. V. 14. *I tell you*—Christ himself pronounces judgment. *This man* the publican ; *justified*—his sins being pardoned, he is thenceforth treated as a just person. *The other*, was not seeking justification, and felt no need of it. Humility is the indispensable requisite for the reception of Grace. Job 33 : 27, 28. Ps. 34 : 18. Isa. 57 : 15. Matt. 5 : 3.

## Parable of the Pounds.

MAY 29th.

LUKE XIX : 11-27.

*Golden Text, Romans 14 : 12.*

**C**OMPARE with the parable of the Talents, Matt. 25 : 14-30. They are not identical, however. This was spoken at the house of Zaccheus, near Jericho, on the morning of our Lord's triumphal entry into Jerusalem, vs. 36-38. The object of it, v. 11, was to correct the erroneous idea in the minds of the populace, and from which even the disciples were not quite free, Acts 1 : 6, that the Messianic Kingdom was immediately to become visible on earth, and also to inculcate the duty of faithfulness. The tone of it shews an elevated self-consciousness of his Divine mission on the part of Christ, and an expectation of increasing future activity on the part of his disciples. Vs. 11-13. *These things*—see context, vs. 1-10. *A certain nobleman*—The fact that Archelaus had gone to Rome some years before to be installed as King of Judea would still be fresh in their minds. *Ten pounds*—The Roman pound, 100 pence, about \$15. The equality of distribution illustrates different degrees of improvement of like opportunities. *Occupy*—not only keep, but use, in a business sense. V. 14. *His citizens*—subjects, meaning the Jews who repudiated our Lord's claims, John 9 : 15-21. *Hated him*, &c.—John 15 : 18, 24, 25 and 1 : 11. V. 15. *Returned*—Archelaus did, so will Christ, as king, and demand an “account,” Rom. 14 : 12. Faithfulness is the main test, Matt. 25 : 21. 1 Cor. 4 : 2. Vs. 16, 17. *Thy pound*—not my industry—the servant owns that the pound is still God's pound. *Faithful in little*—not simply because he had gained ten pounds—success is admirable, but *fidelity* rather than capability is God's criterion of merit, and its reward is many things, yea “all things.” 1 Cor. 3 : 21-23. Diligence and faithfulness have their abundant reward in the other life, 1 Pet. 1 : 10-11. Vs. 18, 19. *Five pounds, five cities*—The degrees of glory in heaven will be according to the degrees of present fidelity ; there “every vessel will be alike full, but not alike large,” 1 Cor. 3 : 8. V. 20. *Here is thy pound*—an apt illustration of stolid indifference in those who have gifts but who use them not in God's service—who give themselves no concern as to whether Christ's Kingdom is advanced or not—who see no advantage to themselves in working or making personal sacrifices for the Lord's cause. Their selfishness strengthens their slothfulness. “Here is thy pound” sounds like honesty, but there are sins of omission as well of commission. *I have kept*—Yes, but did not the Master say “occupy?” make all you can for me. It is not enough to say we have done no hurt in the world. V. 24. *Take from him*—he may no longer be steward, ch. 16 : 2, so unfaithful is he, Ps. 69, 25. *Give it to him*—such as shew a disposition to do good shall be encouraged. V. 26, 27. *That hath not*—i.e. who have gifts to no purpose, or, as in ch. 8 : 18, shall be deprived of them. *Mine enemies*—The Jews about him, and, generally, all who reject him. *Slay them*—a strong expression of the severity and hopelessness of the retribution that awaits all who will not have the Lord Jesus to reign over them.



## Our own Church.

**A**TENTION is directed to the Official Notices in connection with the meeting of the GENERAL ASSEMBLY which meets in St. Andrew's Church, Kingston, on Wednesday evening, 8th June, at half-past seven o'clock. Commissioners who intend to be present are particularly requested to communicate with Rev. J. FOWLER, the Secretary of the Committee of local arrangements.

SINCE last issue Dr. Cochrane has received through Rev. J. S. Macintosh, £87 sterling, the result of a special appeal made to a few friends in Scotland towards Home Mission work in Manitoba and the North-West. Mr. M. says, in transmitting the money, "we are all very thankful that you are thus not much poorer than usual. We feel our obligations deeply to you. The stake we have in that great country is important, and our only regret is that such a dribble comes from us to sustain you in providing for the spiritual wants of many of our people."

ANOTHER noble gift to missions is that of Mrs. Mackay, of Windsor, Ont., who some time ago gave \$1700 to found an hospital at Tamsui, Formosa, and who now intimates her intention to give \$1300 more to complete it. In the same connection it may be mentioned that the Messrs. Wanzer, of Hamilton, have presented a sewing machine to every native preacher in Northern Formosa, being twenty in all, and have further promised one to every new congregation that shall be formed by Mr. Mackay in that island.

"THE COLLEGE QUESTION."—The biggest bug-bear at the time of the Union, is soon going to right itself. See what Principal Grant has already accomplished at Kingston—a magnificent edifice, and \$100,000 as good as added to the endowment. Look at Halifax, with its palatial Theological Hall, and as good as \$100,000 added to its Endowment Fund. As for Montreal, we have just had a sample of what is to follow, in the munificent gifts of two of its merchant princes to the College—a splendid pile of buildings erected by one man, and a theological chair endowed by another! How easy it would be to put this Institution in a state of thorough equipment. A few more gifts like those of David Morrice and Edward Mackay, and the thing will be done; and they are coming. All cannot build colleges and endow chairs, but many

might imitate that lady in the Western States who, on hearing of the gift of Deacon Otis of \$1,000,000 to the American Board of Missions, sent the secretary a cheque for \$1000 as her *thanksgiving* for Deacon Otis's generosity.

THE MANITOBA COLLEGE also, is looming up grandly in the distance. The rise in property has enabled the Board to realize some \$10,000 from the sale of their old building and two acres of land. In addition to this, \$10,000 have been subscribed. Plans have been obtained for a building to cost some \$50,000. The intention is to erect a wing to cost \$20,000 this summer. A site of between four and five acres in the best part of the city has been purchased, and a promise of exemption from taxation obtained. These favouring circumstances have not come a day too soon, as the present building has become quite unworthy of the denomination, and is uncomfortably crowded with students.

ANOTHER REFORM.—The Presbytery of Stratford deserve credit for taking the initiative towards abolishing the custom of indiscriminate eulogistic minutes being placed on record every time a minister is translated from one congregation to another. Of course it will not be popular with the small class to whom Dr. Jenkins referred in his address to the students of Montreal College, namely, those who are afflicted with an inordinate desire of "spreading" themselves. It is enough, in most cases, that a man's biography be written only once—when he dies. It is thought by many that even the matter of obituary notices is being overdone.

A PROPOSAL AND AN OFFER.—The Rev. L. G. Macneill, of St. John's, Newfoundland, proposes to raise a "CHURCH ERECTION FUND" of, say \$100,000, from which grants should be made to needy settlements to aid them in erecting places of worship. A gentleman in Mr. Macneill's congregation offers to be the first to give his cheque for \$1000 to start such a fund. Our experience of such matters suggests the advice that it would be well to consult the General Assembly before launching even so praiseworthy a scheme as this.

FRENCH EVANGELIZATION.—THE REV. A. B. CRUCHET, Pastor of the Saviour's Church, Montreal, gives us the following particulars of his ministry since 1st November, 1879:—Then 25 families claimed connection with the church, making a total of about 70 persons, of which 34 were children and 30 communicants. There was no session, contributions were small, the attendance on the Sabbath very irregular, and contentions were rife among the people. *Now* there are 65 *reliable* families connected with the church, making a total of about 160 per-

sons, of whom 63 are children and 55 communicants, making an increase for 17½ months of 40 families, 90 persons, 29 children and 20 communicants. During that period of time we lost by apostacy, emigration and removal, 20 families, 50 persons, 30 children, and 20 communicants. A session has been organized which works well. The Sabbath collections were more during the last six months than during the preceding twelve months. The attendance is larger and more regular. The morning attendance is much larger than that of the evening, showing that *Nicodemuses* have either withdrawn or have become fearless Protestants. Harmony prevails among the people. I do not speak of the intellectual and moral tone which is visibly encouraging. I look upon these indications, and others, which I could mention, as tokens of God's favour, and I bless Him for them. Let all Christians pray for our missionaries who toil amid difficulties and discouragements that are little known.

SEVERAL of our French-speaking ministers will go to France for a few months, under the auspices of the Board, to take part in the great work going on there. Their travelling expenses will be defrayed by a liberal friend in Montreal, and the salaries while in France, by the French Society.

REV. GEORGE WEIR, M.A., of Morrin College, Quebec, has received the honorary degree of LL.D., from his *Alma Mater*—the University of Aberdeen.

#### ORDINATIONS AND INDUCTIONS.

LONDON, Ont.:—Rev. Daniel McGillivray, formerly of Brockville, was inducted to the charge of St. James' Church on the 19th of April.

LITTLE HARBOUR and FISHER'S GRANT: *Pictou*:—Mr. Laird having accepted a call to this charge, his induction was appointed to take place on the 3rd of May.

NEW GLASGOW: *London*:—Rev. D. Mann, formerly of Biddulph, was inducted on 5th April.

ALVINSTON and NAPIER: *London*:—The ordination and induction of Mr. J. R. Johnston were appointed to take place on the 28th of April.

BETHESDA and ALNWICK: *Peterboro'*:—Mr. J. R. Ross was ordained and inducted on the 8th of March.

CALLS.—Rev. Dr. Jardine, of Chatham, N.B., accepts a call to St. John's Church, Brockville, O. Rev. J. Campbell, of Harriston, to Pembina, Dakota, U.S. Rev. F. P. Sym, to Melbourne, Q. Rev. James Ballantyne, of Cobourg, has accepted a call to River Street Church, Paris, Ont. Rev. A. W. McLeod, of Parrsboro, N.S., to Sherbrooke and Golden-ville, *Pictou*.

DEMISSIONS.—Rev. A. Matthews, of Lansdowne, and Rev. John Turnbull, of Melrose and Lonsdale, *Kingston*. Rev. John Sutherland, of Woodville, *P. E. Island*. Rev. D. G. Mackay, of Bluevale and Eadies', *Maitland*. Rev. Robert Scobie, of Strathroy, *London*.

#### NEW CHURCHES.

NELSONVILLE: *Manitoba*:—The Presbyterian Church, now in course of erection at this place, will probably be the handsomest building in South Western Manitoba.

EAST WILLIAMS: *London*:—A handsome brick church, with stone basement, was opened—free from debt—at this place, on March 6th, by Rev. John Smith, of Toronto, assisted by Rev. John Wells, pastor of the congregation.

TOROGON: *Manitoba*:—The new church at this place, erected entirely at the cost of Mr. Robert Campbell, of the Hudson Bay Co., was opened for public worship on Sabbath, March the 13th, by Rev. Allan Bell, of Portage La Prairie.

#### THE COLLEGES.

THE PRESBYTERIAN COLLEGE, MONTREAL.—The session was brought to a close in Crescent Street Church, on the evening of April 6th. There was a very large attendance, all the congregations of the city being well represented, besides a considerable number from a distance. Announcements were made of prizes and scholarships. The gold medal was carried off this year by Mr. J. Mitchell. Addresses were delivered. Mr. DAVID MORRICE, Chairman of the College Board, spoke of the necessity of increasing the professorial staff. There ought to be *five* professors instead of two. He advocated the establishment of at least two "Fellowships" of \$500 or \$600 annually, which would prove a stimulus to aspiring students to follow up their ordinary curriculum by taking extra sessions, either in this country or in some of the old country Universities. REV. DR. MACNISH, of Cornwall, the lecturer on Gaelic language and literature, discoursed eloquently on the claims of the language of Ossian to be respected and perpetuated. REV. DR. JENKINS addressed words of seasonable counsel to the graduating class. PRINCIPAL MACVICAR announced, in closing, that the number of graduates this year was *ten*—making in all *seventy-one* since the commencement of the college, twelve years ago, and that it was the intention of the senate to institute a post-graduate course of lectures for the benefit of such students as desired to avail themselves of its advantages. The new building in course of erection by Mr. David Morrice, is to include a Convocation Hall to accommodate 600 persons, a Dining Hall for 100, a Library fitted



for 40,000 volumes, and 33 dormitories for the use of students. An American friend had offered to place a bell in the tower. The crowning announcement of the evening was that Mr. Edward Mackay, of Montreal, had agreed to endow a chair, which will henceforth be known by his name. Others are expected to follow his noble example. The names of the graduates are as follows,—Messrs. J. Mitchell, G. D. Bayne, B. A., R. McKibbin, B. A., G. T. Bayne, J. A. Townsend, J. Allard, G. A. Smith, J. Reid, J. Henry, and A. Cauboue.

KNOX COLLEGE, TORONTO:—The closing of the session also took place on 5th ult. The Convocation Hall was filled with friends of the College. Principal Caven in his opening address expressed satisfaction at the continued prosperity of the Institution. The number of Theological students was *forty-six*: The number who boarded in the college was 76, all of whom had the ministry in view—Besides these were a number of others attending the University who had not reported themselves as yet to the Presbytery. The whole number in Toronto preparing for the ministry is between ninety and one hundred. Reference was made to the institution of a course of study for B. D.—the college having received power to confer this degree; also to the gift of a *fac simile* of the Codex Alexandrinus to the Library by Mr. M. W. Clark, Chairman of the College Board. The alumni of the College propose raising a fund of \$12,000—\$2,000 for immediate use, and \$10,000 to be invested on behalf of the Library. The closing lecture was by Dr. Gregg on the "Varieties of Infidelity." The names of the graduating class are:—J. W. Cameron, B. A., A. B. Dobson, James Farquharson, B. A., Andrew Henderson, B. A., David James, Angus McLeod, J. A. McDonald, John McLeod, Duncan McColl, B. A., Mal. McGregor, B. A., John Mowat, Dan. Stalker, B. A., R. Y. Thomson, B. A., J. A. Turnbull, B. A., Andrew Wilson: in all, *fifteen*.

## Meetings of Presbyteries.

HALIFAX: March 15th:—The Presbytery resolved to memorialize Parliament against the amendments of the Scott Act adopted by the Senate. The greater part of the afternoon was devoted to a conference on the State of Religion. A committee was appointed to consider and report on the best way of overtaking the visitation of congregations, specially with a view to the promoting of the spiritual welfare of the people. A. SIMPSON, *Clk.*

PICTOU: April 5th:—The Presbytery sanctioned the union which had been effected

between the congregations of Vale Colliery and Sutherland's River and the mission congregations of the same places. The Committee on the State of Religion presented a report which was adopted and ordered to be transmitted to the Synod. Steps were taken with a view to the organization of a group of mission stations on the eastern shore on the borders of Guysboro and Halifax counties. E. A. McCURDY, *Clk.*

PRINCE EDWARD ISLAND: March:—The congregations of Alberton and Tignish, of which Rev. A. F. Carr has been pastor for nine years, has been divided into two. Mr. Carr remains pastor of Alberton with the previous salary of \$800 and manse. The second congregation embraces over ninety families, and extends over Tignish, Montrose, Cascumpec, &c. The Montrose section selected a site for a church. J. M. McLEOD, *Clk.*

ST. JOHN: April 7th:—The resignation of Rev. E. Roberts of the congregation of Harvey was considered, and, parties being heard, it was reluctantly agreed to accept the same. The Rev. P. Melville having received a call to West Branch, Pictou, a congregation which did not enter the union, tendered the resignation of his charge at Stanley and Nashwaak. Arrangements were made for holding a conference on the State of Religion at the evening sederunt of the next meeting. J. C. BURGESS, *Clk.*

LUNENBURG AND YARMOUTH: March 15th:—The Presbytery's examination of the congregation of La Have was considered satisfactory in nearly every respect. Greater attention to family worship and to the due administration of Baptism is required. The contributions to the schemes of the Church during the past year exceeded \$1.30 per family,—a marked improvement. The services of Mr. Thorpe were asked for Riversdale for six months. Reports on the State of Religion and Temperance were adopted. A resolution was adopted condemning the practice of horse-racing so prevalent in the County of Lunenburg. Ministers were directed to read it from their pulpits, and copies were sent to ministers of other denominations. Since the middle of October the Presbytery has visited all the congregations within its bounds. D. S. FRASER, *Clk.*

MIRAMICHI: April 5th:—Moderation in a call was granted to Tabusintac, also to Douglasstown which offers \$650 with house and fuel. The following commissioners to the General Assembly were appointed: Messrs. Boyd, Aitken, Herdman and Houston, *ministers*. Messrs. Loggie, Reid, W. Darling, and A. C. Hutchison, *elders*. Dr. Black was nominated Moderator of the General Assembly and Mr. Stewart, moderator of the Maritime Synod. Mr. John Grierson, who had been in the lumber camps during the winter, was

present and addressed the Presbytery on the work that he had been doing. Mr. Grier estimates that there are over 25,000 men in the lumber woods this winter. A committee was appointed with power to confer with the Presbytery of St. John and also, if need be, bring the matter before Synod. S. Houston, *Clk.*

MONTREAL: April 5th:—The Home Mission report was read and considered, and the appointments of missionaries confirmed. Leave was granted to the congregation of St. Gabriel's Church to sell their present edifice and to build on another suitable site. A conference was held on the State of Religion which elicited interesting information from centres of special evangelistic effort in Lachute, Dundee, St Andrew's, Chateauguay, Huntingdon and New Glasgow. It was reported that a congregation had been organized at Pointe-aux Trembles. The reports on Temperance and Sabbath-schools were full of interest and were ordered to be transmitted to the Synod. The following were appointed commissioners,—Dr. Muir, Dr. Jenkins, R. Campbell, Principal MacVicar, A. B. Mackay, D. W. Morison, J. B. Muir, J. S. Black, P. S. Livingstone, James Fleck, and T. Bennett,—*ministers*; Messrs. D. Morrice, Rev. R. H. Warden, J. Stirling, Dr. Christie, Alex. Macpherson, A. C. Hutchison, W. D. McLaren, G. S. Spence, J. B. Cushing, J. Murray and J. Middleton,—*elders*. J. PATTERSON, *Clk.*

OTTAWA: March 8th:—The remit on the Sustentation Fund was approved generally, but its inception at the present time was regarded as premature; in the event, however, of any division being made in the operation of the Home Mission Fund, the Presbytery expresses its preference for a Sustentation to a Supplemental scheme. The following were appointed commissioners to the General Assembly,—Messrs. Armstrong, Hughes, McClelland, F. W. Farries, D. B. Gordon and G. M. Clark,—*ministers*; Messrs. G. Hay, David Gamble, E. A. Perry, A. Drummond, W. Wilson and Robert Walker,—*elders*. The Rev. Dr. Black, of Kildonan, Manitoba, was nominated as moderator of the next General Assembly. J. WHITE, *Clk.*

LANARK AND RENFREW: 12th April:—The Presbytery's Home Mission report was considered in detail and adopted; *inter alia*,—Mr. Bayne was appointed to Egansville to be settled there as ordained missionary for two years as soon as he is licenced. Mr. Hamilton was appointed to Mattawa, and Mr. Turnbull reappointed to Alice and Petawawa for six months. A conference was held on the State of Religion and on Temperance. In regard to the latter the opinion of the Presbytery was clearly expressed,—“that total abstinence in the present state

of the country was the duty of Christians: that the prohibition of the sale of liquor is right in principle, and that the Presbytery therefore recommends all those over whom they have any influence to adopt the Act of 1878. On the question of the administration of the Lord's Supper to the sick and infirm in private houses, submitted for the opinion of the Presbytery, the general opinion was given that under certain circumstances, with the concurrence and presence of the Kirk-session there seemed to be nothing to prevent such being done. Notice was given of an overture anent the contributions of the Sabbath-schools and the desirability of getting them enlisted unitedly in the missionary work of the Church. J. CROMBIE, *Clk.*

KINGSTON: March 15th:—Six students of Queen's College applied for license, and thirty-six were recommended for employment in the Home Mission field. An effort is being made to have Mr. Kellock settled as ordained missionary at Mill Haven, &c. One of the pioneer fields of Presbyterism in Canada. An obituary minute was adopted in relation to the late Rev. Henry Gordon, of Gananoque. An interesting conference was held on the State of Religion. The proposed Sustentation scheme was not approved of. The following were appointed commissioners to the General Assembly,—Principal Grant, Messrs. Mitchell, McCuaig, Craig, Cormack, Kelso and Cumberland,—*ministers*; Messrs. Coverdale, Guthrie, Gillies, Beatty, Mackenzie, Hobart and Davidson,—*elders*. Dr. Black was nominated Moderator of Assembly. T. S. CHAMBERS, *Clk.*

PETERBORO': March 21st:—Thirteen ministers and eight elders were present. The Assembly's remit on Temperance and on the State of Religion were considered and steps taken to report on the same. It was agreed to transmit an overture to the General Assembly on the question of Evangelistic services. Reports on the Sabbath-school and Home Mission work of the Presbytery were considered. The name of the congregation at Perrytown was changed to that of Garden Hill. Commissioners were appointed as follows,—Messrs. Clark, Sutherland, R. J. Beattie, F. R. Beattie, and Ewing,—*ministers*; Messrs. G. Orr, W. E. Roxborough, G. Morrison, A. Douglas and T. Casement,—*elders*. The following is a copy of the overture to the General Assembly anent the examination of students between the periods of graduation and ordination, adopted at a previous meeting:—

1. THAT WHEREAS it is believed to be the duty of the Church to secure thorough training of candidates for the ministry, and also to ascertain as fully as possible, that they possess the gifts and attainments deemed requisite for the sacred office



of the ministry. 2. THAT WHEREAS it is believed that the present regulation, by which three examinations are required between the periods of *graduation* and *ordination*, not only puts the candidate to unnecessary trouble, but takes up the time of the Presbytery, without, in many cases, securing the thorough examination desirable. 3. THAT WHEREAS it is believed that if there were only one thorough examination between graduation and ordination, better results would be obtained, and greater satisfaction given to the Church courts, and to the worthy candidate :—

THEREFORE it is humbly overtured to the Venerable the General Assembly of the Presbyterian Church in Canada that certain changes be made in the chapters in the Book of Forms which relate to this matter as follows :—CHAPTER XII. *The licensing of Probationers.* Section 147—To remain unchanged. Section 148—When considering the question of taking a student on trials for license Presbytery should be alone. If the Presbytery is satisfied with the College certificates, and of the piety, prudence and good report of the student, it makes application to the Synod for leave to take him on public probationary trials, certifying at the same time, that the requisite certificates have been produced and considered satisfactory. If, however, a candidate for license has attended, in whole or in part, a Theological institution beyond the bounds, the Presbytery should report that fact to the Synod.

Section 149—to remain unchanged. Section 150—Leave having been obtained from the Synod, the Presbytery proceeds with the students trials on subjects previously prescribed. These shall embrace Latin, Greek, Hebrew, Philosophy, Theology, Church History, a Greek or Hebrew critical exercise, a Lecture, and a Sermon; also an examination as to personal religion and motives for entering the ministry. Sections 151-153 unchanged. CHAPTER XIII. *Calling, Ordination, &c.* Sections 154-164—to remain unchanged. Section 165. On finding these documents to be satisfactory, if the person accepting the call be a licentiate, the Presbytery fixes a time for ordination and induction, and appoints one of its number to serve the edict, which is to be publicly read in the congregation on two Sabbaths previous to the induction. It also arranges for holding the ordination and induction services. Sect. 166. Previous to ordination, Presbytery may, if it see fit, require a lecture and a sermon from the candidate, and in the case of candidates from foreign or other churches, such examination as is deemed necessary may be prescribed. Presbytery, further, retains the constitutional right to examine at any stage of the candidate's course.

W. BENNETT, *Clk.*

TORONTO: April 5th :—A call from Cheltenham and Mount Pleasant to Rev. J. R. Gilchrist, of Shelburne, was sustained. The stipend is \$800 with a manse. On behalf of people in and around Sharon, Rev. W. Frizzell applied for steps being taken to organize them as a regular congregation of the Church. This was granted. An excellent report on the State of Religion, prepared by Rev. J. Hogg, was read by him and adopted. Also a report on Sabbath-school work, prepared

by Dr. Fraser. And a report on Temperance, prepared and submitted by Rev. John Smith. This latter report gave rise to keen discussion, and eventually underwent several changes. Leave of absence for three months was given to Mr. Hogg, who intends to go to Europe to recruit his health. Rev. Dr. Reid reported the contributions to the schemes for the current year from the congregations within the bounds. Defaulting congregations were instructed to fulfil their duty without delay. Messrs. R. Y. Thomson, B. A., J. Farquharson, B. A., M. McGregor, B. A., J. W. Cameron, B. A., J. A. Turnbull, B. A., J. Macleod, J. Mowat, A. Henderson, and J. A. McDonald, all of them theological students, underwent an examination on the prescribed subjects with a view to license; and the Presbytery resolved to apply to the Synod for leave to take them on public probationary trials. R. MONTEATH, *Clk.*

BARRIE: March 22nd :—The chief business was hearing reports, and making arrangements for overtaking the work in the very extensive Home Mission field of the Presbytery—including the Muskoka district. Commissioners were appointed as follows,—Messrs. Rodgers, Dawson, Fairbairn, Dr. W. Fraser, Gray and Sinclair,—*ministers*; Messrs. George Duff, J. McL. Stevenson, George Tudhope, J. G. Hood, J. G. Hodgetts and A. Thomson,—*elders*. The principle of a Sustentation Fund was approved. A committee was appointed to prepare a plan for meeting the expenses of commissioners to the General Assembly. Rev. Allan Findlay was granted three months leave of absence to recruit his health, as was also the Rev. J. Lieper of Barrie. At next meeting a conference is to be held on Temperance, the State of Religion and Sabbath-schools. R. MOODIE, *Clk.*

OWEN SOUND: March 15th :—The following were appointed commissioners to the Assembly,—*ministers*, Messrs. Cameron, Somerville, Scott and McLaren; *elders*, Messrs. Skeene, J. Harkness, McKnight and P. Christie. Committees were appointed to attend to financial matters in the supplemented congregations and mission fields during the summer. The report on the State of Religion was given in, adopted, and endorsed to be transmitted—all settled charges reported. The report on Temperance was given in and adopted. J. SOMERVILLE, *Clk.*

SAUGEE: March 15th :—A very full report of the Home Mission work of the Presbytery was read by Mr. Campbell and carefully considered. The minutes of a Sabbath-school Convention were read. Rev. Dr. Black, of Kildonan, was nominated as Moderator of General Assembly. The following were appointed commissioners,—Messrs. Baikie, Eakin, Fraser and Young,—*ministers*; Messrs. Neil, Scott, Murdock and Kean,—*elders*.

STRATFORD: March 15th:—It was agreed that in all ordinary cases of resignation or translation of ministers it is unadvisable to require the preparation of any special minutes. The following were appointed commissioners to the General Assembly,—Messrs. Boyd, Hamilton, Hislop, Kay, Stewart, and Wright,—*ministers*; Messrs. D. Stewart, Rev. T. McPherson, A. McTavish, D. Forbes, R. Boyes and G. Mackenzie, *elders*. *In re* the Sustentation Fund, it was agreed, as formerly, to approve the general principle of the scheme and to recommend that congregations be fully informed on the subject and thereafter an expression of their mind be obtained. Rev. Henry Norris (Methodist Episcopal) applied to be received into the Church, and it was agreed to recommend that he attend the last two years of the theological course at any of our Colleges. J. FOTHERINGHAM, *Clk.*

PARIS: March 8th:—The following were appointed commissioners to the General Assembly,—Dr. Cochrane, Messrs. Thomson, Munro, Mackay, and McMullen—*ministers*; Messrs. Montgomery, Marshall, Wood, Ross and Russell—*elders*. The report on Sabbath-school work given in by Mr. Macleod of Paris was adopted. It was remitted to the Committee to take into consideration the preparation of an hymn-book for use in the Sabbath-schools at a cheap rate. Principal McVicar was nominated for Moderator of Assembly. W. T. McMULLEN, *Clk.*

CHATHAM: March 15th:—The following were appointed commissioners to the Assembly,—Messrs. J. Gray, J. Becket, D. McKerracher, A. McColl and W. Walker—*ministers*; Messrs. A. Bartlett, W. Webster, K. Urquhart, J. R. Gemmill and F. B. Stewart, *elders*. Principal McVicar was nominated as Moderator of General Assembly. Mr. Waddell submitted the report on Sabbath-school instruction to Kirk-sessions for their consideration. It was agreed to institute Presbyterian visitation of the congregations within the bounds.

### Obituary.

THE REV. DR. IRVINE, formerly pastor of Knox Church, Montreal, and for some time the minister of the First Presbyterian Church, Augusta, Georgia, U. S., died on the 8th of April, of congestion of the brain, aged 67. Dr. Irvine was a very able and eloquent preacher of the Gospel.

MR. JOHN FRASER, for many years an active member of the Kirk-session in the congregation of Pugwash, N. S., died on the 24th of March, in the 73rd year of his age. By his death the Church loses one of its attached and efficient office-bearers.

MR. NORMAN GRAHAM, a worthy elder of St. Matthew's Church, Wallace, N. S., died on 20th November last, aged 82 years. Mr. Graham was a native of Rosshire, Scotland, and was ordained to the eldership in the congregation organized by the late Rev. John Munro, of Wallace.

MR. ROBERT CHAMBERS, an elder of the Church at Norwich, Ontario, died on the 7th March, in the 69th year of his age. Mr. Chambers was a native of Ireland whence his father came with his family in 1817. He was an earnest and faithful Christian. Two of his sons are now missionaries of the American Board at Erzurum in Eastern Turkey.

MR. HUGH MORRISON, of St. James, N. B., died on March 29th in the 84th year of his age. He was a native of the north of Scotland—a godly, upright, public spirited man, and an exemplary elder who, in the absence of his pastor, was wont to assist in holding meetings every Lord's Day, when he would read to the congregation in Gaelic before the English service began. He was the father of the Rev. P. M. Morrison, of Dartmouth, N. S.

MR. DONALD CAMPBELL, for 37 years an active and faithful elder of St. Andrew's Church, Williamstown, died on the 14th March at the good old age of 86 years. Mr. Campbell was a native of Glengarry.

### Home Missions.

#### WESTERN SECTION.

THE Semi-Annual Meeting of the Committee was held in Toronto, March 29—31.

There were present twenty-five ministers and three elders. Rev. W. Cochrane, D.D., *Convener*; Rev. R. H. Warden, *Secretary*. Claims of Presbyteries in Ontario and Quebec were ordered to be paid to the amount of \$8749.75. Specific grants for six months were made to mission fields in the Presbytery of Manitoba, amounting to \$4,175, and \$1,000 additional was placed at the disposal of that Presbytery for supplying with ordinances fields in Manitoba and the North-West to which appropriations have not now been made, and which, in the opinion of the Presbytery, should be occupied with as little delay as possible. The state of the fund was as follows:—

Expenditure from 1st May to 28th March...	\$23,784.00
Claims passed at this meeting .....	8,749.75
Other liabilities to close of Ecc. year .....	3,025.00
Total expenditure for year .....	\$35,558.75
Receipts from 1st May '80 to 28th March '81.	22,820.00

Required by the 1st of May .....

Encouraging reports were read from the missionaries at Sault Ste. Marie, Prince Arthur's Landing, New Westminster, and various fields in Manitoba and the North-West.



At the request of the Presbytery, it was agreed to recommend to the General Assembly the appointment of a Superintendent of Missions for Manitoba and the North-West. *Eighty-nine* students from the several colleges had fields of labour assigned to them—*seven* being appointed to Manitoba Presbytery. The salaries of student missionaries are, for *Divinity Students*, during the summer, *six dollars* per Sabbath, with board and travelling expenses to the field of labour; *Catechists* (including students in the literary course), *five dollars* per Sabbath, with board. It was unanimously agreed to recommend to the General Assembly that the College Sessions extend from the beginning of November to the end of April. Also, that a special appeal be made to the Churches in Britain with a view of securing their hearty cooperation in making provision for the religious instruction of the large number of emigrants that are annually coming to Canada from Great Britain and Ireland, and that a deputation be sent to their Assemblies on this behalf.

BRITISH COLUMBIA.—The following is a copy of REV. ROBERT JAMIESON'S Annual Report addressed to Convener of the Home Mission Committee:—

New Westminster, 4th March, 1881.

Owing to so many removals from this place during the past year I have to report a considerable decrease in every part of our congregational work except the financial. As we have made a change in our ecclesiastical year, I do not give the usual details. The figures would include those given last year for three months and a half. Notwithstanding the decrease in numbers, I am happy to say we are able to report an increase in our income. The total receipts for the year ending Dec. 31st, 1880, were \$1,217.75. The principal payments were,—salary, \$800; new fence and sidewalk, \$141; and to missionary and benevolent schemes by the Ladies' Missionary Association, \$114. The latter sum was made up by six or seven zealous ladies collecting monthly 12½ cents (our smallest coin) from each one connected with us who may be willing to give in this systematic manner, and hardly any one refuses. Any donations in addition are also received. They were all astonished to find at the end of the year that the amount was so large. And it gives me the greatest possible pleasure to be able to say that all the money was fairly and openly contributed by our own people, and that we had no occasion to resort to soirees, or bazaars, or raffles, or oyster suppers, or necktie socials, much less to raffles or theatricals. I may also report that in addition to the regular services in town, I conduct a service every Sabbath at 1.30 o'clock, and every Wednesday at 12.30 o'clock, at the Peneten-

tiary, as Protestant Chaplain, appointed by the Dominion Government about two years ago.

I am sorry to say that our ministerial staff has been again diminished by the departure of Mr. McGregor from Victoria. No successor has yet arrived, though one is "expected." It is only a few years since a Presbytery was organized, and already three of its members have left the country, leaving four members on the roll. And one of these is about to leave his congregation, and perhaps the Province. Such has always been the character of our work out here; occasionally things take an upward turn, and we make a little progress for a year or two; then all our bright prospects are blighted, and back we go to our chronic condition,—“neither dead nor alive!” For instance, when Mr. McGregor came here eleven years ago he found three Presbyterian ministers at work, and now he leaves just five,—four of them in the Presbytery.

PRINCE ALBERT. Rev. James Sieveright writes as follows under date, March 2nd. Active preparations are making for the erection of four churches next summer in Prince Albert District—three log and one brick. A large portion of the timber is already on the ground. The brick one is at Prince Albert Settlement. Only the school-room or lecture hall of the new church will be erected this summer (25 x 35) costing from \$1500 to \$2000. Building is a costly operation here. I have preached twice at Carrot River—the first sermons they have had, and intend going once a month on week days till more help is sent. Down east they have little conception of what preaching at Carrot River implies. When the roads are at the best it takes three days hard work—a journey of over forty miles from Prince Albert: the last twenty-five through a wilderness. In summer the only trail travelled makes the distance *sixty* miles from Prince Albert. In bad weather or roads it will take nearly a week. Last harvest was by no means a bountiful one in the North-West. The greater part of the wheat was frozen, a fact which makes it far more difficult to get contributions for church purposes from new settlers. When our four churches are up two more are needed at once. Mr. Duncan has been compelled by shattered health to abandon all idea of going to Edmonton, so that I am the only missionary of the Church west of Fort Ellice. Dr. Bain's son has recently come from Winnipeg to begin a medical practice. The congregation is unique. It has no Session. Not one of the Building or Managing Committee is a church member. The Sabbath-school, about 50 children, has only two teachers. Mr. Sproat, of Walkerton, is expected here next week.

MANITOBA.—Dr. Black of Kildonan has been laid aside for some weeks past. Special meetings in Kildonan during the winter taxed his energies very severely. Some forty members were added by profession of faith to the Kildonan Congregation. The friends of the Doctor are urging him to go southward for a few months rest. Rev. Mr. Irving of the Presbytery of Red River in the United States visited Winnipeg at the time of last Presbytery meeting. He sought the assistance of our Church in providing men (the American Church to assume the financial responsibility) for the large settlements of Canadians in Dakota. He also indicated that Manitoba College being nearer the Northern half of Minnesota and Dakota than any American College, would be recommended to their young men seeking a higher education. The Railway system of the Northwest is now becoming useful in supplying stations. Professor Bryce visited Winnipeg River and the Lake of the Woods, 130 miles east of Winnipeg City by train, sabbath April 4th, and found good congregations. Arrangements were made for fortnightly supply. The Railway west was utilized in supplying Poplar Point and Ossowo, a student, Mr. J. McArthur, riding out forty miles on a snow-plough. Scattered groups of Presbyterians all over the country are calling out for services. It is delightful, under these circumstances, to see the spirit animating the meeting of Home Mission Committee in Toronto, and the generous and refreshing practical sympathy of friends in Scotland and in Ireland.

MUSKOKA:—Besides giving stated supply to Bracebridge, Mr. Findlay has given a great deal of time to the supervision of the missionary work carried on this immense district and to the visitation of the stations. Among his assistants, mention is made in his report of Mr. Geddes, a highly efficient licentiate who supplied eight stations, representing as many townships in the Nipissing district, during the winter months. Mr. C. B. Herring gave supply in the Stisted field. Mr. H. Knox, a catechist furnished and paid by the Presbytery of Guelph, rendered excellent service for three months at Huntsville, Grassmere, and adjoining stations. "The prospects of the field for the future," says Mr. Findlay, "are hopeful. From the past we have reason to take courage. When we remember that in 1876 we had in Muskoka but sixteen stations, all told, and that these were supplied by five missionaries, and that now we have *fifty* stations, requiring the labours of *fifteen* missionaries, we may well ask,—'What hath God wrought'? Without an exception, almost, we know that our people in these stations, while thankful for the past, are also very hopeful for the future and are looking forward with pleasure to the

appearance among them again of those who bring with them the Word of Life. To visit these stations in turn, during the comparatively limited period at my disposal for so doing, will give me a very busy summer.

## New Hebrides Mission.

ANNUAL REPORT BY REV. JOSEPH ANNAND.

**D**URING the first four months of our ecclesiastical year, we were enjoying a holiday in New South Wales. Though we were recruiting our health and spirits while there, yet we were not altogether idle, for I addressed fourteen different meetings and endeavoured to interest the people in our Mission. In April we again arrived at our post at Aneityum, receiving a hearty welcome home. During the month of June I was again absent attending our annual meeting at Havanna Harbour. All the remainder of the year has been fully occupied in our usual labours among the people, with what amount of success the great day will reveal. The attendance at our various meetings is good, and the attention excellent. The conduct of our church members (215 in number) has for the most part been commendable. The efforts that we have been making to draw the young to school have been tolerably successful. We have fifty-four names on our class register as taught by Mrs. A. and myself. The daily morning schools (22 in number) are in operation all over our parish, so also the Sabbath afternoon classes. One fact in reference to our morning schools I shall mention. In one of our inland districts, with forty one inhabitants, the young men and women were growing very careless, seldom coming to church or school; many of them having removed their huts away up on the mountain side, some three or four miles away, and thus I was losing all influence over them. One evening while talking with some of my elders at Umej about the work, I remarked that I was anxious to get a good energetic man, with some influence, to go to Anaparityo as teacher, saying that there was a good field for any one who wished to work. To my surprise our old high chief, Navalak, volunteered to go—he who in the early days of the mission went, in company with another man, as teacher to Aniwa where he was clubbed and left for dead, while his companion was killed outright. Of course I gladly accepted his offer. He immediately began to prepare for leaving his home and accompanied me in the boat on my return. A sick man living with him, whom he had been attending, was sent away to his friends on the



shoulders of two men—another obstacle still remained in the way of closing up the premises, namely, a big pig. There was no one to feed it, so to relieve him of that I purchased the animal. Having got everything satisfactorily arranged he came away and was soon settled in his new field of labour where he is now doing a good work. I need not add that we were greatly cheered by this evidence of vital Christianity among our people.

This year marks an epoch in the history of Christianity in Aneityum. Last month the first volume of the Old Testament was received and placed in the hands of the natives. The whole Bible is now in their possession in their own tongue, strongly bound in three octavo volumes, containing in all 1665 pages. I have distributed about 250 copies, and Mr. Lawrie about as many more on his side. Many more will yet be called for. The amount of free labour contributed by the people in keeping churches and school-houses in repairs has been about as much as usual, and it has been given cheerfully. These people give on an average at least one twelfth of their time to the work of keeping up churches, school-houses, and the mission-house in addition to their contribution of arrowroot,—so that when we count both labour and gifts we must say that they do tolerably well. We shipped 832 lbs. of arrowroot this year which (less expenses) goes to the Foreign Mission Fund of our Church. I made the annual visitation of our schools last month. Things are fairly satisfactory over the whole district. The health of the people has been fair. The decrease on this side of the isle has been just one a month during the last fourteen months. On Mr. Lawrie's side very little if any decrease has taken place as the number of births has been higher. I have not admitted any new members to the Church this year, but I have five candidates now under instruction with a view to admission shortly. In addition to our own regular work I have been enabled to give some assistance to brothers McKenzie and Robertson in the way of printing. With the assistance of a native (who, by the way, lost his right hand the other day with a charge of dynamite) I printed a hymn book of 32 pages in Efatese for Mr. McKenzie, 500 copies. Also a small Bible History in Erromangan for Mr. Robertson, 768 copies. Also almanacs for 1881 for the whole mission, 1000 copies. Then, for our own people, I struck off four hymns which completed the printing for the year, being in all about 32,000 pages. Though our parish is not large, being about eighteen miles of coast line, and containing three inland villages, about five miles the farthest from the sea shore, and with a population of 551 souls, yet, with preaching,

teaching, visiting, doctoring, printing, and other manual labours, we do not pass an idle life. However, we enjoy good health and we are happy.

#### SUMMARY OF EIGHTH ANNUAL REPORT.

By REV. H. A. ROBERTSON, OF ERROMANGA.

Mr. Robertson has now under his instruction twenty-five Christian teachers in as many districts, two principal stations, fifty church members, and the nucleus of a Christian population scattered over two-thirds of the island. Since June, 1872, the missionary and his family have enjoyed excellent health (with the exception of the temporary illness of one child). There have been only two deaths at Dillon's Bay in three years. Every native, old and young, living in that district, attends church. The school is also attended with remarkable regularity by the young, and in some cases by the old. There are three men in Dillon's Bay who have not given up heathenism, and even they attend service and school, and are perfectly friendly. One of the three is Warei Tankau, the eldest son of the murderer of John Williams. Thirteen chiefs have given up heathenism, twelve since Mr. R's settlement. Others are quite willing to receive teachers, though not yet converted. They also gladly receive the visit of the missionary. The heathen generally listen patiently to the Gospel story, and seldom venture now to say to the missionary's face that the Gospel is bad or that their own religion is good. The natives have prepared 2,000 lbs. of arrowroot for payment of the Scriptures in their own language. It was put up in calico bags of 10 lbs. each, and shipped to Sydney. Mr. R. hopes to realize £75 after covering all expenses. The preparation and shipping of so much arrowroot devolved much labour and care upon the missionary and his wife. Three years ago a shipment which realized £24 sterling was sent off to pay for the "Acts of the Apostles."


The Christians have cut a bridle path ten feet wide between Cook's Bay (or Traitor's Head) and Dillon's Bay, and erected a half-way house of grass between the two stations. They were at work on this road constantly for seven weeks, and without any pay save a little tea and sugar. The young men cut down the large trees; the older men and boys cut away the scrub and bush; the women dug up the roots and cleared the road. The natives of Dillon's Bay, last summer, carried all the stone needed for the foundation of the MARTYRS' MEMORIAL CHURCH, more than a mile. They also assisted in erecting the church, and built a stone

wall, five feet wide and five feet high, around it. They also cleared the ground around the church. They give three months' work without pay. *Usowo, the second son of Kowiwi, the murderer of John Williams, laid the cornerstone of the church*; he is now a Christian. This church was opened on the 13th June, a beautiful Sabbath morning. It was filled with an orderly and attentive congregation, some of whom had come a great distance. A collection of twelve shillings was taken in the plate at the door, for lamps. The church is 40 x 20 feet. The inside is not finished. Mr. Robertson notes as drawbacks, the lack of another missionary; the continued existence of the wicked "labour traffic;" the want of righteous civil government; the prevalence of habits of indolence and their contentment with their present condition; their recklessness as to the simplest laws of health; their degrading superstitions, and their bad marriage customs. He appeals for more labourers to aid in the evangelization of the New Hebrides.

### Our Trinidad Mission.

TENTH ANNUAL REPORT, BY REV. KENNETH J. GRANT.

SAN FERNANDO, 30th December, 1880.

e are brought to the close of our tenth year of Mission labours in health and strength, for which we thank God. We review our year's work with its results, and take courage.

The work of preaching and school superintendence varied little from that of former years, and we think it unnecessary to enter into any details. We have all worked, and, I may add, have worked all the time during the year, and the accompanying returns represent, so far as figures can, the results.

Our field of operations has been considerably extended. In three new districts in the wood, whither immigrants who had spent ten years in the colony and yet did not wish to return to India had withdrawn. Carat school-houses have been built (of course temporary structures) at a cost of £59, 15s, 2½d, and a teacher of the Hindi language, with an English speaking monitor, has been engaged in each throughout the year. In consequence of the unusually heavy rainfall, together with prejudices always to be encountered in newly occupied districts the attendance of children has not been large. A work, however, has been initiated which will most certainly advance. A service has been sustained at each of those stations regularly, with an ave-

rage of 30 adults. In one of these districts nine men and two women have been taught to read. Prominence is given in country schools to the study of the Hindi as it has been found to yield cheering results. A few days ago I baptized nine persons, eight of whom read fairly their own language. An examination of Canaan School a few days ago, which is under the supervision of Baboo Lal Behari, gave proof of the advantage of laying a good foundation in Hindi.

Our English speaking congregation gathered principally from the San Fernando School, has grown in numbers, in Christian knowledge, and in Church attachment. For several months we have been studying Geikie's Life of Christ, a valuable work. Our young people bought about 20 copies of a cheap edition, and read and studied it in day schools and in church before excellent maps, and at a public examination on Christmas they showed an acquaintance with the Gospels truly gratifying. The school in our yard, under the management of Mr. J. W. Corsbie, never exhibited greater efficiency than at the present time. His report I inclose. In the work of preaching and superintending Baboo Lal Behari has done his part well. And in this holiday season as I write he has the teachers assembled for special instruction. The southern part of my district has been gradually falling more into his hands. With Annajee he has stood a quarterly examination before Presbytery, and in his preparations he was assisted by Mr. Henderson and myself. His betrothed whom he had left behind in India twelve years ago, joined him with his aged mother early in the present year. She is now quite ill, and we fear will not recover. Both wife and mother have embraced Christianity. Mr. Samuel Selvon, a member of our English speaking congregation, an interpreter of the Tamil and English languages in court, has been engaged by me in evening work, at a nominal salary, amongst our Madras neighbours. He is intelligent, earnest and much respected, and I anticipate good from his efforts.

Our school roll shows 500 pupils with a daily average of 339. Baptisms, 27 adults and 14 children, total 41. Marriages, 17. Mr. Morton assisted at Communion on the 19th inst. Mr. Campbell, teacher in Couva, was over with some of Mr. Christie's people, and Mr. Morton had a like number from Princetown. About 90 persons surrounded the Communion table. Above 200 were present. The work is advancing—we have daily proof of it, and we rejoice that we have a part in it. Ten years labour buries our hearts deeper in mission work. We feel it to be a blessed enterprise which will engage more hands and more hearts until its triumphs are complete.



## India.

THE following letter from REV. J. WILKIE, to the Convener of the Foreign Mission Committee (Western Section), will be read with interest :—

*Manglia, 11th February, 1881.*

Having just returned from a pleasant hour-and-a-half's work in a village near by, and being now unable to go outside from the bright scorching sun overhead, I shall occupy a part of my spare time telling of the very interesting though somewhat difficult work amongst the villages around here. When a week ago we came here, at once we made our way into the above-named village, and took our stand in front of the temple, where soon we had gathered, perhaps, a dozen people, to whom we began speaking about the way of life. No sooner had we, however, mentioned the name of "Jesus" than at once the old Brahmin Priest threw out the words, "a lie, Ram only is the true God," then called the people to worship, giving to two of them two large bells, to a third a pair of cymbals, and setting two others to pound away at a big drum. Of necessity we, therefore, had to stop, feeling they could thus make most noise, but also that probably our patience would outlast their exertions, and so for fully half-an-hour we sat quietly still. No sooner, however, had they ceased than we mounted the steps of the temple (*i.e.*, as far as they allowed us to go) and began just where the priest left off. I should say the great and unusual din caused these simple people to come out in large numbers; and so we now had a much larger number than we should otherwise have had. The priest presented a number of objections which we answered as far as, at least, to silence him, and then began telling them of "The Friend" their hearts all yearned for in Jesus Christ, contrasting His love with those they knew of. For fully an hour I had a very interesting audience and, naturally, when it was over, especially after receiving apparently hearty salaams, went away feeling thankful for the chance and the help God had given us. Next morning, again, we went into the same village, full of hopes, but soon to find another state of things awaiting us. The priest had in the meantime warned the people against coming near us or having anything to do with our medicine. I tried every way I could, but without success; going at last near to the temple and inviting the priest himself to have a quiet confidential talk, but only to receive some angry, impudent words. After leaving the village we walked over to another, about two miles away, where we, for the first time, presented

the way of life as in Jesus Christ, to a quiet and interesting though small audience. In the evening, again, we tried to gather the people of this village Manglia by sitting down in front of it and singing a number of native hymns, but all to no effect. Day after day then, morning and evening, we walked to villages two, three, and four miles away, taking medicine with us, and generally meeting with much to cheer. At last, however, what was our surprise when two nights ago the three head men of the village of Manglia came to us just after we got back from a village about nine p.m.; the people were all gathering, and wished me to come and talk with them. I need not say, that tired and hungry as I was, at once I went offering up from a heart thankful for the opening, a prayer for guidance. When we went we met with about twenty men at one end of the temple—the old surly priest sitting at the other alone during our whole talk. They had there assembled with them an educated Brahmin, from a large place about fourteen miles from here, "Sainer" by name. These all in a very quiet way presented, one after another, their objections, to which we replied, and then pointed out to them as best we could the great contrast between Christianity and all other systems in the work and person of our loving Saviour Jesus Christ. For nearly two hours we kept up the interesting talk, all seemingly feeling the truth of our words, and often uttering very emphatically the words "such bat" (true word), to everybody on returning from the more distant villages. I have gone in and always met with interesting gatherings, though often fresh objections to answer. To-day, however, I was still further interested and cheered by the old priest himself presenting himself at my tent to say his salaams, and to have a talk. He is a most devoted and bigoted Brahmin, but even in his case I cannot but hope the heaven is working. Oh, may God grant that he and those round about him may soon become the followers of the true Saviour of men. Pray for us, and oh pray for them, that the few precious seeds sown may bring forth much fruit. The educated Brahmin I before spoke of very much urged me to go on to Sainer, his town, promising me house and food, and everything else necessary, and also to gather for me all the people to hear what our message is. It seems to me to be a providential opening, and so tomorrow we will walk about half the distance, preaching in the four or five villages on the way, and then go on the next day the remaining journey. I only hope and pray that the truth has laid hold of his heart too, and that in Sainer we may have many an open door. Unfortunately for us the sun is not our friend here, and so it is impossible

for me, at least, to be out walking after 9.30 a.m., or before 4.30 p.m. now without suffering very keenly for it. We necessarily then must make an early start in the morning, and only go to short distances. The work, however, is deeply interesting, and some hope for the day when even these people may be led to rejoice in truth and freedom. It is so sad to see these poor, enslaved souls, and yet to see their apparent earnestness and enthusiasm. Every field has its few stones daubed with red paint (signifying the abode of a god), and every short distance we see the Monkey God or Ram or Gumpeti (the man having an elephant head on); every village with, perhaps, only 200 people, will have two or three temples and a swarm of priests and fakirs—for the most part dirty, lazy, sensual creatures; whilst the whole system is firmly bound together by the cast-iron chain of that awful "caste" system. None can understand what it really means save those who see its direful effects. No sooner do we attempt to point those people to the Lamb who taketh away the sins of the world than at once their iniquitous masters are stirred up against us. God helping us, however, we know what must be the result. Pray for the wide and needy field for which so little has, as yet, been done; and pray that our mouths may be opened wide in the faces of the foe. All are in their usual health in the staff, and all enjoying their work.

### Field Notes.

REV. KENNETH J. GRANT, *San Fernando, Trinidad*, has decided to return to the Maritime Provinces for a portion of the approaching summer, and may be present at the meeting of the Synod of the Maritime Provinces; and also at the General Assembly. The following statements from his congregational report for 1880, indicate a condition of hopeful prosperity. The collections taken on Sabbath in the San Fernando church and Stations amounted in all to \$615.81. The ordinary current expenses were \$77.48. The sum of \$480 was paid towards Mr. Grant's salary, being one-third of the whole amount received by him. A stable, costing \$60.78 and a Teacher and Helper's room, costing \$206.49, were built. Materials from the old buildings served greatly to reduce the cost of the new. This work was carried on by Mr. Grant, Mr. C. C. Soudeen contributed \$100 towards building. There is a steady increase in the attendance on the church. The weekly offering is heartily sustained. The balance over expenses of \$58, was handed to Mr.

Grant as a contribution towards the Building Fund.

REV. ROBERT CHAMBERS: *Erzroom, E. Turkey*.—The work in Erzroom is showing signs of life and spiritual interest, especially among the young men. There are several applications for admission to the church, some of them backed by experience, which leave no doubt of the presence of the Spirit. In three Koordish villages which we lately visited, my helper translated passages from the Armenian Testament, and both his translations and remarks were listened to with respectful attention. About midnight, at one of these villages, I was awakened by the sound of voices, and found my helper and an intelligent Koord engaged in conversation. The Koord seemed to admit that our view of Christ was the true one. Many are the indications of the growing approachableness of the Mohammedans. In the Khanoos district we have four teachers and three preachers. The work is fairly progressive, though the want of an ordained pastor is strongly felt, and his presence is very needful. We are trying to persuade one of our preachers to be ordained. The people wish it, and he is worthy. In Chevenuch, service is conducted by our preacher, every morning. The school contains seventy scholars, and has two teachers. Here we think of opening a High-school. The spacious chapel can be used as a school-room during the week. We have in view a capital man to take charge. He is a good Armenian and Turkish scholar, has a fair knowledge of English, and is well up in all the branches to be taught. The people are very enthusiastic about the opening of the school. The poor work so far has not pressed upon us, though in some places there is considerable distress. Last fall we gave out seed for the sowing in Alashgird, but in many instances the people were forced to sell the grain to meet the claims of brutal tax-gatherers who went from village to village, beating even women till the blood ran from their mouths. By the way, a few cheap, second-hand copies of such books as "Grace and Truth," good sermon books, and commentaries and books of illustration and anecdote—would be eminently useful for our preachers who know English, and who frequently beseech us to write for such books.

MRS. ELIZA JUNOR: *Tamsui, Formosa*.—The more I know of these poor women the more my heart is drawn towards them, and I long for the time of better things. The Gospel is slowly but surely spreading among them, and that time will come. They seem so glad and thankful when I tell them what the women in Canada are doing to send them this light. These poor women have been so



long down-trodden that it is hard sometimes to convince them that they have a right to expect anything better, and I sometimes feel as if it were cruel to tell them of their degraded condition, lest it make them more wretched than they already are, but if they are not made to feel their debased condition, how are we to inspire in them a desire for better things? A wife never thinks of eating at the same table with her husband, she looks upon herself as an inferior being and not fit to sit down to eat with him, so he is served first, and then the mother and children have what is left. Even the wives of some of our native preachers or helpers cannot be persuaded that it is right and proper that they should sit down to eat with their husbands, though I think all of them would like their wives to do so. Chinese husbands despise their wives, and yet are afraid of them, because if a man makes his wife very angry in any way she frequently destroys her own life, and then her friends come and claim all he has. There does not seem to be any love or affection, as we regard it, between husband and wife, or even between parent and child, but all seem to be governed by fear. It is very difficult to get hold of the women. Even if you go to their houses, they tell you they have no leisure, and it is quite true in many cases, for most of them have to work very hard, and have their families to provide for.

REV. J. FRASER CAMPBELL: *Mhow, India.*—Not a few, that is several, have applied for baptism, and others have given great hopes for a time, some of whom are, I trust, really under the Spirit's teaching, but that is all I can say in that direction. I have sowed seed over a wide district, it has been my privilege to scatter it where it was probably never before dropped, and doubtless it has not all been lost. This afternoon I had an interesting visit from two lads, who are to go up next week for the University Entrance Examination. One of them, who passed 2nd from all Malwa in a preparatory examination last year, has sometimes seemed really converted, though not yet. The two came to ask me to pray for their success in the examination. Of course, I talked to them about another examination.

PROTESTANT MISSIONARIES went to CEYLON about sixty-five years ago. There are now about thirty European and American missionaries in the island, ninety native ministers, and about thirty thousand native Christians. Six years ago there was but one Christian Church in JAPAN, and every Christian effort was frowned upon by the government at the dictation of the heathen priests; now there are thirty-six Christian churches and one hundred young men are studying for the ministry.

## The Presbyterian Record.

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JAMES CROIL,  
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

CORRESPONDENTS, east and west, call us to book for saying that the word "Girl" occurs but once in the Bible, and that in Joel 3:3. They say it occurs again in Zechariah 8:5. We have looked, but don't find the identical word there. Facts are stubborn things.

## Literature.

IMMERSION NOT A SCRIPTURAL MODE OF BAPTISM, by Rev. W. A. Mackay, B. A., Woodstock, Ont. We are glad to learn that a second edition of this comprehensive and most satisfactory treatise has been called for. It ought to have a very large sale: price 20 cents—in quantities of 10 or more, 15 cents per copy. GILBERT ANDERSON, Woodstock, Ont.

FRANK LESLIE'S SUNDAY MAGAZINE. This is quite the most attractive magazine of the kind we know of in respect of excellent typography, beautiful illustration and variety of contents. Its editor, Dr. Alfred Taylor, is one of the foremost Sunday-school men in the States. NEW YORK, price \$3 per annum.

THE GOSPEL IN ALL LANDS, published by Eugene R. Smith, 64 Bible House, New York at \$2.50 per annum, (to clergymen, \$2.) We heartily commend this beautifully illustrated monthly magazine to all who take any interest in the history and progress of Christian Missions. We don't know its equal.

## MEETINGS OF SYNODS.

TORONTO AND KINGSTON, at Bowmanville, 3rd May, at 7.30 p.m.

MONTREAL AND OTTAWA, at Ottawa, 10th May, at 7.30 p.m.

MARITIME PROVINCES, at New Glasgow, 31st May, at 7 p.m.

(For Official Notices see page 140.)

## Acknowledgments.

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### ASSEMBLY FUND.

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Petrolia .....	6.00
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Dalhousie and Lavant .....	15.30	Saugeen, St Andrew's .....	10.00	Oro, Knox Ch .....	8.00
Wilberforce and Grattan .....	16.70	Cookstown .....	27.00	Esquesing, Union Ch .....	53.40
Wallacetown .....	22.00	Woodstock, Chalmers Ch .....	83.00	do do Dr Mc-	
Montreal, Erskine Ch Juve-		Pictou .....	18.04	Key's Meeting .....	34.35
nile Miss'y Association .....	30.00	Morrisburg .....	12.00	St Thomas .....	47.10
Ventnor .....	5.00	Iroquois .....	6.09	Westwood .....	20.00
Spencer'sville .....	13.00	Caledonia, Sutherland St .....	13.00	South Plympton .....	14.00
West King .....	16.00	Colchester .....	14.00	Glenmorris, Dr McKay's	
Rockwood Sab Sc .....	5.00	Floss and Medonte .....	25.00	Meeting <i>Formosa</i> .....	43.50
Owen Sound, Knox Ch .....	20.00	Princeton .....	20.10	Mainville .....	6.55
East Puslinch, Duff's Ch .....	118.00	Peterborough, St Andrew's .....	80.00	Edwardsburgh .....	18.45
Balsover .....	5.00	Peterborough, St Andws S S,		Wroxeter .....	66.53
Avonton .....	15.00	Mrs McClelland's Class .....	2.00	Ripley, Knox Ch .....	10.00
Fenelon .....	18.00	Pert Albert .....	6.72	Ayr, Union Meeting, Dr Mc-	
Clinton, Willis Ch .....	135.10	Chippawa .....	5.00	Key's Meeting .....	137.90
Mill Point .....	29.00	Floss, Knox Ch .....	7.10	Gananogue, add .....	15.00
Aylmer .....	4.83	Drumbo .....	13.00	Fingal .....	40.00
Carlton Place, St Andrew's .....	45.00	Alton .....	10.00	Templeton and Aylwin .....	10.00
do do S S .....	4.00	Caledon, Knox Ch .....	30.00	St Catherine's, Knox Ch .....	60.00
Essa Townline .....	4.00	Ottawa, Daly St .....	109.60	do do S Sc .....	47.00
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Alberton, add .....	2.75	Stratford, Knox Ch .....	175.00	Ottawa, St Andrew's .....	225.00
East Williams, St Andrew's .....	47.00	Hibbert, add .....	34.75	Huron .....	12.75
Delaware South .....	15.00	Almoute, St John's Ch .....	17.50	Greenbank .....	20.00
Ridgetown .....	18.00	Dundas, Knox Ch, add .....	10.52	Norval .....	11.75
Rodgersville .....	44.06	Nessagaweya, adl .....	15.00	Toronto, St James Square	
Hamilton, McNab St .....	400.00	Millbank .....	28.00	Sab Sc, omitted .....	0.50
Woodlands .....	10.00	Bear Creek .....	25.00	Kippen, St Andrew's, add .....	2.00
Dundas, Knox Ch .....	70.00	London East, Missy M'tg .....	5.64	Elderslie, Salem Ch .....	2.00
Laskey .....	14.07	Vaughan, St Adw & St Paul's .....	55.00	Pert Dalhousie .....	9.50
Ancaster, add .....	4.01	Vaughan, Knox Ch .....	50.00	Omeme, Mount Pleasant,	
Rosemont .....	15.00	Bolton, Caven Ch .....	40.00	and Lakevale .....	30.00
Chalmers' Ch, Chatham		Mono Mills, Mono Centre &		Caledonia, Argyle St, Dr	
Township .....	6.00	Caledon, St Andwa, adl .....	10.00	McKay's Meeting .....	50.00
Dover .....	10.00	Toronto, East Church .....	79.07	Morewood .....	13.00
Greenock .....	5.00	Toronto, East Ch Sab Sc .....	16.35	Mitchell, Knox Ch, Dr Mc-	
Guelph, Chalmers' Ch S Sc .....	20.00	Brussels, Knox Ch .....	30.00	Key's Meeting, <i>Formosa</i> .....	53.00
Sault Ste Marie .....	5.00	Amherstburg .....	28.00	Kingston, Chalmers' Ch .....	169.20
Holstein .....	9.09	Oakville .....	32.00	Pine River .....	5.00
Fairbairn .....	3.97	Newmarket .....	42.45	East Oxford, St Andrew's .....	10.00
Orangeville, St Andrew's .....	41.00	Aurora .....	21.60	Kincardine, Chalmers Ch .....	11.00
Kendall .....	10.00	do Sab Sc .....	23.75	Dorchester .....	18.00
Pembroke, Calvin Ch, add .....	25.00	Queensville & North Gwil-		Crumlin .....	18.00
Admaston, Barrs Settlement		imbury .....	18.20	Toronto, Knox Ch .....	460.00
and Douglas .....	21.00	Cam'achie, Knox Ch .....	6.56	Mandaumun .....	3.00
Melrose Lonsdale & Shannon-		McNab .....	20.00	Bluevale .....	15.00
ville .....	66.00	Aetion, Knox Ch .....	77.10	Watford .....	12.00
Seymour, St Andrew's .....	25.00	The'dford, Knox Ch .....	15.00	Toronto, Charles St Sab Sc .....	50.60
Glenmorris .....	70.00	Mount Albert .....	15.00	St Vincent, Knox Ch .....	22.45
Saint Helens .....	28.60	West Adelaide .....	10.00	Sydenham, St Paul's .....	22.00
East Ashfield .....	8.00	Arkona .....	5.00	Eadie Station .....	6.32
Minden and Haliburton .....	5.00	Mount Pleasant .....	11.80	Blenheim, St Andrew's .....	8.00
Grand Bend .....	10.00	Weston, add .....	7.00	Point Edward .....	27.17
North Pelham .....	18.00	Woodbridge, add .....	5.00	Lakefield Sab Sc .....	22.00
Legacy of the late Mrs H		Kendall, add .....	12.44	Bowmanville, St Paul's S S .....	20.00
McLennan, Lucknow .....	40.00	Markham, Melville Ch .....	24.75	Hawkesville .....	2.00
North Mara .....	10.00	Brown's Corners and Union-		R M Hay, Paisley .....	5.00
Fultarton, adl .....	10.55	ville .....	16.25	Chesley .....	15.00
Avonbank, adl .....	8.92	Spencerville Sab Sc .....	8.00	Chesley Sab Sc .....	1.50
Elma Centre and W Monck-		North Brant .....	17.00	Walton, Duff's Church .....	20.00
ton .....	21.75	West Bentinck .....	4.10	Alma .....	16.00
North Keppell .....	3.25	Streetsville .....	91.00	Nichol, Zion Ch, add .....	4.00
Ballinasid .....	12.00	East Nottawasaga, Creemore		Alma Sab Sc .....	5.60
Priceville, St Columba Ch .....	19.10	and Dunedin .....	15.00	Gralton .....	21.00
Dunwich, Chalmers Ch, add .....	11.00	Nelson .....	15.30	West Essa, Burns Ch .....	7.00
Esquesing, Boston Ch, add .....	7.00	Mrs Andw Wilson, Cheyne		Leaskdale .....	10.00
Milton, Knox Ch, add .....	6.00	Ch, Saltfleet .....	4.00	Carluka .....	5.00
Fordwich .....	8.00			Alliston .....	5.00
Metcalfe .....	12.00			A friend, Blake .....	2.00
Lake Charles .....	2.00			Ayr, Stanley St .....	33.00
Palmerston, Knox Ch .....	20.00			Georgina, Knox Ch .....	24.00
Palmerston, Knox Ch Sab Sc				Elora, Chalmers Ch Bib Ch .....	6.00
and Bib Class .....	3.00			Ethel .....	3.00
Hamilton, Knox Church .....	200.00			Cranbrooke, Knox Ch .....	9.00
Hamilton, St John's Ch .....	23.00			Dunblane .....	4.50
Rev C B Pitblado, Halifax,				Shelburne .....	6.00
proceeds of lectures for				West Winchester .....	20.00

\$27,435.92

## FOREIGN MISSIONS.

Received to 5th March, '31, \$17,517.63	
Campbellville, Dr McKay's	30.00
Meeting .....	
Nessagaweya, Dr McKay's	38.20
Meeting .....	

Innisfil 2nd .....	15.00	Clinton, Willis Ch.....	29.80	Bear Creek .....	15 00
Malcolm McMaster, Minto..	20.00	do do Dr Mc-		Vaughan, St Adw & St Paul's	20.00
Indian Lands S S, Formosa ..	10.00	Kay's Meeting.....	45.41	Vaughan, Knox Ch .....	35.00
Grand Bend .....	11.00	Mill Point .....	12.00	Bolton, Caven Church.....	20.00
Andrew Melville, Nottawa..	5.00	Essa Townline .....	4 0	Vaughan, Knox Ch Sab Se,	
Rocky Saugeen, Burns Ch...	4.00	East Williams, St Andrew's..	38.00	Zenana .....	9.61
A & J M, W & O, Rocky Saugeen .....	2.00	D A Gunn, Wallaston, <i>Saskatchewan</i> .....	2.00	Mono Mills, Mono East, and	
Pinkerton .....	10.00	Miss Gunn, Wallaston, <i>Saskatchewan</i> .....	0.50	Caledon, St Andrew's....	25.00
Guelph, Knox Ch .....	54.00	Delaware South .....	5.00	Toronto, East Ch .....	35.00
Weston .....	10.10	Ridgetown .....	5.00	Toronto, East Ch Sab Se .....	15.00
Woodbridge .....	8.35	do Dr McKay's Mt'g .....	18.75	Brus els, Knox Ch .....	10.00
Chatham, St Andrew's, add.	30.10	Rodgerville .....	15.00	East Puslinch, Duff's Co. ....	64.36
Centerville .....	40 0	Hamilton, McNab St....	376.25	O. kville .....	10.00
Stayer, add .....	0 75	Laskey .....	7.07	Oakville, <i>Formosa</i> .....	10.00
Richmondhill .....	10.08	Rosemont .....	5.00	Newmarket .....	11.50
Cheltenham .....	5 10	Chalmers' Ch, Chatham		Aurora .....	11.87
West Essa; Dunn's Ch .....	3.00	Township .....	14.00	Queensville, N Gwillimbury	17.80
Wick .....	23.00	Dover .....	6.00	Camelachie, Knox Ch .....	3.00
Brampton .....	60.00	Greenock .....	2.00	McNab .....	13.00
Brampton, Dr McKay's Mt'g	35.14	Guelph, Chalmers' Ch S Sc ..	10.00	Acton, Knox Ch, <i>Formosa</i> ..	59.50
Berne .....	9.00	Kincardine, Knox Ch .....	57.00	Thedford, Knox Ch .....	8.08
Forest Ladies Missy Assoc.	5.00	Wingham .....	40.00	West Adelaide .....	10.25
Scarborough, Melville Ch...	25.00	Madoc, St Peter's Sab Se ..	4.10	Ark na .....	3.75
Scarborough, Knox Ch .....	34.02	Seymour, St Andrew's....	20.00	Mount Pleasant .....	8.00
Scarborough, Knox Ch S S...	12.00	Elmhurst .....	22.00	East Nottawasaga, Creemore	
A widow, North Carradoc...	5.00	St Helen's .....	14.55	and Dunedia .....	15.00
Milverton, Burns Ch .....	12.60	East Ashfield .....	3.60	Kendall .....	5.00
North Mornington .....	8.40	North Pelham .....	7.60	Marham, Melville Ch .....	22.10
Mount Forest, St Andrew's.	25.23	Quebec, St Andrew's .....	260.00	Brown's Corners & Union-	
Teeswater, Zion Ch Sab Se ..	4.06	Legacy of the late Mrs H		ville .....	9.00
Dunwich, Duff's Ch .....	20.00	McLennan, Lucknow .....	15.00	Streetsville .....	94.00
Summerstown, Salem Ch, La-		Fullarton, Dr McKay's Mt'g	22.10	North Brant .....	10.00
des Missy Assoc .....	3.00	Avonbank, do .....	25.50	West Bentinck .....	1.50
Thornhill .....	12 0	Caledon, Melville Ch .....	15.00	Caledon, Knox Ch .....	10.00
Bayfield Road .....	11.25	Ballenafad .....	5.00	Mono Mills, Mono East, Ca-	
Russell .....	10.00	Priceville, St Columbia Ch ..	17.55	ledon, St Andrew's Sab Se	4.00
Pert', St Andrew's, add .....	10.10	Dunwich, Chalmers' Ch, add	12.00	Bequest of the late Mss	
Blenheim, St Adw's, Dr Mc-		Fortwich .....	8.00	Foote, Etobecoche .....	60.00
Kays Meeting.....	18.50	Smith Hill .....	6.00	Nelson .....	16.30
Bethany .....	1.70	Manchester .....	11.00	Mrs Wilson, Cheyne Ch, Salt-	
Gravenhurst and Severn		Bradford .....	10.10	fleet .....	4.00
Bridge .....	7.00	Metcalfe .....	8.00	Newid, St John's Auxilliary	
Oshawa .....	27.97	Lachute, Henry's Ch .....	24.46	Womans F Missy's Society,	
Oshawa, Dr McKay's Meet'g	52.03	Lachute, Hill Head Sab Se ..	2.00	for Zenana work, <i>India</i> ..	184.00
A friend, Belleville, <i>Formosa</i>	10.00	Ashton, Melville Ch .....	6.00	Newid, Harbour Grace, for	
Kolesworth .....	14.41	Palmerston, Knox Ch .....	20.00	Rev J F Campbell .....	48.66
Kincardine, St Andrew's ..	7.00	Palmerston, Knox Ch Sab Se			
Dalhousie Mills .....	10.00	and Bible Class .....	3 50		\$24.766 93
Berlin, St Andrew's .....	15.00	Hamilton, St John's Sab Se ..	23.00		
Elgin .....	14.00	Landstown and Fairfax .....	1.80		
Athelstane .....	4.90	Port Stanley .....	5 00		
Jarvis, Knox Ch .....	10.00	Toronto, Cooke's Ch .....	140.56		
Georgetown .....	25.34	Framboro West .....	20.10		
Limehouse .....	10.18	Grimby .....	20.00		
Parkdale .....	4.00	Muir Settlement .....	10.00		
Stouffville .....	19.00	Burlington, Knox Ch .....	20.75		
Wellesley .....	40.00	Meaford .....	7.80		
Blyth, St Andrew's .....		Saugeen, St Andrew's .....	8.00		
J S L, Blyth, proceeds of		Cookstown .....	14.00		
fruit-trees consecrated to		Woodstock, Chalmers Ch ..	79.10		
missions .....	0.75	St Thomas, Dr McKay's Mtg	75.00		
Beckwith, Knox Ch .....	15.00	Pictou .....	12.00		
John Ross, Warwick .....	1.00	Chatham, St Andrew's, add.	137.00		
do do <i>China</i> .....	1.00	Iroquois .....	6.00		
Beverly .....	62.00	Caledonia, Sutherland St ..	12.00		
Wm Logie, Rodgerville .....	25.00	Floss and Medonte .....	15.00		
Montreal, Stanley St .....	15.00	Princeton .....	10.00		
do do Sab Se .....	20.00	Peterborough, St Andrew's.	45.00		
do Chalmers' Ch .....	4.55	Peterborough, Mrs McClel-			
Lachine .....	83.30	land's Sab Se Class .....	1.00		
Valleyfield, Dr McKay's		Wallaceburg .....	10.00		
Meeti g .....	16.00	Port Albert .....	5.04		
Scott and Uxbridge .....	14.00	Chippawa .....	4.10		
Lyn and Cainton .....	15.00	Floss, Knox Ch .....	3.50		
Brucefield, Rev J Ross Cong,		Drumbo .....	11.00		
Dr McKay's Meeting.....	160.00	Avonton .....	23.00		
Cumberland .....	10.00	Alton .....	3.00		
North Bruce .....	40.00	Members of 1st Presbyn Ch,			
Brook .....	5 0	Brookville, to purchase lot			
Fingal, Dr McKay's Meet'g.	65.40	in <i>Formosa</i> .....	31.50		
Wallacetown .....	8.00	Stratford, Knox Ch .....	135.00		
Montreal, Erskine Ch, Juve-		Stratford, Knox Ch Sab Se ..	100.00		
nile Missy's Ass'n, <i>India</i> ..	40.00	Prescott .....	40 85		
do do <i>China</i> .....	40.00	Hibbert, Dr McKay's Mtg ..	65.25		
Ventnor, add .....	4.2	Alm nte, St John's Ch .....	5.00		
West King .....	16.00	Na-sagaweya, add .....	8.00		
Fenelen .....	12.00	Millbank .....	22.00		

## COLLEGES ORDINARY FUND.

Received to 5th March, '81.	\$4019.93
Markham, St John's .....	10.03
Petrolia .....	10.00
Durham .....	4.62
Crawford Station .....	1.80
Guelph, Chalmers' Ch .....	40.60
Arnprior .....	20.00
Oro. Knox Ch .....	6.00
St Thomas .....	32.10
Westwood .....	10 10
McKillop, Duff's Ch .....	17.10
Fingal, add .....	29.00
St Catherine's, Knox Ch ..	53.00
Ottawa, St Andrew's .....	75.00
Campbell Settlement .....	1.30
Blytheswood .....	1.50
Leamington .....	2.60
Kippen, St Andrew's .....	11.75
Embro .....	41.61
Dunville .....	4.00
Omeneh, Mount Pleasant,	
and Lakevale .....	15.00
Euphrasia and Holland ..	4.10
Pine River .....	2.00
Uxbridge .....	20.00
East Oxford, St Andrew's ..	10.00
Dochester .....	4.00
Crumlin .....	4.00
Terono, Knox Ch .....	490.00
Beachburg, St Andrew's ..	4.50
Blenheim, do .....	4.00
North Missouri .....	4.00
Lakefield .....	25.00
Alma .....	15.00
Nicol, Zion Ch, add .....	3.00
Grafton .....	18.00
West Essa, Burn's Ch .....	4.00
Hornby .....	2.00



Leaskdale .....	10.00	Peterborough, St Andrew's .....	20.00	Vaughan, Knox Ch .....	5.10
Carluke .....	5.00	Port Albert .....	0.52	Bolton, Caven Ch .....	3.63
Alliston .....	6.00	Drumbo .....	10.00	Brussels Knox Ch .....	4.00
Georgina, Knox Ch .....	15.00	Caledon, Knox Ch .....	4.00	A Friend, St Andrew's Ch,	
Ethel .....	2.00	Stratford, Knox Ch .....	100.00	St John's, Newfoundland,	
Cranbrook, Knox Ch .....	12.00	Almonte, St John's Ch .....	30.00	per Home Mission Com-	
Shelburne .....	16.00	Nassawauya, addl .....	12.00	mittee of Maritime Pro-	
Innisfil 2nd .....	25.00	Willbank .....	10.00	vinces .....	100.00
Andrew Melville, Nottawa .....	5.00	Bear Creek .....	10.00	Rev R S Patterson, Bedeque,	
Rockey Saugeen, Burn's Ch .....	3.00	Vaughan, St Andrew's and		P E .....	7.00
Teeswater Westminster Ch .....	19.75	St Paul's .....	18.00	Hamilton, McNab St Ch .....	40.00
Wallaceburg .....	10.00	do Knox Ch .....	30.00		
Guelph, Knox Ch .....	53.00	Bolton, Caven Ch .....	15.00		\$782.21
Weston .....	6.00	Mono Mills, Mono East, and			
Woodbridge .....	4.00	Caledon, St Andrew's .....	25.00		
Chatham St Andrew's, add .....	50.00	do do Special .....	5.00		
Centreville .....	12.70	West Adelaide .....	4.00		
Centreville .....	12.00	Arkona .....	2.00		
Carluke, add .....	2.00	Mount Pleasant .....	4.00		
Richmond Hill .....	15.00	East Nottawaaga, Creemore			
Cheltenham .....	4.00	and Dunedin .....	19.00		
West E sa, Dunn's Ch .....	2.00	Kendall .....	5.00		
Scarborough, St Andrew's .....	10.60	Markham, Melville Ch .....	8.25		
Berne .....	6.00	Brown's Corners and Union-			
Forest Ladies' Miss'y Ass'n .....	5.00	ville .....	8.00		
Scarborough, Melville Ch .....	2.00	Ayr, Knox Ch .....	40.00		
Bayfield, St Andrew's .....	1.00	Streetsville .....	42.00		
Thornhill .....	10.00	Wroter .....	12.18		
Bayfield Road .....	5.25	North Brant .....	12.00		
Russell, Perth, St Adw, add	6.50	West Bentinck .....	3.25		
Bethany .....	1.30	Toronto, East Ch .....	15.00		
Gravenhurst & Severnbridge	5.00	do do Sab Se .....	15.00		
Oshawa .....	50.00	Brussels, Knox Ch .....	10.00		
Mel sworth .....	4.00	East Puslinch, Duff's Ch .....	25.00		
Kincardine, St Andrew's .....	2.00	Oakville .....	16.00		
Berlin, St Andrew's .....	5.00	Queensville & North Gwil-			
Jarvis, Knox Ch .....	20.00	imbury .....	8.35		
Georgetown .....	20.00	McNab .....	20.00		
Limehuse .....	10.00	Cambridge, Knox Ch .....	1.20		
Parkdale .....	5.00	Neison .....	6.00		
Stouffville .....	4.00				
Wellesley .....	19.00		\$7183.35		
Byth, St Andrew's .....	35.00				
Beckwith, Knox Ch .....	15.00				
Scotland, Uxbridge .....	19.00				
Caledon, Melville Ch .....	7.00				
Hillscreen Mission Station .....	4.00				
North Bruce .....	20.00				
Wellacetown .....	12.00				
West King .....	12.00				
Goderch, Knox Ch .....	30.00				
Avorton .....	20.00				
Clinton, Willis Ch .....	39.90				
Carlton Place, St Andrew's .....	8.00				
East Williams St Andrew's .....	11.00				
Delaware South .....	4.00				
Saint Vincent, Knox Ch .....	3.00				
Sydenham, St Paul's Ch .....	4.00				
Ridgerton .....	10.00				
Roderville .....	3.70				
Hamilton, McNab St .....	200.00				
Mount Forest, St Andrew's .....	16.75				
Owen Sound, Division St .....	20.15				
Dundas, Knox Ch .....	45.00				
Dover .....	5.00				
Guelph, Chalmers Ch S S .....	10.00				
Wingham .....	39.00				
Pembroke, Calvin Ch .....	25.00				
Madoc, St Peter's .....	12.00				
Fulford, addl .....	11.50				
Avonbank, addl .....	8.53				
Ballinac .....	4.00				
Priceville, St Columbia Ch .....	7.30				
Ashton, Melville Ch .....	6.00				
Palmerston Knox Ch .....	10.00				
Hamilton, Knox Ch .....	80.00				
Hamilton, St John's Ch .....	9.32				
Landsdowne and Fairfax .....	1.95				
Port Stanley .....	5.00				
Toronto, Cooke's Ch .....	187.35				
Framboro West .....	48.00				
Burlington, Knox Ch .....	12.00				
Saugeen, St Andrew's .....	8.00				
Woodstock, Chalmers Ch .....	70.00				
Pictou .....	5.00				
Theroid .....	9.00				
Caledonia, Sutherland St .....	10.00				
Floss and Medonte .....	15.00				
Princeton .....	10.00				

## MONTREAL COLLEGE FUND.

Received to 4th Feb, 1881 .....	\$30.00
Morewood .....	10.00
West Winchester .....	20.00
Summer town, Salem, Ch, Lad-	
ies Wissy Assoc .....	3.00
Lunenburga, Willis Ch .....	3.00
	\$66.00

## KNOX COLLEGE BUILDING FUND.

Received to 4th March, 1881 .....	\$1793.79
Westwood, per Wm Sharp .....	4.50
James Norris, St Catherine's .....	333.34
S M Williams, Hamilton .....	5.00
Thomas Gouter Cartwright .....	10.00
George Laing, Markham .....	2.00
Wellardport, per Rev W Burns .....	21.00
Saint Anns .....	6.00
Wel and .....	10.00
Crowland .....	3.00
North Pelham .....	13.50
Port Colborne .....	3.00
Thorold .....	31.00
Saint Catherine's .....	95.68
Drummondville .....	6.00
Beamsville .....	39.00
Hamilton .....	75.00
Framboro West, per W Wood .....	120.00
Clinton, Willis Ch, per Mr	
McLaggart .....	52.00
Isa M McQuestion, Hamil-	
ton, per Rev W Burns .....	270.00
North Bruce, per Jno Scott .....	16.00
Beverly, per Robt McQueen .....	8.00
D McGregor, Caledonia, Sutherland	
St .....	4.00
Oakville, per Rev W Burns .....	25.00
Framboro West .....	75.00
North Pelham .....	2.00
George Fortune, Wroter .....	4.00
Wm Brown, Eastern Seneca .....	5.00
Port Robinson, per Rev Wm	
Burns .....	3.00
	\$3010.81

## WIDOWS' FUND.

Received to 5th March, 1881 .....	\$938.49
Petrolia .....	4.00
Burham .....	1.00
Thorbury and Clarksburg .....	3.50
Guelph, Chalmers Ch .....	20.00
Oro, Knox Ch .....	2.00
Esqueving, Union Ch .....	13.15
St Thomas .....	24.00
South Plympton .....	4.00
Fitzroy Harbour & Tarbolton .....	8.00
Gananogue .....	9.00
Fingal .....	10.00
Saint Catherine's, Knox Ch .....	15.00
Norval .....	5.30
Ayton Ladies Missy Assoc .....	2.50
Dorchester .....	3.00
Cruelin .....	3.00
Moore, Burns Ch .....	7.00
North Nissouri .....	4.60
Lakefield .....	12.00
Alma .....	7.50
Nichol, Zion Ch .....	5.00
Grafton .....	4.00
West E sa, Burn's Ch .....	1.00
Carluke .....	5.00
Alliston .....	5.00

Georgina, Knox Ch.....	15.00
Ethel.....	1.00
Cranbrooke, Knox Ch.....	3.00
West Winchester.....	7.10
Guelph, Knox Ch.....	18.36
Chatham, St Andrew's.....	10.00
Centreville.....	11.10
Millbrooke.....	10.06
West Essa, Dunn's Ch.....	1.00
Summerstown, Salem Ch Ladies' Association.....	2.00
Bethany.....	1.70
Oshawa.....	8.00
Molesworth.....	5.00
Jarvis, Knox Ch.....	6.00
Wellesley.....	5.00
Blyth, St Andrew's.....	16.10
Scott and Uxbridge.....	2.10
Lyn and Cainton.....	2.80
North Bruce.....	4.00
Wallacetown.....	6.10
Spencerville.....	1.75
West King.....	4.00
Fenelon.....	3.00
Essa Townline.....	4.00
Delaware South.....	3.75
Rodgersville.....	4.14
Dundas, Knox Ch.....	10.00
Dover.....	4.25
Edmondville.....	8.00
Sherbrooke, St Andrew's.....	3.33
Priceville, St Columba Ch.....	8.83
Palmerston, Knox Ch.....	4.00
Hamilton, Knox Ch.....	15.00
do St John's Ch.....	3.00
Port Stanley.....	4.00
Flamboro West.....	8.00
Burlington, Knox Ch.....	4.00
Saugeen, St Andrew's Ch.....	3.00
Woodstock, Chalmers' Ch.....	10.00
Pictou.....	6.00
Floss and Medonte.....	8.00
Princeton.....	2.00
Peterborough, St Andrew's.....	10.00
Port Albert.....	1.00
Drumbo.....	3.00
Almonte, St John's.....	6.00
Millbank.....	10.00
Bear Creek.....	3.00
Vaughan, Knox Ch.....	5.10
Bolton, Caven Ch.....	4.00
Mono Mills, Mono East, and Caledon, St Andrew's.....	5.00
East Puslinch, Duff's Ch.....	5.64
Oakville.....	8.00
Richibucto, St Andrew's, NB.....	11.50
Waterdown.....	7.00
West Adelaide.....	1.52
Arkona.....	1.50
Kendall.....	2.10
Desboro.....	1.00
Nelson.....	3.85

\$1456.34

With Rates from Revs H Sinclair, H Gracey, W A Wilson, \$16; J Duff, J K Hislop, P Scott, T F Fotheringham, J Cameron, Millbrooke, J M Macalister, P Currie, \$24; T Wilson, J J Cochrane, \$16; J Gourlay, J White.

## AGED AND INFIRM MINISTERS' FUND.

Received to 5th March, 1881	\$3471.16
Petrolia.....	4.00
Durham.....	2.12
Thornbury & Clarksburg.....	3.50
Guelph, Chalmers Ch.....	20.00
Arnprior.....	15.00
Oro, Knox Ch.....	3.00
St Thomas.....	30.00
Westwood.....	6.50
Gananoque.....	9.00
Fingal.....	25.00
McKillop, Duff's Ch.....	10.00
St Catherine's, Knox Ch.....	15.00
Ottawa, St Andrew's Ch.....	100.00
Dunnville.....	2.30

Omamee, Mt Pleasant and Lakevale.....	10.00
Morewood.....	8.00
Uxbridge.....	10.00
East Oxford, St Andrew's.....	1.00
Ayton Ladies Missy Assoc.....	2.50
Dorchester.....	4.00
Crumlin.....	4.00
Kincardine, Chalmers Ch.....	4.00
Toronto, Knox Ch.....	99.50
Lakefield.....	12.00
Grafton.....	5.62
West Essa, Burns Ch.....	2.21
Leaskdale.....	5.00
Carluko.....	5.00
Alliston.....	5.00
Ayr, Stanley St.....	33.00
Georgina, Knox Ch.....	7.00
Ethel.....	1.10
Cranbrooke, Knox Ch.....	2.00
Spelburne.....	4.00
West Winchester.....	8.00
Guelph, Knox Ch.....	18.27
Wiston.....	4.00
Chatham, St Andrew's, add. Centreville.....	10.00
Centreville.....	11.60
Millbrooke.....	10.00
Carluko, add.....	1.70
Richmondhill.....	8.00
Alma.....	7.50
Nichol, Zion.....	5.00
West Essa, Dunn's Ch.....	2.00
Berne.....	6.00
Forest, Ladies Missy Assoc.....	5.00
Summerstown, Salem Ch. Ladies Missy Assoc.....	2.00
Thornhill.....	4.00
Bethany.....	1.70
Gravenhurst & Severn Bridge.....	4.00
Oshawa.....	16.00
Molesworth.....	5.70
Kincardine, St Andrew's.....	2.00
Berlin, St Andrew's.....	5.64
Jarvis, Knox Ch.....	8.00
Wellesley.....	10.00
Blyth, St Andrew's.....	10.00
Beckwith, Knox Ch.....	6.00
Beverley.....	4.40
Valleyfield.....	4.00
Scott and Uxbridge.....	3.00
Lyn and Cainton.....	5.36
North Bruce.....	8.23
Wallacetown.....	5.00
Bristol.....	4.00
West King.....	4.95
Fenelon.....	3.00
Carlton Place, St Andrew's.....	6.00
Alberton.....	4.00
East Williams, St Andrew's.....	6.00
Delaware South.....	3.75
Ridgetown.....	8.00
Mount Forest, St Andrew's.....	4.00
Dundas, Knox Ch.....	10.00
Wingham.....	15.00
North Pelham.....	4.00
Sherbrooke, St Andrew's.....	3.33
Ashton, Melville Ch.....	4.00
Palmerston, Knox Ch.....	4.00
Hamilton, Knox Ch.....	25.00
do St John's Ch.....	5.00
Port Stanley.....	4.00
Toronto, Cooke's Ch.....	30.00
Flamboro West.....	7.00
Burlington, Knox Ch.....	4.00
Meaford.....	4.25
Hillsburg.....	3.00
Saugeen, St Andrew's.....	4.00
Woodstock, Chalmers' Ch.....	20.00
Pictou.....	8.00
Caledonia, Sutherland St.....	5.00
Floss and Medonte.....	8.00
Peterborough, St Andrew's.....	15.00
Port Albert.....	2.03
Chippawa.....	4.00
Drumbo.....	4.00
Caledon, Knox Ch.....	2.74
Almonte, St John's Ch.....	12.00
Nasagaweya.....	5.35
Bear Creek.....	3.00

Mono Mills, Mono East, and Caledon, St Andrew's.....	5.00
Toronto, East Ch.....	19.00
Brussels, Knox Ch.....	10.00
East Puslinch, Duff's Ch.....	6.00
Oakville.....	6.00
Brantford, 1st Ch.....	10.00
Camlaachie.....	1.00
McNab.....	10.00
West Adelaide.....	1.25
Arkona.....	1.50
Kendall.....	2.00
Streetsville.....	12.74
North Brant.....	10.00
West Bentinck.....	1.00
Nelson.....	4.20

\$4498.60

Rates Received to 5 March. \$922.66  
 With Rates from Revs H Sinclair, \$3; H Gracey, \$5; J Elliott, \$2.50; D H Fletcher, \$22; A G Forbes, W A Wilson, 2 years, \$10.50; A Tait, 3 years, \$9; G Haigh, \$4; A Russell \$2.75; A Glendinning, \$3; J K Hislop, \$3.50; P Scott, \$4; T Fotheringham, \$4.13; James Cameron, Millbrooke, \$4; J Macalister, \$3; P Currie, 3 years, \$10.50; J Boyd, \$3; A Currie Sonya, \$5; W D Balfantyne, \$5.25; R Stevenson, 4 years \$10; T Wilson, \$2.50; J J Cochrane, 2 years \$6—\$125.63—Total. \$1048.29

## FOREIGN MISSION.

For Rev. Dr. McKay.

Received to 5th March, '81..	\$1362.09
East Oxford, St Andrew's..	30.00

\$1392.09

## CONTRIBUTIONS TO SCHEMES OF THE CHURCH, TO BE APPROPRIATED.

Received to 5th March. less amount from Flamboro West appropriated \$184— from \$635.69 .....	\$501.69
Craighurst Station.....	27.35
Dungannon.....	49.00
Fergus, Melville Ch.....	75.00
Toronto, College St Sab So..	15.00
Brussels, Melville Ch.....	48.00

\$716.04

## WALDENIAN PASTOR'S FUND.

Received to 5th March, '81..	\$467.64
John Ross, Warwick.....	1.00
Guelph, Chalmers' Ch S So..	10.00
Rev J McMechan, Waterdown.....	.00

\$480.64

## FRANCE—PARIS MISSION.

Received to 5th March, '81..	\$37.80
John Ross, Warwick.....	1.00
	\$38.80

## FOREIGN MISSION, DAY-SPRING.

Received to 5th March '81..	\$28.00
Oakville Sab So.....	8.00

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO MARCH 4th, 1881.

## FOREIGN MISSIONS.

Acknowledged .....	\$721.73
Walter Dunscombe's Missy Box, Bermuda, for Formosa	3.65



Sharon, Tatamagouche .....	33 75
East River, Pictou .....	61.00
West St Peter's and Mt Stewart, P. E. I. ....	62.00
Cavendish, P. E. I. ....	25.00
Bridgewater .....	30.00
Riversdale, Lunenburg .....	2.17
Springfield & English Settlement .....	7.00
Wentworth .....	4.00
St Paul's, Woodstock .....	10.00
Warwick P Ch, Bermuda .....	32.00
L Stewiacke .....	5.00
Framboise, C. B. ....	3.50
Elmsdale & Nine Mile River Valleyfield, P. E. I. ....	40.00
Alex Campbell, Annapolis .....	6.00
Little Glace Bay Mines, add .....	8.00
Members of Chalmers' Ch, Hfx .....	4.00
Middle River, C. B. ....	5.16
Princeton, P. E. I. ....	150.00
Campbelltown, N. B. ....	25.00
A. St Adw, Thank offering .....	5.00
Ebenezer Ch, Saltsprings .....	21.50
Scotsburn .....	117.50
J A McLean, Saltsprings .....	1.00
La Have .....	25.00
West Cape, P. E. I. ....	6.00
United Ch, New Glasgow .....	215.00
Zion Ch, Charlottetown .....	17.50
West & Clyde River, Brookfield .....	41.00
Richmond, N. B. ....	20.00
Lake Ainslie .....	5.00
St Paul's, Fredericton .....	30.00
Union Ch, Hopewell .....	111.40
Robt McNaughton .....	1.25
Loch Lomond, C. B. ....	4.50
Nashwaak and Stanley .....	7.00
Friend in Wolfville, for 4th Missionary .....	4.00
Knox Ch, Wallace .....	41.25
Yarmouth, half yearly .....	6.00
Clyde and Barrington .....	10.00
St John's, Halifax .....	75.00
Bedeque, P. E. I. ....	60.00
Hfx Woman's For Missy Soc, for Miss Blackadder .....	101.50
Hfx Woman's For Missy Soc, from St John's Aux, Nfld, for Zenana Mission .....	184.00
Hfx Woman's For Missy Soc, from Harbour Grace Aux, for Rev J F Campbell .....	48.66
Hfx Woman's For Missy Soc, from Pictou Aux, for Memorial to Dr Geddie, New Hebrides .....	40.29
St James Ch, Newcastle .....	10.00
St Andrew's, Richibucto .....	50.00
Kincairdine .....	4.00
Poplar Grove, Hfx .....	60.81

\$9576.12

## DAY-SPRING &amp; MISSION SCHOOLS.

Acknowledged already .....	\$2043.06
Go'denville .....	9.75
Village Ch Sab Sc, Tatamagouche .....	10.00
Willie Sedgewick's Missy Box, Tatamagouche .....	0.60
East River .....	10.00
Lunenburg Sab Sc, add .....	5.00
North Rustico Sab Sc, add .....	2.25
Bridgewater .....	4.00
Cheboque .....	0.60
Warwick Sab Sc, Bermuda .....	25.00
St Andrew's Sab Sc, Truro .....	17.10
Blackville Sab Sc, N. B. ....	10.00
Shubenacadie & L Stewiacke .....	20.00
Shubenacadie Sab Sc .....	11.00
Framboise, C. B. ....	1.43
Elmsdale .....	2.05
Little Glace Bay Mines, add .....	3.00
Musquodoboit Harbour S Sc .....	2.75
La Have, add .....	2.20
St Adw Ch, Little Riv, add .....	3.00
Richmond, Hfx .....	3.00

St James Ch S S, Charlotte town, for New Hebrides ..	10.00
do do for Trinidad .....	10.00
Zion Sab Sc, Charlottetown ..	24.53
West and Clyde Rivers and Brookfield .....	12.00
St Paul's S Sc, Fredericton ..	7.00
Loch Lomond, C. B. ....	2.50
Juvenile Missy's Soc, Erskine Ch, Mont-eal .....	40.00
Knox Ch, Wallace .....	18.96
Jos Stewart, Chalmers' Ch, Pugwash .....	2.80
Clyde and Barrington Sab Sc and Bible class .....	2.00
Whyecoomah .....	23.33
St David's Sab Sc, St John ..	25.00
St Andrew's, Richibucto .....	33.50
Scotsburn .....	4.00
Poplar Grove S Sc, Halifax, for Gejadar .....	24.00
Knox Ch S Sc, Shediac, for one of Mr Mackenzie's teachers .....	7.50

\$2432.91

## HOME MISSIONS.

Acknowledged already .....	\$2775.14
Sharon Ch, Tatamagouche ..	15.00
East River .....	12.00
West St Peter's & Mt Stewart .....	5.00
Cavendish, P. E. I. ....	20.00
Bridgewater .....	11.50
Cheboque .....	2.20
Springfield and English Settlement Brook, N. B. ....	5.00
Wentworth .....	6.00
A friend, Sheet Harbour .....	5.00
Mr & Mrs Angus Beaton, Pugwash .....	2.00
L Stewiacke .....	5.00
Framboise, C. B. ....	3.50
Knox Ch, Pictou, add .....	5.50
Elmsdale & Nine Mile River Valleyfield, P. E. I. ....	14.30
Elmsdale & Nine Mile River ..	6.00
Valleyfield, P. E. I. ....	20.00
Alex Campbell, Annapolis ..	5.00
Little Glace Bay Mines .....	20.00
Princeton, P. E. I. ....	21.00
Sheet Harbour, add .....	0.10
La Have .....	20.00
Richmond, Halifax .....	7.00
West Cape, P. E. I. ....	5.00
Zion Ch, Charlottetown .....	25.00
West & Clyde Rivers and Brookfield .....	15.00
Richmond, N. B. ....	20.00
St Paul's, Fredericton .....	35.00
Union Ch, Hopewell .....	9.50
Robt McNaughton .....	1.25
Loch Lomond, C. B. ....	4.50
Nashwaak and Stanley .....	5.35
Antigonish .....	10.00
Yarmouth, yearly .....	6.00
Member of Stewiacke .....	2.00
St John's, Halifax .....	40.00
Dundas, P. E. I. ....	4.00
Bedeque, P. E. I. ....	12.00
Rev A Donald, Hampton Village .....	1.00
St James Ch, Newcastle ..	20.00
St Andrew's, Richibucto ..	20.00
Kincairdine .....	8.00
Harmony for services of Mr Edwin Rogers .....	10.00

\$3246.84

## SUPPLEMENTING FUND.

Acknowledged already .....	\$2434.07
Sharon Ch, Tatamagouche ..	33.75
East River .....	15.00
West St Peter's and Mount Stewart .....	5.00
Cavendish, P. E. I. ....	20.00
Cheboque .....	6.20

Springfield & English Settlement .....	12.00
Louison Brook, N. B. ....	4.00
Blue Mountain .....	6.50
Barney's River .....	3.50
Framboise, C. B. ....	2.50
Nine Mile River .....	8.00
Alex Campbell, Annapolis ..	5.00
Musquodoboit Harbour .....	4.00
Members of Chalmers' Ch, Halifax .....	4.00
Middle River, C. B. ....	2.91
Bridgewater .....	11.50
Princeton, P. E. I. ....	36.00
La Have .....	9.00
Rev T Duncan .....	5.00
Zion Ch, Charlottetown .....	10.40
West and Clyde Rivers and Brookfield .....	30.00
Richmond, N. B. ....	12.00
Lake Ainslie, add .....	4.00
St Paul's, Fredericton .....	25.00
Loch Lomond, C. B. ....	3.50
Chalmers' Ch, Hfx .....	34.00
Nashwaak and Stanley .....	5.35
Antigonish .....	10.00
Yarmouth, half yearly .....	6.00
Member of Stewiacke .....	2.40
St John's, Halifax .....	40.00
Dundas, P. E. I. ....	10.00
Bedeque, P. E. I. ....	20.00
St James Ch, Newcastle ..	20.00
St Andrew's, Richibucto ..	20.00
Scotsburn .....	6.00

\$2386.58

## COLLEGE FUND.

Acknowledged already .....	\$5640.31
St Adw, Hamilton, Bermuda ..	19.54
East River .....	15.00
West St Peter's and Mount Stewart .....	15.00
Cavendish, P. E. I. ....	15.00
Bridgewater .....	10.00
Springfield and English Settlement Brook, N. B. ....	7.00
Louison Brook, N. B. ....	8.00
Framboise, C. B. ....	1.50
Knox Ch, Pictou .....	22.00
Elmsdale & Nine Mile River ..	5.00
Alex Campbell, Annapolis ..	5.00
Little Glace Bay Mines .....	6.90
Greenock Ch, St Andrew's ..	10.00
Riversdale, Lunenburg .....	2.00
Princeton, P. E. I. ....	30.00
Campbelltown, N. B. ....	13.00
La Have .....	10.00
N & W Cornwallis .....	6.00
Hammond River and Saltsprings .....	4.00
Richmond, Halifax .....	7.00
Zion Ch, Charlottetown ..	8.50
West and Clyde Rivers and Brookfield .....	20.00
Richmond, N. B. ....	15.00
Lake Ainslie .....	4.00
St Paul's, Fredericton .....	30.00
Jt James, N. B. ....	1.00
Loch Lomond .....	3.50
Nashwaak and Stanley .....	3.60
Kentville .....	7.00
Knox Ch, Wallace .....	5.00
Yarmouth, yearly .....	3.00
Member of Stewiacke .....	4.00
Whyecoomah .....	10.39
St John's, Halifax .....	76.00
Bedeque .....	50.00
St Andrew's, Richibucto ..	12.00
Kincairdine .....	2.00

\$6101.24

## AGED AND INFIRM MINISTERS' FUND

Acknowledged already .....	\$1218.68
Interest .....	27.00
St David's Ch, St John .....	25.00
East River Cong .....	10.00
Cavendish, P. E. I. ....	5.00
Bridgewater .....	10.00

Louison Brook, N B .....	5.75
Wentworth .....	2.00
Warwick, Bermuda .....	10.00
Framboise, C B .....	1.50
Knox Ch, Pictou, add .....	8.50
Little Glace Bay Mines .....	7.00
La Have .....	5.00
St Andrew's Ch, Little River .....	2.00
Richmond, Hix .....	1.57
Zion Ch, Charlottetown .....	8.50
Richmond, N B .....	5.00
North Margaree, C B .....	1.85
St Paul's, Fredericton .....	5.00
St James, N B .....	2.00
Loch Lomond .....	1.20
Nashwaak and Stanley .....	2.00
Antigonish .....	10.00
Yarmouth, half yearly .....	4.00
Clyde and Burrington .....	2.00
St John's, Halifax .....	5.00
St Andrew's, Kichibucto .....	18.10
Kincardine .....	1.00

## Ministers' Percentage.

Rev H Crawford, 1830 .....	3.70
J Layton, 1831 .....	3.25
A L Wyllie, 1830 .....	4.40

\$1414.60

## BURSARY FUND.

Acknowledged already .....	\$581.27
Rev J C Carruthers-Morrisson Bursary .....	12.00
N & W Cornwallis .....	6.00
St Andrew's Ch, Little Riv. .....	1.50

## SYNOD OF MARITIME PROVINCES FUND.

Acknowledged already .....	\$120.71
Briggewater .....	5.00
Elmsdale & Nine Mile River .....	1.61
Little Glace Bay Mines .....	1.00

## FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN  
 SECRETARY-TREASURER OF THE  
 BOARD OF FRENCH EVANGELIZATION,  
 260 ST. JAMES STREET, MONTRÉAL,  
 TO 11th APRIL, 1881.

Acknowledged to 8th Mar. \$14267.88	
Mainville .....	10.45
Edwardsburgh .....	10.55
Oro, Knox Ch .....	4.00
N McLean, Malagawatch .....	2.00
Miss E W Blair, Carling .....	5.00
Ottawa, St Andrew's Ch .....	175.00
Anonymous .....	3.00
Miss de Martin's Sab Se, Ste Therese .....	3.45
St Catherine's, Knox Ch .....	73.30
St Catherine's, Knox Ch St Omeme, Lakeview and Mt Pleasant .....	30.40
Caledonia, Argyre St. & Alians .....	16.00
Coruna .....	40.00
Ayton, Ladies Missy Soc .....	6.00
Dorchester and Crumlin .....	5.00
Presbyterian Ch of Ireland. Per E Clark, Caledon .....	14.40
W Winchester .....	241.95
Cranbrook, Knox Ch .....	7.00
Rocky Saugeen, Burns Ch .....	40.00
A friend, Rocky Saugeen .....	8.00
A Cochran, Lansdowne .....	4.00
H Boyd, Saltcoats, Scotland .....	1.00
Sumnerstown, Ladies Missy Soc .....	4.00
Perth, St Andrew's, add .....	5.60
Indian Lands Sab Se .....	7.35
Ashfield .....	5.40
Seaboro, Melville Ch .....	13.00
Seaboro, Knox Ch Sab Se .....	15.96
Per A Robb, Amherst, N S .....	12.40
	20.80

Charlottetown, St James Ch S S .....	10.00
Montreal, St Mark's S S .....	15.00
W Millar, Laggan .....	5.00
Lucknow, St Andrew's Ch .....	6.50
Quebec, St Andrew's Ch .....	200.00
Woodstock, O, Chalmers Ch. Ridgetown .....	57.00
Fenelon Falls & Somerville .....	9.00
Beekwith .....	5.00
Boyne, Man. .....	10.60
Grande Frienere .....	5.00
Dalhousie Mills .....	2.25
Mandaum Sab Se .....	5.00
St Andrew's, Seymour .....	2.00
Dunbar .....	20.00
Colquhoun .....	5.00
Wingham .....	6.00
Montreal, Erskine Sab Se .....	20.00
Chippawa .....	40.10
Morri-burg .....	4.00
Irequois .....	8.10
Pictou, O .....	4.00
King-bury .....	10.00
Columbus Sab Se .....	10.00
Newcastle, N B, St James .....	19.00
Stratford, Knox Ch .....	50.60
Per J Mathieu .....	722.42
Vankleekhill, add .....	2.00
Victoria .....	1.00
McNab .....	19.00
Avonton Sab Se .....	5.00
N Brant .....	8.00
W Bentinck .....	2.00
Dundee .....	13.00
Medonte and Floss .....	26.50
Cannington, Knox Ch .....	10.00
Per Mrs Reid, Hollin .....	3.00
W Adelaide .....	2.50
Arkona .....	2.75
Rochesterville .....	6.12
Rochesterville, Bib Cl .....	5.98
Quebec, Chalmers Ch, add .....	50.60
Buckingham .....	10.50
Stratford, St Andrew's Ch .....	20.00
Stratford, St Andrews Ch S S .....	5.00
A pilgrim .....	1.00
Kemptville & Oxford Mills .....	15.54
Norwood .....	17.40
Hastings .....	19.40
Galt, Central Ch .....	100.00
Fitzroy Harbo r & Tarbolton .....	10.00
Carleton Place, Zion Ch .....	8.00
Guelph, First Ch .....	40.00
London, First Ch .....	35.00
London, First Ch Sab Se .....	30.00
Toronto, Charles St Ch .....	35.00
St George, O .....	10.00
Sydenham, Knox Ch .....	4.00
Thorold .....	17.00
Beachburg, St Andrew's .....	7.15
Front Westmeath .....	5.25
Weston Sab Se .....	8.00
Minesing .....	5.00
Waterdown .....	10.00
Ravenshoe .....	3.72
King St Andrew's .....	20.00
Derry West .....	4.00
Chinguacousy, 1st .....	20.00
Markham, St Andrew's .....	16.47
Cedar Grove, St James .....	8.30
Barrie, add .....	13.11
Walpole .....	2.00
Beaverton .....	24.06
Toronto, College St .....	15.00
Vernonville .....	10.00
A friend, Killeen .....	25.00
Glenalla .....	7.00
Hollin .....	12.00
Hamilton, St Paul's Ch .....	23.97
Ancaster .....	10.00
Ancaster Sab Se .....	5.00
Toronto, Central Ch .....	37.58
Per Rev Dr Reid, Toronto :-	
Durham .....	3.62
Guelph, Chalmers' Ch .....	40.06
Mrs Starrat, Union Church, Esquimaux .....	1.00
St Thomas .....	16.00
Westwood .....	10.00
South Plympton .....	12.50
Hamilton, St John's Sab Se .....	15.00
Fungal, add .....	10.00
Micewood .....	12.50
Uxbridge .....	16.00
East Oxford, St Andrew's .....	5.00
Toronto, Knox Ch, add .....	113.36
Watford .....	15.00
Toronto, Charles St Sab Se .....	37.32
Bowmanville, St Paul's S S .....	20.00
Hawkesville .....	1.00
Alma .....	12.45
Nichol, Zion Ch .....	12.86
do do S Se, Point aux Trembles .....	4.00
Blenhiem, St Andrew's .....	4.00
North Nassouri .....	6.00
Lakefield Sab Se .....	25.00
Gratton .....	14.00
A friend, Blake .....	1.00
West Essa, Burn's Ch .....	5.00
Leaskdale .....	10.00
Carluke .....	5.00
Alliston .....	8.00
Ayr Stanley St .....	35.92
George na, Knox Co .....	18.00
Eora, Chalmers' Ch Bib cl .....	3.00
Ethel .....	3.00
Sheburne .....	10.00
Imnisfl 2nd .....	31.50
Guelph, Knox Ch .....	54.00
Weston .....	7.35
Woodbridge .....	4.00
Chatham, St Andrew's, add .....	15.00
Richmondhill .....	5.97
West Essa, Dunn's Ch .....	5.00
Brompton .....	22.00
Berne .....	9.00
Forest Ladies' Miss'y Ass'n .....	2.00
Kentville .....	12.00
honnhill .....	5.00
Bayfield Road .....	8.50
Bethany .....	1.70
Gravenhurst and Severn Bridge .....	4.00
Molesworth .....	6.00
Berlin, St Andrew's .....	10.00
Jarvis, Knox Ch .....	4.00
Parkdale .....	5.35
Blyth, St Andrew's .....	15.10
Scott and Uxbridge .....	5.00
North Bruce .....	30.00
Wallacetown .....	5.00
West King .....	12.00
Essex Townline .....	4.00
Alberton .....	6.00
East Williams, St Andrew's .....	24.00
Delaware South .....	8.00
Hamilton, McNab St .....	180.00
Dundas, Knox Ch .....	15.35
do do Sab Se .....	3.29
Lakey .....	7.00
Chalmers' Church, Chatham Township .....	5.00
Dover .....	2.00
Greenock .....	3.00
Guelph, Chalmers' Ch S Se .....	15.00
Owen Sound, Knox Ch .....	6.00
Glenmorris .....	10.00
Legacy of the late Mrs H McLeannan, Lucknow .....	15.00
Caledon, Melville Ch .....	7.00
Bellefleur .....	5.00
Priecville, St Columba Ch .....	6.61
Fordwich .....	9.00
Palmerston, Knox Ch .....	8.00
Hamilton, Knox Ch .....	140.00
Port Stanley .....	5.00
Toronto, Coke's Ch .....	60.00
Flamboro West .....	24.00
Burlington, Knox Ch .....	5.00
Meaford .....	5.00
Saugeen, St Andrew's .....	7.60
Caledonia, Sutherland St .....	12.00
Peterborough, St Andrew's .....	30.00
Port Albert .....	4.57
Floss, Knox Ch .....	3.50



Drumbo .....	19.00
Millbank .....	13 25
Bear Creek .....	10.00
Vaughan, St Andrew's and St Paul's .....	20.00
Vaughan Knox Ch. ....	15 75
Bolton, Cayen Ch. ....	10 00
Toronto, East Ch. ....	13 10
do do Sab So. ....	12 40
Brussels, Knox Ch. ....	20.00
East Puslinch, Duff's Ch. ....	20.00
Newmarket .....	11.50
Aurora .....	11.87
Queensville and North Gwil- lumbury .....	8.35
Cambridge, Knox Ch. ....	3.30
Mount Pleasant .....	1.06
Kendall .....	5.00
Streetsville .....	42.00
Brown's Corners and Union- ville .....	2.31
Mrs Andw Wilson, Cheyne Ch, Sul fleet .....	2.10
Friend, Fingal .....	5.00

*Per Rev. Dr McGregor,  
Halifax:—*

Noel .....	4.00
W St Peters & Mt Stewart ..	20.00
Cayendish .....	20.00
Briggewater .....	8.00
United Cong West River ..	16.00
Springfield & English Setmat	5.06
Louison Brook, N B. ....	6.00
Wentworth .....	4.00
Frankhouse, C B. ....	3.50
Pictou, Knox Ch. ....	22.00
Nine Mile River .....	5.00
Valleyfield, P E I. ....	20.00
Alex Campbell, Annapolis ..	4.00
Little Glace Bay Mines, add Members of Chalmers' Ch, Halifax .....	17.55
Princeton, add. ....	4.00
Milford .....	4.00
Alex Patterson, Kennetook ..	10.00
Richmond, Halifax .....	5.10
Charlottetown, Zion Ch. ....	17.50
Spingville Ladies' Soc. ....	5.00
West and Clyde Rivers and Brookfield .....	20.40
Richmond, N B. ....	12.16
Fredericton, St Paul's .....	16.10
Rt MacNoughton, Hopewell ..	1.25
Loch Lomond .....	4.50
Nashwaak and Stanley .....	2.00
Yarmouth, 1 year .....	3.40
Clyde and Barrington .....	2.00
St John's, Halifax .....	20.00
Richibucto, St Andrew's ..	20.10
Kincardine .....	2.00
Mrs R H Reid, Upper Mus- quodoboit .....	2.00

\$19,105.00

Less Bocabeo & Waweig credited \$- instead of \$2 in April Record .....	4.00
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\$19,101.00

#### POINTE-AUX-TREMBLES SCHOOLS.

*Rev. R. H. Warden, Montreal, Treas.*

##### (a) BUILDING FUND.

Acknowledged to 8th Mar. ....	\$3013.80
Per Rev C A Tanner .....	539.05
J R Lamoureux, Montreal. ....	6.00
Don McKenzie, Kincardine. ....	2.00

\$3560.85

##### (b) ORDINARY FUND.

Acknowledged to 8th Mar. ....	\$4640.75
W F Lighthall, Montreal. ....	5.00
Windsor, O. S. S., add .....	15.00
D Cameron, Windsor, O. ....	25.00
Brussels, Melville Ch S S, add	18.75

Wingham .....	18.00
Lancaster Sab So, add .....	7 10
Oshawa Sab So, 1 qr. ....	12.50
Montreal Erskine Sab So. ....	50.00
Mrs Watters, Quebec, add ..	2.10
Bryson Sab So, add .....	4.00
Montreal, St Paul's Sab So and Ladies Assoc .....	50.00
Nichol, Zion Ch Sab So .....	4.00

\$4852.00

#### PRESBYTERIAN COLLEGE, MONTREAL.

*Rev. R. H. Warden, Treasurer,  
to 11th April, 1881.*

##### ORDINARY FUND.

Acknowledged already .....	\$2905 43
Arundel and Harrington .....	3 50
L'Original and Hawkesbury ..	10 25
Avonmore .....	7 39
Montreal, Chalmers Ch .....	66 67
Hampden .....	5 00
Winslow .....	3 06
Hy Morton, Montreal .....	16 00
Martintown, Burns Ch. ....	23.75
Elgin .....	12.10
Athelstane .....	7.00
Dalhousie Mills .....	9.10
Dunbar .....	5.00
Colquhoun's .....	4.00
Williamstown, Hephzibah Ch ..	18 89
Osnabrock, St Matthew's .....	20.00
Morrisburg .....	5.00
Iroquois .....	4.00
Spencer ville .....	10.70
Ventnor .....	6.55
Vankleekhill, add. ....	2.10
New Glasgow .....	2.50
Three Rivers .....	25.00
Hemmingford .....	5.53
Edwardsburgh .....	6.00
Mainsville .....	4.00
Quebec, Chalmers Ch, add. ....	20.00
Rochester ville .....	10.60
Montreal, Stanley St .....	15.00
Rev J Jones, Montreal .....	50.00
Buckingham .....	8.25
Kemptville & Oxford Mills ..	10.00

\$3301.41

##### THEOLOGICAL CHAIR.

Acknowledged already .....	\$2720.00
Thos Davidson, Montreal. ....	10 10
J H Wooney, do .....	25 00
Alex Murray, do .....	50.00

\$2805.09

##### SCHOLARSHIP FUND.

Acknowledged already .....	\$494.00
John Stirling, Montreal. ....	50.00
Guelph, Chalmers Ch S S, Fr ..	40.00
Rev C A Tanner .....	25.00

\$609.00

##### LIBRARY FUND.

Acknowledged already .....	\$225.80
Collection, closing exercises ..	51 38

\$277.18

##### BUILDING FUND.

Acknowledged already .....	\$160.00
Per Rev W J Dey, Spencer- cerville .....	30.00
Rev E F Torrance, bal .....	55 00
Per Rev R H Whillans .....	100.00
Rev J Matheson, Williams- town .....	50.00

\$395.00

#### MINISTERS, WIDOWS' & ORPHANS' FUND LOWER PROVINCES.

FROM MARCH 1881.

*Howard Primrose, Pictou, N.S.  
Treasurer.*

Rev Abraham McIntosh .....	\$17 60
Rev M G Henry .....	28 00
Rev A McL Si clair .....	32 00
Princeton, P E I .....	3.00
St Andrew's, Sydney .....	1.06
Little Glace Bay Mines .....	1.00
Middle River, C B. ....	2 28
Richmond, N B .....	5.00
St James, N B .....	1.00
Nashwaak & Stanley .....	2.70

\$93.68

Interest on Investments ... 211.31

\$304.89

N. B.—In our April issue, Mus-  
quodoboit \$20 should be 20 cents.

#### THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FOR- REST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO MARCH 31, 1881.

Already acknowledged .....	\$67,428.00
Springfield Cong, Upper Ste- wacke, N S .....	11.50
J G Reynolds, Upper Mus- quodoboit, N S. ....	10.00
C Willoughby Anderson, Halifax .....	250.00
Eddy Tupper, Upper Ste- wacke N S .....	10.00
Collected by Rev A McL Siclair .....	100.00
Jas Scott, Halifax in full ..	250.00
Lewis McKean, Mabou, C B, in full .....	14.00
Woodville, P E I .....	25.00
Howe's Macdo ald, Halifax ..	100.00
West and Clyde Rivers and Brockfield, P E I. ....	6.00

\$61,204.50

#### WIDOWS' AND ORPHANS' FUND

*late in connection with the Church  
of Scotland.*

*James Croil, Montreal, Treas.*

Orangeville, Rev W E Mc- Kay .....	4.00
Pake hem, Rev Dr Mann .....	4.00
Kingston, Rev T G mith, DD ..	81.00
Ar prior, Rev D J McLean ..	16.00
Melbourne, Rev F Home .....	12.00
Moorefield, Rev H Edmison ..	3.00
Leury, Rev D McEacheren ..	4.00
Quebec Rev Dr Cook .....	80.00
Out-wa, Rev D M Gordon ..	50.00
London, Rev J A Murray .....	20.00
Ni gra Falls, Rev J Gordon ..	12.00
Markham, Rev J Carmichael ..	12.00
Hullett & L ndesboro, Rev J S Lechead .....	4.00
Beckwith, Rev W Ross .....	16.00
Dalhousie Mills, Rev Dr Lam nt .....	6.00
Frank, Rev A Currie .....	12.00
Perth, Rev Dr Bain, add. ....	20.00
Rosemont, Rev W Anderson ..	15.00
East Williams, Rev J Wells ..	12.00
Oro, Rev S Hutcheson .....	12.00
New stele, N E, Rev Wm Aitken .....	16.00
Millpoint, Rev R J Craig .....	4.00
Cr-emore, E Nott wasag and Dunedin, Rev D McDonald .....	12.00
Montreal, Rev Gavin La'g ..	10.00
Fort Coulonge, Rev J Gandier ..	12.00

Russelltown, Rev P S Livingstone .....	12 00
Mt Forest, Rev D Fraser .....	8 65
Stratford, Rev E W Waits .....	20 00
Belleville, M W McLean .....	30 00
Charlottetown, P E L K MacLennan .....	25 00
Montreal, Rev C A Doudiet .....	4 35
North Williamsburg, Rev J Davidson .....	12 00
Late Rev Archibald Walker .....	36 00

## JUVENILE MISSION SCHEME.

## Miss Machar, Kingston. Treas..

St Paul's S S, Montreal .....	\$87.00
Lansdowne Sab Sc .....	2.35
Chalmers Ch S S, Guelph .....	10.00
St Andrew's S S, Lachine .....	20.00
Children of Consecration & Hillier, Pres of Kingston .....	15.85
St Andrew's S S, Belleville .....	25.00

## QUEEN'S UNIVERSITY AND COLLEGE.

## C. F. Ireland, Treasurer.

## Building Fund.

Already acknowledged...\$27,985.50  
Kingston.

Prof Ferguson .....	3 on 500	100.00
Prof Nicholson .....	2 on 250	50.00
Fraser & Mowat .....	2 on 50	9.35
Jas Downing .....	3 on 100	20.00
W Shannon .....	bal on 100	25.00
H Cunningham .....	2 on 100	20.00
T Moore .....	2 on 100	20.00
J Awde .....	bal on 30	5.00
Mrs Ewing .....	on acc 100	10.00

\$28,244.85

## Land &amp; Equipment Fund.

Already acknowledged.....\$5,000.00

## Endowment Fund.

Already acknowledged \$.....61,935.99

## Galt.

W A Sampson .....	2 on 100	25.00
Est late J Rose .....	3 on 25	5.00
Ruth Pringle .....	3 on 5	1.00

## Darlington.

Congregation .....

## Mill Point.

J Hewten .....	3 on 100	25.00
W R Aylsworth .....	3 on 100	20.00

## Lancaster.

Rev D Ross .....

## Stratford.

R Clark .....	3 on 100	20.00
S Robb .....	3 on 100	20.00
Rev T McPherson .....	bal on 150	50.00

## Ottawa.

J Simpson .....	3 on 100	20.00
C W Bangs .....	2 on 250	50.00
Rev D M Gordon .....	3 on 100	250.00
W Hamilton .....	2 on 100	20.00

## Martintown.

J Clark .....	3 on 10	2.00
H Cameron .....	2 & 3 on 10	4.00

## Lansdowne.

B McNeil .....	3 on 25	5.00
J Turner .....	3 on 5	1.00

## Scarboro.

A Bell .....	3 on 50	12.50
J A Patterson .....	3 on 40	10.00

L Armstrong.....2 on 20 10.00

## Whitby.

Rev R Chambers 2 & 3 on 100 40.00

## Smith's Falls.

F T Frost .....

3 on 100 25.00

## Lachine.

T A Dawes .....

bal on 500 250.00

T A Dawes, jr. ....

1 on 50 25.00

E Bissett .....

3 on 20 4.00

## Peterboro.

W H Taylor .....

in full 10.00

R Hamilton .....

3 on 100 25.00

G M Roger .....

3 on 25 5.00

F W Hamilton .....

3 on 100 20.00

## Hamilton.

Major Glasgow .....

3 on 50 10.00

Rev Dr James .....

3 on 50 10.00

J A Bruce .....

3 on 200 40.00

## Montreal.

A J Cross .....

bal on 500 200.00

A Ewan .....

2 on 100 50.00

J Fair .....

2 on 200 100.00

## Toronto.

H B Gordon .....

2 & 3 on 100 40.00

G Hamilton .....

bal on 100 75.00

Rev D J Macdonnell .....

acc on 1000 100.00

## Pinkerton.

John Mordy .....

bal on 100 25.00

Total to 1st April, 1881..\$63,706.99

N. B.—In January number, Mrs & Miss McDonald \$300, should be Mrs McDonald, \$300.

## Official Notices.

## GENERAL ASSEMBLY.

The seventh session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of Kingston, and within St. Andrew's Church there, on Wednesday, 8th June next, at 7.30 p.m.

Presbytery Clerks will please forward lists of Commissioners, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, licences, deaths, demissions depositions within the several Synods, and all other official documents should be sent by their respective Clerks, so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Lists of Commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto.

WILLIAM REID, D.D. } Clerks of  
W. FRASER, D.D. } Gen. Assem.

## ACCOMMODATION.

COMMISSIONERS are particularly requested to communicate with the Committee at King-

ston on or before 24th May, intimating whether they intend being present. Accommodation will only be provided for such as communicate with the Committee. Any who have made private arrangements will please state so, address Rev. J. FOWLER, Queen's University, Kingston, Ont.

## MEETINGS OF PRESBYTERIES.

London, 1st Pres. Ch., 10th May, 2 p.m.  
Lunenburg & Yarmouth, 3rd May, 7.30 p.m.  
Lindsay, at Woodville, 31st May, 11 a.m.  
Bruce, at Port Elgin, 19th July, 2 p.m.  
Wallace, at Tatamagouche, 3rd May, 11 a.m.  
Hamilton, at Hamilton, 17th May  
Huron, at Exeter, 10th May, 10 a.m.  
Guelph, at Guelph, 17th May, 10 a.m.  
Paris, at Embro, 17th May, 3 p.m.  
P.E. Island, at Charlottetown, 3 May, 11 a.m.  
Kingston, at Belleville, 5th July, 7.30 p.m.  
Toronto, in Knox Church, 3rd May, 11 a.m.  
Peterboro', at Port Hope, 12 Sept., 7.30 p.m.  
Picton, at Little Harbour, 3rd May, 11 a.m.  
St. John, at St. John, 10th May.  
Stratford, St. Andw. Ch, 5th July, 10 a.m.  
Barrie, at Barrie, 31st May, 11 a.m.  
Lan. & Renfrew, at Arnprior, 5th July, 3 p.m.  
Glengarry, at Alexandria, 3rd May, 1 p.m.  
Montreal, at St. Paul's Ch., 12th July, 11 a.m.  
Maitland, at Kincardine, 12th July, 1 p.m.  
Chatham, at Chatham, 5th July, 11 a.m.  
Ottawa, Knox Church, 3rd May, 10 a.m.



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do French Morocco,	do
do do Circuit Binding,	do
Ruby 16mo., References, French Morocco,	do
do French Mor., Circ. Binding,	do

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Rev. D. H. Fletcher, of Hamilton.

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Circassian....	" 24th	" 30th
Sarmatian....	Tues., 3rd May.	

From Quebec,

Peruvian.....	Saturday, 7th May.
Polyesian.....	" 14th "
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THE  
**Presbyterian Record**  
FOR THE  
DOMINION OF CANADA.



JUNE, 1881.

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# THE PRESBYTERIAN RECORD

FOR THE  
DOMINION OF CANADA.

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## CONTENTS.

Father Chiniquy and his Mission.....	141
Pointe-aux-Trembles Schools.....	143
Sabbath-school International Lessons.....	144
Our own Church.....	145
Meetings of the Synods.....	147
The Colleges.....	148
Letter from Principal Grant.....	149
Meetings of Presbyteries.....	149

Obituary.....	150
Ecclesiastical News.....	151
Home Missions.....	153
Our Foreign Missions.....	155
Trinidad.....	155
Formosa.....	157
Field Notes.....	158
Woman's Foreign Missionary Society.....	168

### Father Chiniquy,

AND HIS MISSION AT ST. ANNE'S,  
KANKAKEE.

**A**T A RECENT MEETING of the Executive Committee of the BOARD of FRENCH EVANGELIZATION, the Secretary-Treasurer, Mr. Warden, and the writer were commissioned to proceed to St. Anne's for the purpose of enquiring into the circumstances of the mission and to make such arrangements as might seem best calculated to promote the interests of the work, so far as this could be consistently done by the Board. The distance from Montreal to Chicago is 842 miles. St. ANNE'S, situated about 67 miles due south of that city, occupies the highest site in the state of Illinois and has the reputation of being a very healthy place. It is surrounded by rich prairie land which, with ordinary skill and industry, might be made the garden of America. But where nature is so lavish of her gifts the science of agriculture is frequently ill-understood, and it looks as though that were true of the county of Kankakee the general appearance of which is less inviting than other parts of the country through which we passed, greatly inferior to it in natural fertility. We saw nothing to equal the Province of Ontario from Kingston westward. Indeed you may travel much farther than to Chicago before you find a better country, and a pleasing feature of it is that almost every station along the line is synonymous with the name of a Presbyterian congregation. We encountered only two obstructions in our onward course towards the setting sun. The first was that natural barrier which divides the western peninsula of Ontario from the State of Michigan—the river St. Claire, which was

so entirely covered with field ice as to present the appearance of an impassable gulph. Yet how easily was this difficulty overcome! By an ingenious contrivance the whole train of a dozen carriages, each seventy feet at least in length, was transferred to a huge pontoon propelled by powerful twin screws which crashed through the fields of ice as though they had been but foam, and no sooner was the opposite shore reached than a fresh engine took hold of the three segments of our train and, as soon as they were re-united, darted off with us at the rate of forty miles an hour. Obstruction number two was caused by the collision of two freight trains, resulting in a temporary scene of confusion that was sufficiently appalling to look at, but had no worse consequences than the utter demolition of a considerable amount of railway plant and the damage of a good deal of merchandize. The rapidity with which the broken fragments of the wrecked trains were got out of the way was surprizing. This "accident" gave us a day to see the lions of Chicago. One could scarcely believe that this city of 503,000 inhabitants is hardly fifty years old, and that ten years ago one half of it was reduced to ashes. You can hardly see a trace of the fire fiend about it—so completely has it been renewed. Its population has nearly doubled in that short time. We spent the hour after noon in the rooms of the Young Men's Christian Association, where we had an opportunity of studying the International Sabbath-school lesson for the following day in company with some four hundred others, among whom there were evidently a large preponderance of teachers who had come together to compare notes.

We reached St. Anne's on Saturday, at 11 p. m. Late as it was, the venerable father met us at the hall door and made us wel-

come to his stately prairie mansion, which as we learned had been erected during Mr. Chiniquy's absence in Australia. There is not a finer "manse" in all the Presbyterian Church. The gardens, orchard, and grounds are laid out with exquisite taste, and the hospitality of our host made us feel that for him, and at the moment, for us, the lines had fallen in very pleasant places. Nothing was left undone to further the object of our mission, and to make us acquainted with the history and the progress of the work that is being carried on at St. Anne's. So far as the limited time for observation justifies the expression of opinion, it may safely be said that it is a good work, possessing features of encouragement and grounds for thankfulness. It may be as well for the benefit of the uninitiated to refer in a few sentences to its origin. In the year 1851, Father Chiniquy, then a priest of the Church of Rome, resident in Montreal, was induced to go to Illinois for the purpose of founding a colony of French Canadian Catholics in that new country. He was accompanied by a party of some five thousand of his co-religionists. From time to time others followed, and in a few years the colony spread itself over an area of forty square miles of the finest land in America. They had not been long settled however, before dissensions were created by the oppressive and unjust conduct of the R. C. bishop of the district, whom Mr. Chiniquy "withstood," and so successfully that he was eventually removed. While these struggles were going on Mr. Chiniquy had his eyes opened to the errors of the Church of Rome, and it was not long before he resolved to cease his connection with it. In 1856 he, and a large number of his followers, declared themselves Protestants and placed themselves under the ecclesiastical jurisdiction of the Presbytery of Chicago. Some five or six years later, a fresh cause of disturbance arose which culminated in a division. The minority continued their adherence to the Presbytery of Chicago, while Mr. Chiniquy and a majority of the people applied to be taken into connection with the Canada Presbyterian Church. Mr. C. was accordingly received as a minister of that Church in 1863, and his congregation placed as a mission under the spiritual care of the Presbytery of London. From that time until now there have been two Presbyterian congregations at St. Anne's, not always on the most friendly terms with each other. With the exception of five years spent in Montreal, and two years in Australia, Mr. C. has been the pastor of the First Congregation. The minister of the Second Church is Mr. F. Boudreau, a graduate of the school at St. Anne's, who received his theological training in the Presbyterian College, Montreal, was for some time minister of Danville, Que., and

who has recently been translated to his present charge.

So much by way of preface. We shall now describe, as briefly as possible, what came under our notice on Sabbath, 24th of April, leaving the reader to form his own conclusions. At the morning service there was an attendance of 250 persons. In the evening the chapel was quite full, the number present being about 350. The only peculiarity in the form of worship was that while the congregation kept their seats during the singing of the hymns they stood up when the Scriptures were read—a mark of reverence which seemed becoming in the circumstances of a people so recently brought to a knowledge of the truth, and to whom the Bible had been previously a sealed book. They joined very heartily in the singing which was lead by an organ and a choir of about a dozen young people. The chapel is a plain but comfortable room, about 75 feet by 35 feet, in the upper story of the building—the ground flat being used for school purposes. It is a wooden structure painted white and in good repair. Attached to it there are several acres of land, part of which seems to be devoted to the recreation of the pupils. A portion of it is occupied as a burying ground. The property is enclosed with a neat fence painted white and is flanked by wooden sidewalks. The Sabbath-school held at 2.30 p.m. seemed to be well organized and efficiently conducted by an intelligent staff of teachers—young men and young women of the congregation. It is superintended by Rev. Mr. Lafontaine, the Principal of the secular school or college, who has been connected with the institution for about sixteen years, and who appears to be well qualified for the duties of his office and thoroughly devoted to the work. The attendance this afternoon was entered in the roll-book as follows,—boys, 37; girls, 74; teachers, 13; visitors, 26; Total 150. A number of the older people are in the habit of attending the Sabbath-school and pass the time in reading the Scriptures together. Some of them come here to learn to read. They use the International Series of Lessons, and the pastor usually reviews and comments upon the lesson of the day for the benefit of old and young. The discipline of the school is excellent. It is common with them to spend one hour in the class exercises and to devote an additional half-hour to what they call an "entertainment"—a concert in fact, consisting of vocal and instrumental music and recitations—which, on the principle of becoming "all things to all men, *that some might be saved*," the Apostle Paul himself, were he to visit Kankakee, would probably condone. It is worthy of mention that Mr. Boudreau cancelled his own evening service,



and, with his congregation, attended and took part in the service held in Mr. Chiniquy's chapel. We learned that at the regular week-day services the two congregations not unfrequently worship together, which gives some reason for the hope that the time may soon come when they shall see eye to eye, and when there shall be one pastor and one church where there are now two congregations, neither of them strong enough to stand alone. At the close of the evening service the deputation were in the presence of the congregation, and in their name, presented with an elaborate address conveying thanks for our visit, and especially acknowledging gratitude to the Presbyterian Church in Canada for unremitting kindness and pecuniary aid during the past eighteen years, and soliciting a continuance of its support and sympathy. It stated, *inter alia*, that on the previous Sabbath no less than *two hundred* members had united in the Holy Communion—all of them reclaimed from Romanism—one of the number, Mr. F. E. DeCalvello, being an Italian ex-priest who is preparing himself to preach the Gospel to his countrymen in America. Thirty had been admitted for the first time on profession of their faith. The total number of communicants on the roll is about 250 in Mr. Chiniquy's congregation, and in Mr. Boudreau's, *ninety*. It was explained to us that the number of Protestants at St. Anne's would be much greater but for the constant emigration westwards—large numbers having removed to the States bordering on the Pacific where they have founded new settlements and formed new centres of Presbyterianism. As we were obliged to leave St. Anne's at four o'clock on the Monday morning we had no opportunity of inspecting the school. It is the only one in the district and receives a certain amount of support from the State, levied in the usual way, by assessment on the property. Formerly the whole expenses of the school were paid by the Church, but for the last two years only the salary of the Principal has been paid by the Board of French Evangelization. The teaching staff consists of Mr. Lafontaine and two assistants. The average attendance of pupils is from 100 to 120. The branches taught are those common to district schools—affording a good sound education to Protestants and Catholics alike, special attention being given to the religious training of the former. It is creditable to the school and the mission that *eleven* of the young men who commenced their education here are now regularly ordained ministers, preaching the Gospel of the Kingdom in different parts of the world. Before leaving, the deputation had a conference with the elders of the congregation, five of them being present. They were recommended to

associate with them some of the younger men, to institute a system of personal visitation from house to house throughout the different districts of the parish, and to endeavour to obtain from the people such measure of support for the maintenance of ordinances among them as circumstances may admit of. They were counselled to cultivate the things which make for peace, and to assume, as soon as possible, all the responsibilities of a self-sustaining congregation. In the meantime they were assured of the continued interest of the Presbyterian Church in Canada in their welfare. As to the future of the Mission, the best policy seems to be the continuance of judicious efforts for the amalgamation of the two congregations, with a view to the transference of the entire Mission, as soon as may be found practicable, to its natural guardians—the Presbytery of Chicago. There seems to be nothing to prevent this but the frailties of human nature which are neither confined to Presbyterianism nor to St. Anne's, but which, wherever found, are hurtful to the Church of Christ. J. C.

#### POINTE-AUX-TREMBLES SCHOOLS.—

The annual public examination of these Mission Schools took place on the 28th April, in the presence of about 150 friends who went down from Montreal on a steamer chartered for the purpose. The proficiency of the pupils, especially in Scriptural history and the leading doctrines of the Bible, was most marked, the discipline was excellent, and the general impression made on the visitors was very favourable. There is but one opinion as to these schools—that they are a most important boon in the work of French-Canadian Evangelization, and the Church is fortunate in having as Principal of them a gentleman so thoroughly adapted for the position as is Mr. Bourgoïn. The attendance during the session was 102. A private examination of all the classes was held by a Committee of the Board a few weeks before the public examination took place. The schools are now closed for the summer vacation. The Committee have, however, resolved to throw the buildings open during the months of June, July and August, for the admission of a limited number of the sons and daughters of English-speaking families desirous of acquiring French. The situation of the schools is very fine, on the St. Lawrence River, a few miles below Montreal, and is a desirable summer resort. French only will be spoken at the table, &c., and two hours' tuition will be daily given in that language. Application for admission should be made early, addressed to the Principal, care of Rev. R. H. Warden, 260 St. James Street, Montreal.

## The Crucifixion.

JUNE 5th.

LUKE XXIII: 33-46.

Golden Text. John 12: 32.

**T**HAT THE FOUR Evangelists bear united testimony to the Saviour's Crucifixion with such sublime simplicity, without introducing their own feelings and experiences respecting it, is one of the best evidences of the truth of this part of the sacred history. Compare Matt. 27: 35-50. Mark 15: 20-41. John 19: 16-30. V. 33. *Calvary*—in greek *Golgotha*—"a skull." The place probably, of execution, outside the city. *Crucified*—death by the cross—the punishment of slaves and malefactors—was one of prolonged and excruciating agony. That Jesus was nailed to His Cross is inferred from ch. 24: 39 and John 20: 25-27. V. 34. *Forgive them*—This first utterance on the Cross may be regarded as the beginning of Christ's intercession for sinners. *His raiment*—The clothes of criminals were given to the executioners. *Lots were cast*—only for the seamless vesture, John 19: 24. V. 35. *Stood beholding*—with that morbid feeling which still attracts the basest to scenes of horror, Ps. 22: 16. *Derided*—see Matt. 27: 41-43. *Saved others, &c.*—a great truth unconsciously spoken. Both he could not do, John 12: 27. *If he be*—The Jews believed that he claimed to be divine; why should any one in the 19th century doubt it? *Soldiers also*—with coarse jokes derided his pretensions to royalty—which they would deem themselves specially qualified to challenge. V. 38. *Superscription*—an ironical title fastened to the cross. The diversity of statement as to the exact words arises from the different idioms or renderings of the three languages in which it was written. V. 39. *One of the malefactors*—Matthew and Mark, speaking generally, use the plural, "thieves," denoting one of the *classes* who derided him. Luke, who alone relates the conversion of the penitent thief, is for that reason more particular in naming "one." Vs. 40-42. *The other*—speaks and prays like a true penitent whose conversion at the very last moment of his life sheds a faint ray of hope on the deathbed of even the greatest sinner. The sacred volume records one such example that none may despair; but *only one*, that none may presume. The hardened attitude of his companion shews how *dangerous* it is to postpone repentance to this late hour. This day, this moment, is the proper time, Josh. 24: 15. 2 Cor. 6: 2. V. 43. *To-day*—the thief looked for a future salvation—when Christ should come again—but receives assurance of immediate bliss. (See Sh. Catechism 37). He that believeth *hath* eternal life, John 3: 16 and 6: 47. It is a present gift. *Paradise*—that part of Sheol—place of departed spirits—opposed to Gehenna. Certainly a place of bliss, for he was to be with Jesus, Phil. 1: 23. Rev. 2: 7. V. 44. *Sixth hour*—noon. *Ninth hour*—3 p. m., when Jesus gave up the Ghost—His was a voluntary surrender of life, John 10: 18. His last words on the Cross were from Ps. 31: 5. The central point in the lesson is the doctrine of THE ATONEMENT, Heb. 10: 14.

## The walk to Emmaus.

JUNE 12th.

LUKE 24: 13-32.

Golden Text, Luke 24: 32.

**T**HE APPEARANCES of our Lord after his crucifixion, of which ten are recorded, are of inestimable value as proving the great fact which lies at the foundation of our Christian belief—the Resurrection of Christ. 1 Cor. 15: 12-18. Compare Mark 16: 12. V. 13. *Two of them*—not of the twelve, v. 33. One of them was Cleopas—or Cleophas, Jn. 19: 25. The other is not named. *That same day*—That Resurrection Day, the Christian Sabbath. *EMMAUS* about  $7\frac{1}{2}$  miles N. East from Jerusalem. *Talked together*—upon the great theme then uppermost in all minds. What more natural? Mal. 3: 16. *Communed*—had earnest confidential exchange of sentiment and experience respecting the facts that had transpired, vs. 18-24. Vs. 16, 17. *Eyes were holden*—A change had come over the bodily form of Jesus since he hung on the cross, Mark 16: 12; they did not know him now; even his voice they did not recognize. Besides, it was our Lord's purpose to remain incognito. *Are sad*—sad to think that so noble a life had come to such a tragic end. Vs. 18, 20. *A stranger*? Supposing that Jesus, like themselves, had come to the Passover for a few days and was now returning home. Still, "he must have heard the news!" *What things?* Thus thrown off their guard, Jesus found an opportunity of "drawing them out." The artless account which they now give shews how favourably they, and the people generally, had been impressed by the self-denying character of their Master. *We trusted*—The hope which in common with many others they had indulged, that Christ was to set up an earthly kingdom was now, apparently, blasted. *The third day*—and yet they had no certain evidence of his resurrection! They themselves had not seen him. Vs. 22-24. *Certain women also*—Their account of the matter *might* be true—but it lacked confirmation. The story told by the soldiers might be true after all, Matt. 28: 13-15. Vs. 25-27. The stranger, assuming the tone of an experienced Rabbi, now directs their attention to the testimony of Moses (Deut. 18: 15) and all the prophets, as centering in Himself, ch. 4: 16-21. But for this teaching, the whole design of the interview would have been lost. *Ought not?* Yes, it behoved Him thus to suffer, v. 46 and Heb. 2: 17. "What had seemed to them incompatible with the glory of the Messiah was precisely the appointed way thereto." V. 29. *Abide with us*—Though Christ be a willing guest in every sinner's heart, he comes not unbidden, Rev. 3: 20. He came to seek sinners, but not to thrust salvation upon them. *Constrained him*—2 Cor. 5: 14. *Eyes opened*—When the eyes of the understanding are opened we see Jesus, Ephes. 1: 18. V. 31. *Vanished*—made himself invisible, ch. 4: 30. John. 8: 59. *Our hearts burn?* Now they understood why his conversation had so electrified them. Shall not we constrain the Risen one to abide with us? We need not doubt his willingness so to do. Jn. 14: 21-23.



## The Gospel for the world.

JUNE 26th.

LUKE XXIV : 44-53.

*Golden Text, Mark 16 : 20.*

**F**ORTY DAYS intervened between the crucifixion and ascension of our Lord, Acts 1 : 3. Although the Risen Saviour appeared to his disciples often enough to prove to them that he was really alive again, there was a marked change in his intercourse with them. He no longer went about openly preaching and drawing crowds about him as formerly. Saving that last transcendent miracle which signalized his departure from earth, he seems only once during this time to have shewn his miraculous powers—in the draughts of fishes, John 21 : 1-14. The few solemn words he now addresses to his eleven chosen disciples were needed to remind them that *they* are now to carry on the work which he had inaugurated. Vs. 44, 45. *These are the words*—"now you understand the meaning of some of my words that seemed so mysterious to you, ch. 18 : 31-34. *While yet with you*—implying that he was not with them now as formerly. *The Law of Moses*—Our Lord's frequent references to the Old Testament stamps these writings as of equal value with the New Testament. The one is to be read and interpreted in the light of the other. *Opened their understandings*—See S. Catechism 89. V. 47. Faith and repentance are the great requisites for salvation. They are well defined in the Catechism 86 and 87. They were to be the theme of their preaching, Matt. 28 : 19-20, Mark 16 : 15, 16, where the promise of the Holy Spirit is given not only to these disciples but to all, in every age, who should faithfully preach the Gospel. *In His name*—(1) By His authority : (2) by a constant reference to Him as the Author and Finisher of faith, Heb. 12 : 2—The *only name* whereby we must be saved, Acts 4 : 12 and 13 : 38. *Beginning at Jerusalem*—The Jews who crucified the Messiah, are to have the *first* offer of the Gospel of reconciliation, Rom. 2 : 10. Those in our own country have a prior, but not an exclusive claim, 1 Tim. 5 : 4, 8. The Gospel is to be preached *among all nations*—therefore to the heathen and Mohammedan, as well as to nominally Christian peoples. *Witnesses*—assured of these things themselves, they were to certify the world of them. Jn. 15, 27. Acts 1 : 8. 2 : 32. 3 : 15. V. 49. *The promise*—that of the Holy Spirit, Isa. 44 : 3. Joel 2 : 28. *Endued with power*—as they notably were on the day of Pentecost. Acts 2 : 1-4. Vs. 50, 51. Luke, omitting the meeting with the disciples in Galilee, Matt. 28 : 16 and John 21 : 1-24, closes abruptly with a brief mention of the ascension, though he refers to it again, in Acts 1 : 9-11. *He led them out*—the eleven, that they might be eye witnesses. *To Bethany*—2 miles east from Jerusalem, on the Mount of Olives. V. 52. 53. *They worshipped him*—in the strictest sense of adoration. *With great joy*—" (1) Faith sees in this farewell the highest glorifying of Jesus. (2) Love thinks of His gain, not of its loss. (3) Hope waits unshaken for the fulfilment of all His promises." *Continually in the temple*—Every day found them there until the day of Pentecost—the 10th day after the Ascension.

## Israel in Egypt.

JULY 3rd.

EXODUS I : 1-14.

*Golden Text, Exodus 1 : 14.*

**E**XODUS—means departure—*going out*. This book chiefly refers to the fact of the Children of Israel's leaving the land of Egypt. The author of it is, without doubt, Moses, Mark 12 : 26. Luke 20 : 37. The statements contained in it are substantiated in other parts of the Bible, as in Ps. 78 : 66 : 6 ; Isa. 51 : 10, 15 ; Jer. 2 : 6 ; 16 : 14. 1 Cor. 10 : 1-5. As to time, see ch. 12 : 40, "the sojourning of the children of Israel who dwelt in Egypt was 430 years." Comparing this with Gen. 15 : 13. Acts 7 : 6 and Gal. 3 : 17, the 430 years is computed from the time that Abraham left Chaldaea. One half of this interval the chosen race sojourned in Canaan, which gives 215 years as their sojourn in Egypt. The call of Abraham was in 1791 B. C. Jacob went to Egypt, 1706 B. C. The exodus was in 1491, B. C. The Lesson date is 1635-1571, B. C. Vs. 1-5. *The names*—are given for the sake of exactness—in all, 70 souls. Strictly speaking, only 66 immigrated, but adding Joseph and his two sons and Jacob himself, there are 70. In Acts 7 : 14, the number is said to be 75 : but that included five sons of Ephraim and Manasseh, born in Egypt, Gen. 50 : 23, so there is no contradiction. V. 6. *Joseph died*—aged 110, about 70 years after the migration. V. 7. The increase of the Israelites is emphasized by a variety of expression, indicating that it was exceptionally rapid. In 215 years they increased from 70 to 2 millions. An increase by no means incredible when the healthfulness of the climate, and the early age at which they married are taken into account. *The land was filled*—Goshen could not contain them, so they spread into other parts of the country. V. 8. *A new king*—About 60 years after the death of Joseph a revolution took place by which the old dynasty was overthrown and Upper and Lower Egypt were united. This may have been Amosis, or Ramesses II, either of whom would know little and care less about the services of Joseph, dead 40 years before. Vs. 9, 10. Statecraft foresaw that these prosperous aliens might some day breed insurrection. *Let us deal wisely*—with worldly wisdom. They must be kept in subjection. V. 11. *Taskmasters*—overseers, as may still be seen in Egypt, armed with a "lash." *To afflict them*—to crush their spirit. V. 12-14. *The more they grew*—evidence that a higher power was working for them. *Hard bondage*—Reduced to a state of "serfdom" they were put to the meanest of occupations, brickmaking and digging canals and ditches for irrigation, or employed as convicts in building fortifications. Regarding this bondage as a type of *Sin*, we learn that the service of sin is a very hard and bitter one. Jer. 2 : 19. Rom. 6 : 16, 23. That God afflicts his people for their good, Lam. 3 : 33. Rom. 8 : 28. If God be for us who can be against us, Rom. 8 : 31.

## Our own Church.

THE GENERAL ASSEMBLY is appointed to meet in St. Andrew's Church, Kingston, on Wednesday, the 8th of June, at half past seven o'clock p.m. The subsequent meetings will be held in the new buildings of the Queen's University, which are admirably adapted for the purpose. Presbytery Clerks are requested to forward *List of Commissioners*, reports of changes in the rolls, overtures, and all other official documents intended to be presented to the Assembly, to the Clerks of Assembly, at least eight days before the meeting. The conveners of Standing Committees are expected to have their reports ready to be placed in the hands of the Committee on Bills and Overtures at the second sederunt of the Assembly. Arrangements have been made with the leading lines of Railway and with Steamboat Companies for reduced rates of travelling. Certificates, entitling members to this privilege, have been sent to all whose addresses have been furnished. Should any not have received them, they should at once notify Rev. Dr. Reid, of Toronto.

ACCOMMODATION:—The Local Committee will do everything that lies in their power for the entertainment of the strangers within their gates while the Assembly lasts. Commissioners from a distance are requested to correspond with REV. J. FOWLER, the Chairman, and any parties who have made private arrangements are requested to notify Mr. Fowler of the fact. Timely attention to these matters will go far to prevent confusion and disappointment.

THE PLACE OF MEETING IS CENTRAL and easily reached. Kingston is beautiful for situation, and its inhabitants are noted for hospitality. If any other reason need be given why the members should muster in full force, other than loyalty to the Church and a sense of duty to their constituents, let it suffice to say that the ensuing Assembly promises to be one of the most enjoyable that has been held since Union. So far as we can see, there are no burning questions to come before it that might mar the harmony of its proceedings. The College question, as such, will never more disturb the peace of the Church. Whatever difference of opinion may arise as to the details of management, there is a settled conviction that our six colleges are to be retained, and that each will

be allowed to use all lawful means for its maintenance and better equipment. The motto of all of them will be,—“*Live and let Live.*” The remit of last General Assembly on the preparatory studies of candidates for the ministry will be discussed on its merits, irrespective of its application to individual colleges, and we may expect to find a hearty acquiescence on the part of all in whatever may be the judgment of the Assembly in this regard. The Remit on Roman Catholic Ordination, left over from last Assembly, may or may not be finally disposed of at this time. But it is one of those questions which do not suffer from cautious handling. The only other remit of special interest is that on the formation of a Sustentation Fund. On this very important question it will be found that there is scarcely unanimity enough in the several Presbyteries to warrant immediate action further than the sending of it down to kirk-sessions, in order to ascertain the mind of the congregations in reference to it.

THE COLLEGES will be able to report a good winter's work, that they have sent out from their Halls some *forty* young men, who are now ready for licensure, and *one hundred and fifty* who will spend the summer months as missionaries, supplying ordinances to many thousands who would not otherwise have them, and in various parts of our vast Home Mission field laying the foundations of future congregations.

THE ELDERSHIP, it is to be hoped, will be fully represented, not that we have the slightest fear of clerical domination, but because it is their privilege to be there, to give expression to their opinions, to share the responsibilities of the Committee rooms, and to make themselves familiar with the details of ecclesiastical administration.

IT IS exceedingly gratifying to learn that all the Missionary Funds are in a prosperous condition. The discussions that will follow the reading of the reports on the Home and Foreign Missions and French Evangelization will be especially interesting. We bespeak for the Sabbath-School a larger share of time and attention than has usually been bestowed upon it. There is no branch of the work of the Church which deserves a heartier recognition than that which devotes itself to the religious instruction of the young. It will not do to put it in a corner. The questions respecting its welfare and efficiency ought to be dealt with in a manner befitting their acknowledged importance.

FOR MODERATOR OF ASSEMBLY—The following nominations have been made by the Presbyteries:—Rev. Dr. Black, Kildonan; Principal MacVicar, Montreal; Principal Caven and Professor Maclaren, of Toronto; Rev. Dr. Cochrane, of Brantford.



KNIGHTHOOD, it is said, will shortly be conferred upon two already distinguished members of the Presbyterian Church—Principal J. W. Dawson, LL.D., of McGill University, Montreal, and the Hon. Alexander McKenzie, of Sarnia.

IN MEMORIAM:—The Rev. E. A. McCurdy, of New Glasgow, has given the Presbyterian College Board, Halifax, a sum of money as a memorial of his late son, Roy McGregor, whom he had dedicated to the ministry, the interest to be devoted to the purchase of works on Missions for the Library.

REV. DR. G. L. MACKAY.—We are sorry to learn that our enthusiastic and devoted missionary has been laid aside by sickness. But we are not surprised. Few could have stood the strain of mind and body that he has endured during the last twelve months of incessant labour. Dr. Mackay requires rest.

MORRIN COLLEGE.—A friend of this institution has given five scholarships of one hundred dollars each, to be competed for next session. Others are expected to be given also. While intended specially for students preparing for the ministry, these scholarships will be open to all.

REV. A. B. CRUCHET sailed last month for the "white fields of France." The Revs. C. A. Doudiet and Rev. C. E. Amaron, will follow later in the season and help to gather in the sheaves.

THE CALENDAR YEAR would be infinitely better than the Ecclesiastical for all financial purposes. Is it not possible to induce the General Assembly to instruct the Treasurers of the different Boards to close their accounts on the 31st December instead of the 30th April, and so prevent the hurry and confusion that often result from the present system?

OUR FOREIGN MISSIONARIES.—Should not their names be on the rolls of Presbyteries? Might there not be a prominent place found for them in the printed volume containing the Proceedings of the General Assembly?

THE INTERNATIONAL SABBATH-SCHOOL CONVENTION meets in Toronto on the 22nd of this month. A proposal will be made to institute a Dominion Sabbath-school Union similar to that which has been productive of so much good in the United States.

#### ORDINATIONS AND INDUCTIONS.

DOUGLASTOWN: *Miramichi*: The Rev. Jas. Murray, late of Wallace, N.S., was inducted on the 3rd of May.

CHEL TENHAM AND MOUNT PLEASANT: *Toronto*:—The Rev. J. R. Gilchrist, formerly of Shelburne, Ont., was inducted on 24th May.

BROCKVILLE, *Ont.*:—The Rev. Robert Jardine, S.C.D., late of Chatham, New Brunswick, was inducted to the charge of St. John's Church on the 6th of May.

COLDSTREAM: *Truro*:—Rev. W. T. Bruce, M.D., late of Vale Colliery and Sutherland's River, was inducted on the 10th of May.

HILLSBURGH: *Guelph*:—The Rev. W. C. Armstrong, formerly of Florence and Dawn, was inducted on 26th April.

CALLS:—Rev. Dr. Waters, of St. David's Church, St. John, N.B., has accepted a call from the North Reformed Church, Newark, N.J., United States. Rev. A. W. McLeod, declines the call to Sherbrooke and Goldenville, N.S.

DEMISSION:—The Rev. Lachlan, Cameron, of Thamesford, *London*.

FIRE.—St. Andrew's Church, Quebec, has made a narrow escape of being totally consumed by fire. As it was, the organ and a portion of the pews were destroyed. The loss is covered by insurance.

THE SYNOD OF TORONTO AND KINGSTON met in St. Paul's Church, Bowmanville, on the evening of the 3rd May. There was a full attendance of members. The opening sermon was preached by Rev. Robert Torrance, of Guelph. The Rev. John Smith, of Toronto, was elected Moderator. An overture was read from Brock Street Church, Kingston, anent the providing of a new version of the Psalms in metre to be used in public worship. After discussion it was agreed that the overture lie on the table. The report of the Committee on Temperance was read by Rev. Donald Fraser, Convener. It stated that drunkenness and resultant crime flourished: that drinking habits were increasing. The Committee recommended the formation of temperance societies in the congregations, that circulars should be addressed to Kirk-sessions asking them to report on this subject, through Presbyteries, to the Supreme Court, and that the General Assembly issue a pastoral letter to be read from the pulpits. A lengthened discussion followed bearing chiefly on the provisions of the Scott Act for the suppression of intemperance. The motion of Professor McLaren finally prevailed:—

"That the Synod instructs its Temperance Committee to be hereafter appointed to watch over all attempts to make such amendments to the Canada Temperance Act as may be calculated to neutralize its efficiency, and by petition, deputation or otherwise, to use all suitable means to avert the same.

The report of the Committee on the State of Religion was then read by Rev. W. M. Roger, of Ashburn. The report was on the whole encouraging. Reference was made to special evangelistic services as a useful

means of advancing the life and work of the Church, which gave rise to an animated debate, especially upon the clause recommending the Assembly to set apart one or more qualified ministers to the office of Evangelist. The report was in the main approved—that part of it referring to the appointment of evangelists being remitted to a committee. Rev. Mr. Wilson, Kingston, gave in the report on Sabbath Observance. The report on Sabbath schools, by Rev. J. M. Cameron, Toronto, was very full and satisfactory. Seventeen students of divinity were recommended to be taken on trial for licensure. The ladies of Bowmanville provided a social entertainment for the members of the Synod, and by their abundant hospitalities made their three day's sojourn a very pleasant one. JOHN GRAY, *Clk.*

THE SYNOD OF MONTREAL AND OTTAWA met in Knox Church, Ottawa, on the 10th of May. After sermon by Rev. W. B. Clark, of Quebec, the Rev. Dr. Moore, of Ottawa was chosen Moderator. The commission appointed by Synod to visit Kemptville reported a satisfactory settlement of the difficulty there. The overture from the Presbytery of Montreal anent examination of candidates for license was read and supported by Rev. R. Campbell, and transmitted to the Assembly for its favourable consideration. Applications were made by Presbyteries to take six students on trial for license and granted. The Synod appointed its next meeting to be held in Stanley Street Church, Montreal. A memorial from the Dominion Alliance on the subject of Temperance was read, and a committee appointed to frame a reply. THE SYNOD, upon the invitation of the Principal, visited the Young Ladies' College, and a feeling of satisfaction was expressed with this Institution. The report on the State of Religion was read by Rev. Mr. Burns. An interesting discussion followed. Rev. J. Scrimger was appointed Convener in room of Mr. Burns who leaves the bounds of the Synod. The report on SABBATH-SCHOOLS was read and considered. The report was of a very encouraging nature and was adopted. The report on Mission to the Lumbermen was read by Rev. D. M. Gordon, *convener*, and adopted. The Report of the Committee on Temperance was considered clause by clause. Continued sympathy with the Temperance cause was expressed and it was resolved to petition the Legislature. JAMES WATSON, *Clk.*

#### THE COLLEGES.

QUEEN'S UNIVERSITY AT KINGSTON: 26th and 27th April:—The closing exercises of "Old Queen's" being for the first time ob-

served in the new buildings, they were celebrated with special interest and *eclat*. The proceedings of the first day consisted of valedictory addresses by representative students of the different faculties, and the reading of the prize poem, entitled "Nausicaa," by its author, Mr. T. G. Marquis. The evening was devoted to a banquet in the Hall which is to receive the Museum of the University. Over two hundred guests were in attendance, and it was altogether a brilliant affair. Mr. Sandford Fleming, of Ottawa, the Chancellor, occupied the chair. Addresses were given by Principal Grant, Dr. Sullivan, Professor Watson, and others. The final convocation was held on the second day, when the prizes and scholarships were announced. The lauration of graduates took place with the usual ceremonies. Twenty-two candidates received their diplomas as Bachelors of Arts; three as Masters of Arts; one, Mr. J. Ross, received the degree of Bachelor of Divinity. Sixteen were created Doctors of Medicine. The graduates in the theology were seven in number, namely:—Messrs. John Chisholm, B.A., David Kellock, James W. Mason, B.A., Daniel McCannel, B.A., Malcolm S. Oxley, B.A., and James Ross, M.A., B.D. Words of affectionate counsel were addressed to the graduates by the Principal and Professor Williamson. The honorary degree of LL.D. was conferred upon the following gentleman:—Sir Wm. Young, Chief Justice of Nova Scotia; Mr. Louis Honore Frechette, of Montreal, and Mr. Alpheus Todd, of Ottawa. Principal Grant, in closing the convocation, referred to the munificence of the people of Kingston in providing the splendid buildings in which they were assembled, and expressed the hope that other buildings, such as should cluster round a great university, would be added in due time. The college grounds now comprise twenty-one acres of land. The only parts of the new building not completed are the Library and the Museum. Queen's is now open to women who desire an University education, as well as to the sterner sex. The Faculty of Law has been revived. The Board of Trustees have appointed Mr. John Fletcher, B.A., Oxon, of the University of New Brunswick, to be Professor of Classics in room of the late Professor Mackerras. The venerable and venerated Dr. Williamson tendered the resignation of his chair of Natural Philosophy, but was requested to retain it until the end of next session.

MR. JOHN A. SNODGRASS, son of the ex-Principal of Queen's, is pursuing his Theological studies at the University of Edinburgh, where he carried off two prizes last session—one of them the University medal for Hebrew.

PRESBYTERIAN COLLEGE, Halifax.—The closing exercises of the session were held in St.



Andrew's Church on the 28th April, Dr. Burns, Chairman of the Board, presided. There was a large attendance of ministers and of the Halifax congregations. The Chairman gave a brief sketch of the colleges of the church, beginning with Winnipeg. There are nearly 200 theological students in our institutions. The annual cost of the colleges is about \$60,000. The Maritime Synod pays about \$10,000 a year for educational purposes. The amount collected for the building and endowment is \$62,000. It is intended to make a determined effort during the summer to complete the Fund. The Professors, Dr. Macknight, Dr. Pollok, and Mr. Currie, gave brief reports of their work during the session. Dr. Sedgwick delivered an impressive and eloquent address on the place which the college should hold in the affections of the people. There were seventeen students in all. Five graduates, viz., A. McMillan, Anderson Rogers, M. Campbell, A. Sillars, and J. A. Forbes. Principal McKnight addressed the graduates. All the students are engaged as catechists during the summer. The next session of the college will open on the first Wednesday of November.

#### LETTER FROM PRINCIPAL GRANT.

MR. EDITOR:—I entirely sympathize with the spirit of a paragraph in the May RECORD on "The College Question," but as one statement is certain to give rise to misapprehension I must ask you to make a correction. You speak of "a magnificent edifice, and \$100,000 as good as added to the Endowment" of QUEEN'S. We have the edifice, but unfortunately, not *the addition*. We have \$100,000 subscribed, but each instalment as it is paid does little more than make good an equivalent amount that we are losing, so that there is no addition to our revenue. At the time of the Union to which you refer, QUEEN'S had an annual grant from the Colonial Committee of \$2,700, which had been enjoyed so long that it was considered endowment. At the same time, several of the Professors were made beneficiaries of the Temporalities' Fund, an addition to our revenue amounting to \$1,950 a year. That is now locked up, and whatever the decision of the Privy Council on the whole case may be, you are my authority for stating that the Fund is so reduced that the Professors may be removed from the list of beneficiaries. Losing, in the two directions indicated, \$4,650 a year, equivalent to a capital of \$80,000, how much will our addition—when we get it—amount to? I think that you have also exaggerated the Endowment of Halifax Theological Hall, but Halifax can speak for itself. I

heartily congratulate Knox and Montreal on the large additions made to their Endowment since the time of the Union. When one member is benefitted the body is benefitted. In conclusion, I put three questions to the friends of QUEEN'S, for they have proved that they are able to give practical answers:—(1.) If the Theological Colleges of the Church require quarter of a million of dollars—and they do—for the endowment of each of them, how much is required for the endowment of an University that has a Theological College as one of its departments? (2.) Is there not a nobler and more economical way of accomplishing the end desired than by requiring Principals or Professors to neglect their own work and sacrifice health or life by canvassing from house to house all over the land. (3.) As the Church unanimously declared thirteen years ago that a third Chair in the Theological department of QUEEN'S was indispensable, has not the time come for providing the indispensable? Persuaded that this, as well as all other additions, will be provided in due time.

I remain, &c., G. M. G.

#### Meetings of Presbyteries.

HALIFAX: April 27th:—Congregations requiring supplement were recommended to the Supplementing Board for the same amounts as last year. The call to Rev. C. B. Pitblado from Winnipeg was considered. After all parties were heard, Mr. Pitblado, on being asked for his decision, expressed the difficulty he had in making up his mind, and requested longer time for consideration of the call. His request was acceded to. Five students who had finished their Theological Curriculum, were examined, and leave was asked of the Synod to take them on trials for license. A supplementing scheme, proposed by the Presbytery of Lunenburg and Yarmouth was considered at length, and in the main approved. Reports on Sabbath-schools and Temperance were considered and disposed of. Rev. Thomas Duncan obtained leave of absence for three months to visit the old country. Vacancies in the list of commissioners to Assembly were filled. ALLAN SIMPSON, *Clk.*

MIRAMICHI: April 21st:—Moderation in a call was granted to Tabusintac and Burnt Church. Rev. James Murray, late of Wallace, accepted the call to Douglastown. Dr. Jardine was loosed from his charge upon accepting the call to Brockville. S. Houston, *Clk.*

PICTOR: May 3rd:—Rev. R. Laird was inducted at Little Harbour. A minute expressive of the Presbytery's high appreciation of the character and services of Rev. A. P.

Millar, late pastor of French River, was adopted. Having resigned on account of the infirmities of old age, Mr. Millar was recommended to the favourable consideration of the Committee of the Aged and Infirm Ministers' Fund. In reference to Sabbath-schools the Presbytery adopted a report on the subject and recommended sessions within their bounds to give increased attention to this important department of the work of the Church. The Presbytery recommended the people under their charge to give their cordial support to the Canada Temperance Act. Mr. John A. Cairns, B. A., Dalhousie College, graduate in Divinity of Princetown Seminary, and a licentiate of the Presbyterian Church, U. S., applied to be received as a licentiate of this Church. The Presbytery expressed satisfaction with his testimonials and agreed to transmit his application to the General Assembly. Trials for license were prescribed to Mr. John F. George. E. A. McCurdy, *Clk.*

TRURO: April 12th:—A committee was appointed to prepare an overture to Synod in favour of a Ladies' Seminary at Truro. A resolution was adopted recommending the people to support the Canada Temperance Act. Mr. Thorpe was appointed to Maccan and vicinity for the summer. Application was made to the H. M. Board for three catechists. May 9th: A memorial anent the Ladies' Seminary was submitted, adopted and ordered to be transmitted to Synod. Rev. J. D. McGillivray was appointed a Commissioner to Assembly in the place of Rev. E. Grant. Messrs. H. Tupper and Alex. Miller, of Truro, and J. B. Fairbairn, of Bowmanville, Ont., were also appointed. J. H. CHASE, *Clk.*

LUNENBURG AND YARMOUTH: May 3rd:—Rev. William Robertson was appointed to attend Assembly instead of Rev. E. D. Millar, resigned. Reports were received from managers of New Dublin and Mahone Bay regarding payment of arrears. It was agreed to apply for same supplements as asked last year, in all \$350. It was agreed to overture the Synod of the Maritime Provinces to take into consideration the whole matter of supplementing weak charges, and ask them to overture the Assembly to amend the constitution of the Supplementing Scheme now followed, in accordance with a draft to be submitted by this Presbytery. Rev. Mr. Millar and the Clerk were appointed to support the overture before Synod. The public were invited to the evening meetings, which were made popular. On Tuesday, the 3rd, the reports on State of Religion, and contributions to schemes of the Church; and on Wednesday, those on Temperance, and Sabbath-schools were read, discussed and adopted. The State of Religion is on the whole low, and not very encouraging, though

indications of advancement are not wanting. Intemperance and accompanying evils prevail, but are on the decrease, except in a few localities. The temperance sentiment is highest in Yarmouth Co. In ten congregations there are 17 Sabbath-schools, 107 teachers, 819 pupils, contributing \$113 to missions. The increase of contributions for main schemes of the Church is 24 per cent. over last year, and for all schemes it is 32½ per cent. Rate per family, \$134. D. STILES FRASER, *Clk.*

QUEBEC: 20th April:—The congregations of St. Sylvester and Lower Leeds were united as a pastoral charge. Mr. Mackay's resignation of Leeds was allowed to lie on the table till next meeting. A call from Melbourne and Windsor Mills in favour of Rev. F. P. Sym was sustained. Dr. Mathews reported in very favourable terms regarding the Presbyterial visitation to Three Rivers. The Assembly's circular on Temperance was discussed. On motion of Mr. Dewey it was agreed "that the Presbytery earnestly recommend its members to aid in the promotion of temperance in the communities in which they reside." A conference was held in the evening, in Chalmers' Church, on the State of Religion, Mr. McMaster presiding, when addresses bearing on the subject were delivered, followed by a discussion which proved interesting and profitable. It was reported that Mr. J. C. Thomson, of Quebec, had given a site at Little Metis on which to build a church for the accommodation of summer visitors; also that the Students, Missionary Society of the Presbyterian College, Montreal, had resolved to open a mission station at Rivière du Loup. F. M. DEWEY, *Clk.*

WHITBY: 19th April:—Report on the State of Religion was read by Rev. W. M. Roger, and followed by an interesting conference. The following were elected commissioners,—Messrs. J. J. Cameron, J. A. Carmichael, T. Atkinson, and A. A. Drummond, *ministers*; Messrs. Beith, Nesbitt, Gunn and Yellowlees,—*elders*. Principal Caven was nominated as Moderator of Assembly. Mr. Little presented the report on Sabbath-schools. A petition from the Woman's Foreign Missionary Society of Whitby, was read asking recognition by the Presbytery which was cheerfully granted. A report on Temperance was adopted and ordered to be transmitted to the Assembly. A. A. DRUMMOND, *Clk.*

TORONTO: May 3rd:—The business was chiefly of local interest. Rev. G. M. Milligan was granted leave of absence for three months. Rev. J. M. King submitted the report of the Presbytery's Home Mission Committee, from which it appeared that there are now within the bounds, six mission



fields with eleven stations. A new church had been erected at Camilla. The contributions of the Presbytery, as a whole, to the General Assembly's Home Mission Scheme were less by \$779 than last year. The report was ordered to be printed. R. MONTEATH, *Clk.*

LONDON: May 10:—The report on Temperance was read by Rev. J. B. Duncan, and after discussion it was recommitted to the Committee, to which the following names were added:—Messrs. Goodwillie, McKinnon, and Goldie, ministers; Messrs. Vidal and Gordon, elders. A deputation appointed to visit West Williams and Adelaide reported in regard to the disorganized state of that congregation, and presented a petition from the West Williams congregation requesting the Presbytery to advise the minister to resign. The unheard of character of the petition was strongly condemned by the members of Presbytery. An interesting discussion was held on "the means by which the attachment of the young to the Church may be secured and promoted, and by which, in due course, they may be brought into full communion." The introductory paper, by Rev. J. B. Duncan, contained many valuable thoughts and suggestions upon this important subject. The following, among other means, were suggested by the members, who took part in the discussion. (1.) That the young should be afforded opportunities for labour in connection with church work. (2.) The home circle is not made so attractive as it should be. Parents should associate to a greater extent with their young people than they do. (3.) Greater stress should be laid upon the duty of family worship when heads of families seek admission to the membership of the Church. (4.) The Catechism should be more thoroughly taught in the family. (5.) Senator Vidal spoke of the excellent influence of keeping young men, in connection with the Sabbath-school till they were, say, twenty-five years of age. The secret of dealing successfully with young people he thought was in keeping before them the salvation of their souls, rather than adopting the usages of the world, such as mere musical services &c. (6.) A minister said that ministers ought to pay more attention to the young in their pastoral work. Messrs. Duncan McColl and D. Stalker, students of Knox College, were duly licenced to preach the Gospel. G. CUTHBERTSON, *Clk.*

HURON: May 9th:—The union contemplated between the congregation of Fraser Church, Biddulph, in the Presbytery of London, and that of Exeter, in this Presbytery, was abandoned for the present. Mr. J. A. Turnbull, B.A., student of Knox College, was licensed to preach the Gospel. Sympathy was expressed with the object inaugurated

by the Alumni of Knox College to raise a Library Fund of \$12,000. A. McLEAN, *Clk.*

## Obituary.

REV. JOHN L. STUART. Tidings have just reached us of the death of this amiable and accomplished young minister at Madsen, Florida, whither he had gone in search of health. Mr. Stuart was the eldest son of Rev. James Stuart, formerly of Woodstock, now resident in Toronto. He was ordained as a missionary in Montreal, 22nd July, 1876. On the 26th September, in the same year, he was inducted to the charge of Trenton, in the Presbytery of Kingston, where he has since ministered to a congregation who appreciated his many excellencies, and who now deeply lament the loss of their beloved pastor. He died on the 6th May, when his brother was on the way to visit him.

MR. ARCHIBALD BARKER, of Markham, died on the 13th of April, in the 63rd year of his age. The deceased was a native of Sanquhar, Dumfriesshire, Scotland, and has resided in Canada since 1822. For twenty years he was an elder of the Kirk at Markham, and, previous to the Union, was an active member of the Church Courts. Few men living in the rural districts wielded as much influence over others as did Mr. Barker. As merchant, post-master, captain of volunteers, town councillor, &c., &c., every one in the county knew him, and respected him. His home was always open to receive ministers and others who visited Markham on church business. The Presbyterian congregation there, of which Mr. Barker's son-in-law is the minister, will feel his loss deeply.

MR. JAMES CARRUTHERS, for thirty years an elder in the congregation of Grafton and Vernonville, died on 26th November. He also was a native of Dumfriesshire, but for more than forty years resided in Canada. By his zealous labours in the Sabbath-school, his regular presence in the prayer-meeting, and in many other ways he showed himself always ready to do his duty faithfully. His death was sudden—as he long expected it would be. He died at peace with man and with his God, leaving others to learn from his consistent character the lessons of a good life.

## Ecclesiastical News.

THE EARL OF ABERDEEN has been appointed Lord High Commissioner of the General Assembly of the Church of Scotland. The REV. ALEXANDER WHYTE of

Free St. George's, Edinburgh, and the Rev. WILLIAM FLEMING STEVENSON, of Rathgar, Dublin, have each received the degree of D.D. from the University of Edinburgh. The Rev. Dr. MURRAY MITCHELL, of missionary fame, is making an extensive tour of the Missions in India, China, and Japan, and reports favourably of progress at every point. The enquiries into THE BLANTYRE MISSION scandal have given rise to much unfavourable comment as to the manner in which this Mission in Eastern Africa has been conducted. The report of the Rev. Dr. Rankin, who visited the Mission in person, goes to confirm the statements of Mr. Chirnside—a traveller who happened to spend a few days at Blantyre some time ago—that unnecessary severity, in the maintenance of discipline, had been practised on the natives by those in charge of the Mission. The Foreign Mission Committee of the Church of Scotland, as well as the Commission of Assembly, have marked their disapproval of such ill-judged conduct on the part of their agents by ordering the immediate withdrawal of the missionary in charge and others acting under him. SEVERAL OF THE PRESBYTERIES of the Free Church have petitioned Parliament against the opening of places of amusement on the Lord's Day. A number of the Presbyteries of the English Presbyterian Church have adopted overtures in favour of "disestablishment." The Presbytery of London, however, declines to commit itself to the movement at present. The Literary event of the month, and of the century indeed, is the publication of the REVISED NEW TESTAMENT. Messrs. James Campbell & Son, of Toronto, have secured the exclusive copy-right of the authorized edition for Canada, and have made ample arrangements for supplying, through the trade, the demand, which is likely to be unprecedented. There is no foundation for the idea that this new version is immediately to take the place of the Testament now in use. That can only be done after it has been approved by the recognized ecclesiastical authorities, and formally sanctioned by the Queen. Objections may be raised which might have the effect of sending it back to the Committee for amendment, although that is not at all likely. Its publication now is to enable the public to judge of its merits. Even more important than the approval of the Archbishop of Canterbury will be the endorsement of the great Bible Societies of Britain and America, who have a larger interest at stake than any individual church or publisher. The Committee appointed to revise the Old Testament are quietly, but diligently, prosecuting their labours. They have finished their sixty-eighth session, which brought them to the seventh chapter of Ecclesiastes. A con-

siderable time, years perhaps, must therefore elapse before the whole Revised Bible shall be in the hands of the public. A MEMORIAL, signed by twenty-two thousand laymen, has been presented to the Archbishop of Canterbury, in opposition to the claim recently made for "the recognized toleration of wide diversities of ceremonial" in the Church of England. The feeling which prompted the memorialists is described as one of profound uneasiness lest, under the plea of toleration, ceremonial practices and doctrines should obtain recognition which are alien to the spirit of the Prayer Book. MESSRS. MOODY and SANKEY have decided to re-visit Britain and Ireland during the present year, and have accepted an invitation to attend the next Christian Convention in Dublin. As the result of their labours in San Francisco and Oakland it is said that between one and two thousand members have been added to the churches. DR. SAMUEL MANNING thus speaks of THE RELIGIOUS MOVEMENT IN FRANCE:—I say it not from vague reports, I say it from personal investigation of the facts; I do not believe that in the world, since the days of the Reformation, there has been such a movement, such a revival, such an awakening, as seems now to be commencing in France. Meetings, attended by thousands, are being held in Paris, Marseilles, and in many other cities and towns, and some of the districts have been entirely evangelized. There are now about eighty Protestant Sabbath schools in Paris. REV. DR. A. N. SOMERVILLE, after spending five weeks of unremitting evangelistic labour in St. Petersburg, removed his headquarters to Moscow. Notwithstanding the tragic events at the capital and the impediments which they necessarily threw in the way of holding public meetings, the Doctor's mission was very successful. THE SALVATION ARMY has been getting into trouble in Paris and elsewhere. They made a very strong muster lately in Exeter Hall, London. Among the speakers was "Captain" Howard, who gloried in the hard usage which he met with the day before from a furious mob, and expressed his determination to expose himself to the same rough handling again. A notable event in connection with YOUNG MEN'S CHRISTIAN ASSOCIATIONS has been the recent re-opening of Exeter Hall, London. Five gentlemen had given donations of £5,000 each towards the purchase and adapting of the Hall to the purposes of the Association. The whole expense incurred has been about £50,000. The membership of the Society is about 3,000 at present. The Church books of Mr. SPURGEON'S Tabernacle in London contain the names of 5,284 members. The additions to the roll last year were 453. DR. TALMAGE, of Brooklyn, states that during the



revival services held in his Tabernacle, in a few weeks, more than five hundred persons had professed conversion, and above 300 had joined the church. THE LIVINGSTONE INLAND MISSION, established three years ago with a view to evangelizing, by means of Industrial mission stations and self-supporting missionaries, the vast valley of the Upper Congo, Central Africa, has already a chain of stations extending 220 miles up the river, and eleven missionaries in the country. Four additional missionaries have recently joined the Mission, taking with them a steam launch and a seven-roomed house in section, to be erected as a depot at the mouth of the Congo. The Philadelphia Presbyterian is responsible for the report that the Presbyterian Church of Australia proposes to undertake, as soon as possible, the entire support of the Presbyterian Missions in the New Hebrides.

THE REV. WILLIAM MORLEY PUNSHON, LL.D., the eminent divine and eloquent orator of Wesleyan-Methodism, died at his residence in London, England, on the 14th of April, in the 57th year of his age. Cut down in the midst of a career of great usefulness, while comparatively young, his death is an unspeakable loss to the Church of which he was a distinguished ornament. But there is a sense in which men like Morley Punshon belong not exclusively to any denomination. They are a gift to the Church of God, and when they are taken away a sense of bereavement falls upon every branch of the Church.

THE PRESBYTERIAN CHURCH OF ENGLAND:—The sixth Synod of this Church met at Newcastle-upon-Tyne on 25th April. Dr. Donald Fraser, the retiring Moderator, preached the opening sermon, and afterwards nominated as his successor in the chair the Rev. J. C. Bruce, LL.D., who was unanimously elected, though contrary to general expectation, inasmuch as his appointment had been keenly objected to in some of the Presbyteries on the ground that the nominee, albeit a licentiate of the Church, was not an ordained minister. Whether, technically, layman or clergyman, Dr. Bruce seems to have acquitted himself with remarkable ability. The report on the State of Religion gave rise to a profitable discussion. Among the deputies from other churches were Dr. Main and Professor Calderwood, Moderators of the Free Church and the U. P. Church of Scotland respectively. The Home Mission report shewed that more had been done in the way of evangelistic work than in the organization of new congregations during the past year. The revenue had equalled the expenditure, but evidently this result had been attained

rather by close economy of the funds than by a regard to the opportunities that offered for establishing missionary centres. The Sabbath-school report dealt with matters of common interest to all such organizations—the importance of training classes for teachers, the Presbyterian examination of schools, &c. The teachers seem generally to approve of the International series of Lessons, already largely in use. From the Foreign Mission report it appeared that there are in connection with the China Mission fourteen ordained missionaries, of whom five are stationed at Swatow, five at Amoy, and four in Formosa. Besides these there are five medical missionaries and three lady missionaries; of native evangelists there are sixty-five, and of native students *thirty-six*. There are theological colleges at each of the stations. The total number of communicants in the three stations is 2,342, of whom 1,023 are in Formosa. There is also a medical mission in India under the care of Dr. Morison, in connection with which Zenana work has been successfully carried on. The *Sustentation Fund* had yielded an equal dividend of \$1000 to each of the ministers entitled to it. The year's income was £37,426. The question of Disestablishment was discussed in a crowded and excited assembly, says the "*Weekly Review*," and in the end a resolution was carried deeming it inexpedient for the Synod to come to a deliverance upon the subject.

## Our Home Missions.

MANITOBA.

REV. ALEX. CAMPBELL writing from *Stonewall* says:—I left Little Britain on the 1st of February and returned to it on the 28th, thus fulfilling the requirements of the Presbytery to spend a month at Rat Portage and on the C. P. R. Taking the train at Winnipeg I had an opportunity on the trip to judge of the character of those to whom I was sent to preach. Such profanity and drinking of liquor I never witnessed. The bottle was passed continually from one to another, notwithstanding the prohibitory law. In fact one of those whose duty was to look after the infraction of the law partook as freely as others. Arriving at Keewatin, nearly 150 miles from Winnipeg, we left the train and were driven over a corner of the Lake of the Woods to Rat Portage where we stayed over Sabbath, holding service at Keewatin on the afternoon in the house of Mr. Mather, and in the evening in Rideout Hall where there was a good audience and a good collection, \$11.50. I started out on

Monday morning on a tramp up the line in the midst of a heavy snow storm, making about 20 miles the first day with the assistance of a lift from the loaded teams of Gillespie, McLaren & Co., contractors for supplies. Three weeks were spent in the camp at Rat Portage and Eagle Lake, about 55 miles east of the Lake of the Woods. I conducted service twenty times to very varied congregations, both as to number and character, and made collections on behalf of their late missionary, Mr. Russell, amounting in all to \$135 after deducting necessary expenses. I may say that almost without exception I was courteously treated by all who were inclined to come to the services. A very large proportion of the men belong to the Roman Catholic Church, from some of whom I received the greatest kindness and attention. The temptations by which the men are beset are very great. We have already mentioned the dreadful profanity and the intemperance; gambling and licentiousness complete the fearful quartette of vices. Sad indeed is it to think of our young men being thrown in the midst of such surroundings with little of any gracious influence to help them to withstand the attacks made upon their character by the wiles of the wicked one. Shocking accidents were of frequent occurrence during my month's visit, by which men lost the use of their limbs and some, their lives. On one occasion I was constrained to act the part of surgeon *pro tem* to a poor fellow suffering agony from the loss of both his hands. It is amazing how soon the effect of such a warning passes away. At the end of my three weeks tour I returned and held service on Sabbath again at Keewatin and Rat Portage to fair audiences. During my visit I succeeded in enlisting a number of workers in the Sabbath-school, with Mr. Lyon, stipendiary magistrate, as superintendent. After my return from the railway we had a busy time at Selkirk and Little Britain with communion service, and socials assisted by Mr. Lawrence of Grassmere, who exhibited by help of his magic lantern views of scenery and animals in South Africa. At Selkirk \$23 were netted for Sabbath-school purposes, and at Little Britain \$76 for very necessary repairs to the church.

#### LETTER FROM REV. W. HODNETT.

BIRTLE, the little village from which the Mission takes its name, is a pleasant little spot, on the Bird Tail Creek. The history of the village dates back about two years, when the Hamilton Colonization Company settled on it as the site of a future town. It consists of nine or ten houses and a few more in course of construction, two stores, &c., good

saw mill—a grist mill in immediate prospect. We have no church yet in Birtle. I hold Sabbath service there once in three weeks. The country around is good rolling prairie land with several good bluffs of timber in many of the sections. Most of the land is already taken up. We have nine or ten families of our church settled in and around the village, and several others within easy reach, so that we hope to have a nice congregation soon. Fort Ellice, twelve miles to the west, is a place most beautiful for situation on the west bank of the Assiniboine River. Settlement can hardly be said to have yet reached Fort Ellice. It is simply a Hudson's Bay trading post and a halting place for the traveller to the interior. But its chief factor, Mr. A. McDonald, is loyal to the Presbyterian Church, and generally contrives to collect a small congregation when I come around once in three weeks. Thirty miles north of Fort Ellice is the Shell River Settlement, with only one house between the two points. Here there are several families from Scotland and from the North of Ireland. There are about sixty claims already taken up, but Shell River, like many other parts of this country, is rich in bachelors. Though the settlement is not more than a year old they have a post-office, a store, good wells, good houses, and many other signs of push and energy. I am sorry I am not able to give the people at Shell River Sabbath services, though more than half the families are ours. There are some fifteen or sixteen families, &c., of the Church of England there, and they are talking of getting a minister of their own body to give them services once in two weeks. I hope we shall soon be able to treat our people equally well, and if we do not, can we blame them for going where they can get Sabbath services?

Fifteen miles north of Birtle is what is known as Todd's Settlement. There are about twenty claims already taken up there, and fully two-thirds of the settlers lean to our Church. I go there one Sabbath in three. Nine miles further up the creek is Rosburn, a well settled neighbourhood. We have there at present ten families, representing some twenty-five or thirty claims, on each of which we hope to see a prosperous and happy family residing in a few years. Fifteen miles east, on the skirts of the Riding Mountain, is what we call the Oak River Settlement, one of the oldest and one of the finest in the whole Mission. At Oak River we have some twelve families, representing more than twice as many claims. More than half these settlements are owned by young men. About nine miles south of Oak River is Findlay's Settlement, with nine families of our Church, and representing more than



double that number of homesteads. Here they have a small Sabbath-school, and the settlement has also the honour of the first day-school in the district, Mr. Robert Findlay kindly gathering the few children of the settlement for instruction in the elements of education. Six miles farther south we strike the main trail at Shoal Lake. There are not many settlers here as the land is a little wet, and people are very particular about sections there being so much to choose from. Preaching at Oak River in the morning, and Findlay's Settlement in the afternoon, I reach Shoal Lake on the evening of every third Sabbath where, at the house of Mr. S. Moatt, a gentleman from Ottawa, who is doing business at Shoal Lake, I find a goodly company waiting to hear the Gospel. About three to four miles south-west of Shoal Lake is the Doyle Settlement, bordering on the Indian Reserve, or, what is known as "Solomon's Indians." We have had but very few here, but several promising settlers from Scotland and Ontario have recently taken claims, and we hope soon to have a prosperous settlement. A drive of fourteen miles north of this brings me back to Birtle after a trip of about two weeks. I remain in the village perhaps a day, or if much correspondence has accumulated, two days, and set out again for Fort Ellice, returning again on Sabbath evening to preach. After this you need not be told that I want help. How can I meet new comers or even put old affairs into shape?

I hope to see help coming very soon.

### Our Foreign Missions.

THE FOREIGN MISSION BOARD, EASTERN SECTION, met at New Glasgow on the 9th of May. The Rev. Kenneth J. Grant consented to remain in Nova Scotia till the end of the month, to meet the brethren in Synod. He will then proceed to Central Canada, and may be expected to address the General Assembly on the Trinidad Mission. He has already received such an amount towards meeting the Trinidad estimates for 1881 as justified the Board in passing these estimates in full. This is a great relief to the Board and to all concerned. The town of Pictou has agreed to give \$500 to meet the salary of a native preacher in Trinidad. Rev. Robert Burnet (of the old Kirk) being one of ten to furnish the required amount. That is also a matter for congratulation.

THERE is no limit to the possibilities of success in Mission work, but such as is set by our want of faith and consecration on the part of professing Christians.

### Trinidad.

SEVENTH ANNUAL REPORT BY REV. THOMAS M. CHRISTIE.

Couva, 1st January, 1881.

I. EXCHANGE SCHOOL.—This had formerly been conducted as two half-day schools on Exchange and Cambden Estates. This year I was enabled to erect a central building in Exchange village, near my house, and form a Central School for the village and Cambden, Exchange, and Perseverance Estates. This has been under the charge of Gajadhar who is proving himself a very efficient teacher. Mrs. Christie has been able frequently to visit the school and has started a sewing class for the girls.

II. BRECHIN CASTLE OR SEVILLA SCHOOL.—This is held in our Church, a part of which is fitted up with desks. In the neighbourhood of this school there are a large village and two large estates with a great many children, but from various causes it has been difficult to induce many of the latter, to attend the school. In the hope of making the school more attractive and efficient, I, in June employed as teacher a young man named Alex. Campbell from United Church, New Glasgow, a second year's student in Dalhousie College. Under his management the school has improved and the average attendance for the year is larger than ever before.

III. ESPERANZA SCHOOL.—Like Exchange, this school formerly consisted of two half-day schools, on the Esperanza and Phoenix Park Estates respectively. About the middle of the year I had the Esperanza school-house moved to a central position, and since then school has been kept in the one place all day. The results so far have been satisfactory, but the attendance was diminished greatly by the excessively heavy rain which for weeks rendered much of the road near the school house almost impassable, and which also was the cause of a large amount of sickness among the children. All the schools have suffered greatly in these ways. This school is taught by a Creole who is assisted in collecting the children by a Creole convert named Narayan who gives his chief attention to the instruction of adults, teaching now regularly more than twenty-five. A Sabbath-school is kept up in connection with each of these schools. The statistics are as follows,—

Esperanza Central, on Roll, 34.	Average attendance 23
Brechin Cast e, " 4,	" 26
Exchange Central, 40,	" 21
Total .....	118 " " 70

PREACHING SERVICES have been kept up as usual On Sabbath on Mr. Burnley's estates at 9 a.m.; at 12, noon in the church. This is

followed by a Bible-class at which usually from 20 to 25 adults attend. In the evening I have a service on one of the estates near my house. About the end of October, at the request of a number of Scotchmen, I started an English service at 2 p.m. The attendance on it has not been very satisfactory and it cannot yet be considered as on a permanent footing. Five marriages were solemnized; eleven adults and seven children were baptized. The collections in the church amounted to £22 16 3 stg. The work for the past year has been entirely confined to the estate and the neighbouring villages, but there are needy fields within a very short distance. Three of the largest Free Coolie Settlements in the Island are situated within five miles of my house, and in them there are a number of children growing up who have been, when on the estates, attendants on our schools. I feel the importance of following them and receive many invitations from them to do so, and as soon as the church will furnish the funds I desire to make the attempt.

TUNAPUNA, REV. JOHN MORTON'S NEW STATION: 24th March, 1881. At a meeting of the Mission Council, Dec. 23rd., it was decided that we should remove to this district after the arrival of Rev. J. W. McLeod. We accordingly removed on Feb. 8th. A railway runs East from Port-of-Spain to Arima, 16 miles. Tunapuna is at the eight mile station. The district consists of a row of Estates extending up and down from Tunapuna for about five miles, with a side station, on the railway to Couva, about the same distance away. There are 25 estates and five villages in the district, and the Indian population cannot be far short of 7000 souls. I begin Sabbath work at Frederick, on the Couva Railway, at 8 a.m. Here a piece of land has been offered us and we are waiting information from Scotland before deciding about a building. At 11 a.m. we have service here in our own hired house. No house or even room for meetings can be obtained so we propose buying land and building as soon as possible. At 2.30 p.m. we have service at Aronca, four miles above this in Rev. Mr. Dickson's church. This service has been well attended, and a school has been opened in an unused school-room. At 4.30 p.m. I have a service at Orange Grove Estate in the Estate school room which is midway between this and Aronca. It is too soon to do more than indicate what is being done or prepared. We need a building and a school at Tunapuna, Frederick, Curepe Village, and St. Juan. The successful occupation of these posts is only a question of means. Circumstances are somewhat adverse. We have scarcely revenue enough for present current expenditure—our estimates sent home were not

voted in full by the F. M. Board for want of funds. From continued and excessive dry weather our sugar crop is very short, and free labour cannot get regular employment. Planters and people thus feel the pressure of hard times. We cannot, however, stand still or even wait. We will take up one burden at a time, and begin with Tunapuna building—for school and church. The outlay can scarcely be set below \$1,200, that is, say, \$400 from Coolies, \$400 from Europeans here, and \$400 from friends in Nova Scotia. Might it not thus be accomplished? Who will help? Who will sacrifice a box of cigars for this object? Forty boxes of best Havana will be about all that is asked from the four Provinces. And 100 boxes, with a corresponding effort here, would pretty effectually secure the buildings so urgently needed for school and church purposes. JOHN MORTON.

MISS BLACKADDAR'S SCHOOL was examined in presence of about 20 Europeans. In reading, both English and Hindustani, in spelling, writing, mental arithmetic, and geography, the results shown were most gratifying. The department of the children reflected the highest credit upon their teacher. Gentleness and authority produce cheerful and loving obedience. At the close of the examination a very handsome communion service was presented to Rev. John Morton, with an affectionate and appreciative address which was signed by scholars past and present of the Savanna Grande School. Mr. Morton expressed his thanks, and hoped the teachers would co-operate with his successor as they had done with him. One of the pupils read a spirited little speech on behalf of the pupils about to leave school to enter upon some employment. On behalf of these, and of the whole school, he thanked Miss Blackaddar for the fidelity with which she had taught and watched over them for the past three-and-a-half years. The proceedings wound up with a service of cake, delightful to the young ones. Miss Blackaddar is supported by the Halifax Woman's Foreign Mission Society.

REV. KENNETH J. GRANT, missionary at San Fernando, has made a short visit to Nova Scotia and New Brunswick. He addressed a meeting in Chalmers' Church, Halifax, on Tuesday, May 3rd., giving a brief history of the progress of the Trinidad Mission. The first missionary, Mr. Morton, proceeded to the field about thirteen years ago. Two years later Mr. Grant proceeded to the field. Still more recently Mr. Christie was sent, and at the beginning of the present year Mr. McLeod, our fourth missionary, entered the field. The number of baptized converts is now about 500. Schools are



prospering. The Mission enjoys the confidence and support of the government, of the planters, and of the people generally. More money is contributed in Trinidad than in Canada to sustain the operations of the Mission. Mr. Grant's visit will help to quicken and extend the interest of the Church in this most hopeful mission.

REV. J.W. MACLEOD writes to Dr. McGregor giving a narrative of his voyage to *Trinidad*, and his settlement at Princetown. He arrived at Port of Spain on the 19th January, and was settled at the station on the 7th February. He is satisfied and hopeful. All possible time is given to learning the language. He has seven schools to visit, from three to ten miles distant from his centre of work. "We have read up to the 25th Matthew in the Hindi character. I like the work and feel more and more the pressing need of men and means for evangelizing the heathen."

### Formosa.

REPORT BY REV. K. F. JUNOR.

BY the kindness of Professor Maclaren, Convener, we have been favoured with a perusal of Mr. Junor's report for the year 1880, of which the following is a summary:—As might be expected, the absence of Dr. and Mrs. Mackay is referred to as one of the sorrowful experiences of the year. Apart from this, the report is full of hope and thankfulness. "Personally," says Mr. J., "we have passed through a year of great comfort, because we have had *only* four or five attacks of fever, and the sense of thankfulness in this direction is very great indeed. More than this, I really believe and feel that the work has made progress.....I was left alone, after a year and a half's residence, to carry on the work of *twenty* churches—to take all the work that involves from the hands of one looked up to as a father. Humanly speaking, who would not in such circumstances have expected disaster? In some things we are not where we were at the beginning of the year. We have lost three or four from our membership, but they only went from us because they were not of us. Yet we have a goodly number under instruction, whom I have not thought it yet time to baptize, who attend the services regularly. The people have completed repairs on our chapel to the extent of nearly \$200, all at their own suggestion and expense. It is a good sized chapel, but they regularly test its capacity. Although I could not do so much travelling as Dr. Mackay was able to do, yet I have managed to visit all the chapels seven-

ral times, and all the towns of any consequence, and have found much pleasure in so doing, notwithstanding many discomforts. Everywhere I found more favour towards the Gospel. Nowhere was it reviled. Many praised it. The greeting "Bok su," or pastor, is more extensively met with than "foreign devil," with which you are often greeted all along the streets of a Chinese town.

We start this year (1881) with great hopefulness. My aim is to teach the helpers and the people that I am here to *help* them to establish the Cross of Christ; that the work is not to be done by foreigners. In the end of December we had a three days' conference in my house, when written reports from each of the Helpers were read and discussed separately. These suggested a variety of topics connected with the practical working of the Mission, which were duly considered. Nine hours a day were thus spent, and I learned that after the conference closed they all met for prayer themselves, and resolved that this year should not be as last year. They sent one to tell me this, and to say how profitable they felt their meeting and discussion had been. One of the Helpers came to me yesterday and proposed that the people at one of the chapels should meet and collect something to help some of the less able chapels. This is a hopeful sign, and I am sure will have a good effect. The Hospital year has closed with a very good record. One thousand three hundred and twenty-five patients have been enrolled, and this although Dr. Ringer was away from the Hospital for several months, and a change of doctors took place during the year. The loss of Doctor Ringer was a great loss indeed. Since October of 1880 Doctor Johansen, of Berlin, has been here, occupying the position of surgeon and physician to the foreign community. He has very kindly shown himself ready to take the work of daily attendance upon the Hospital. I have this year taken measures by which, with little extra expense, I shall be able to bring the work of the Hospital more before the people. We issue yearly a Christian Almanack in which the days on which the Sabbath falls are given together with various other matters to make known the Gospel. Mrs. Junor has been engaged for some months teaching the Bible women to read, she has succeeded most admirably. It is a new thing here to meet with a woman who can read. You may meet with a few who pretend to read, but knowing a number of Chinese characters is a different thing from reading Chinese. This teaching is not teaching them the characters of course, but the colloquial in the Roman character. One of the women can read very well, and is delighted, and in the opinion of the Helpers will be of much greater use. I am glad to be

able to close the old year and begin the new with (to us) so many things to be grateful for. They may, and I make no doubt do, to you seem of less value, but to us they are precious. I attribute them to the faithful prayers which we never forget are going up for us at so many altars in beloved Canada. No! we never forget this. For the year upon which we have entered our faith already draws upon the great stores which our Heavenly Father has already given in anticipation of his waiting people. Do not forget it, for it is of great profit."

### Field Notes.

MRS. ELIZA JUNOR: *Tamsui, Formosa*.—

My dear Mrs. Harvie,—MRS. MACKAY would be able to tell you about her heathen sisters, and any work that has been done among them, and you would hear through Mrs. McLaren that I had begun to teach our Bible women to read, and how one of them had gone home sick. After an absence of two or three weeks, she came back to try again, but she was never contented and made so little progress, that we concluded to let her give it up and return to her home. I think she was too old to learn. The other woman whose name is Cohn So takes so much interest in her lessons, it is a real pleasure to help her. She has read the Gospels of Matthew and Mark, and to-day we begin the Gospel of Luke and the hymn book. We have a book of questions and answers on the New Testament which she has read through, and is now committing to memory. She has also commenced to learn to write. I am very much pleased with the progress she has made. No others have as yet been induced to come and learn like she has, but some come to see and hear. I hope some of them may be inspired by her attainments to desire knowledge, which as a general thing is considered unnecessary for a woman in China. I still believe that the hope of this country is in the children, and that the greatest amount of good is to be done by beginning with them, and I hope it may not be long before we are able to open a school for girls, but before we can do this, we will have to have a building for that purpose. I also hope and pray it may not be long before you are able to send out another missionary and his wife. I think with another lady in our mission, we could carry on a school nicely. My health is so poor, many times I am almost afraid to undertake the responsibility of a school myself. When Mrs. Mackay returns she will probably resume the work she was engaged in before she left—travelling with the doctor and visiting the

women at the different stations. I know that you are making great efforts to send the Gospel to your sisters who are sitting in the darkness of heathenism, and this is very encouraging to your missionaries, but my dear sisters will you not make still greater efforts and pray the "Lord of the harvest to send forth more labourers into his harvest." I often think that people living in Christian lands, and who have never visited a heathen land, do not and cannot realize the blessedness of the Gospel. What a grand and glorious boon it is to mankind even if only in relation to the things of this life! I am happy to be able to tell you that I am much stronger than when I wrote last, and Mr. Junor never was better. We both have great cause for thankfulness for the measure of health and strength bestowed upon us during the past year. We were both much freer from fever last summer, than the two previous ones. We are longing for news from Canada, we have not had any letters for a long time. We like to know what is going on in the Church at home. Dr. and Mrs. Murray Mitchell have been in China but were unable to visit Formosa, because they had to be in India in time to attend some meetings, but perhaps we shall have the pleasure of a visit from them in the autumn.

REV. H. A. ROBERTSON: *Erromanga, New Hebrides*.—In a recent letter, our devoted and enterprising missionary on Erromanga, intimates that he has gained possession of the very axe—an American tomahawk—by means of which James D. Gordon was slain. It will be remembered that the murderer had the coolness to follow the dying man from the verandah to the interior of the house and to wrench the axe out of the fearful wound inflicted on his head. He kept the axe as a sort of trophy and would not part with it on any consideration. After his death it came into his daughter's possession, and from her Mr. Robertson secured the fatal weapon in exchange for a new axe and some cotton cloth.—The circumstance recalls vividly the sad history of Erromangan Missions. Williams, the apostolic explorer and pioneer, fell there with one associate. Many years afterwards George Nichol Gordon and his wife fell there after heroic endurance and arduous efforts during four years. James D. Gordon was the first to step into the vacant post, and he occupied it till he too fell under the stroke of the assassin.—The old saying is proving true in Erromanga: the blood of the martyrs is the seed of the Church. Mr. Robertson's labours are bearing much fruit. He and his family have adapted themselves to the circumstances, and have won the confidence and esteem of the natives. Mr. R. urges strongly that another missionary should be sent to occupy one side of that beautiful



but blood-stained isle. We wish it were possible to respond to his request. Meanwhile native teachers are occupying posts of importance all over the island, and the Gospel is working its way. This stronghold of satan will soon become a centre of light, as Aneityum and Aniwa have already become. John Williams and the brothers Gordon sowed in tears and blood; Mr. Robertson has also been sowing abundantly the good seed in hope and faith, and he is spared to see the promise of a rich harvest. May his most sanguine anticipations be more than realized!

REV. J. W. MCKENZIE: *Efate, New Hebrides*.—We regret that the health of our missionary in Efate, Rev. J. W. McKenzie, is in an unsatisfactory condition. His visit to Australia was of no benefit to him; and it seems quite likely that he will have to revisit his native land for the restoration of his health. The number of missionaries on the group is up to twelve again. Messrs Neilson and Copeland will soon be at their old post. The missionaries and their wives often speak of the usefulness of the boxes of mission goods sent out year by year from Nova Scotia and P. E. Island. The Mission, on the whole, has had a year of quiet growth and prosperity. Api, the island occupied for the first time last summer, is the most northerly mission field of the group, and consequently the hottest. We shall probably soon hear about it from one or other of our missionaries.

MRS. J. FRASER CAMPBELL: *Mhow, India*.—We spent most of the cold weather in the districts. We have now visited nearly all the towns and larger villages in our field to the west of us so that we know their size, position, the best way to reach them, &c. As last year, a large number of Scripture portions and tracts have been sold and given away. We met with a number of enquirers, some of whom seemed very hopeful, promising to come into Mhow for further instruction. On our return we met with a great disappointment. One of the first things we heard was that a young lad of great promise, in whom we were deeply interested, and who seemed to be spiritually converted last June or July in our bungalow, had been baptised by Mr. O'Neil, one of the Cowley Fathers at Indore, (nominally Church of England but holding most of the errors of the Church of Rome, such as belief in baptismal regeneration, confession of sins to the priests, prayers to the Virgin, &c.) On further inquiry we found that, a few weeks before our return, he had been in great distress, his family not allowing him to pray in the house, and that while in this state the Church of England catechist fell in with him, and after conversing with him only three times, took him to

the chaplain, who in turn handed him over to Mr. O'Neil, who baptised him and sent him at once to their institution at Bombay, where I suppose it is their intention to make a Cowley Father of him. When we were there for a few days in January, my husband again set before Ram Krishna as the lad is called,—the duty of confessing Christ by baptism. His difficulty seemed to be how he was to be supported,—knowing that of course he would be cast off by his family. Mr. Campbell would gladly have supported him but thought it better for the lad's sake not to hold this out to him. But what had been said had evidently stirred him up and he knew nothing of the difference of the teaching of the Cowley Father, from that of evangelicals. However we still hope and pray that he may see their errors and be saved from them. Mr. Campbell is out again in the districts but not very far away. It is too hot to be in tents now, and I hope this week will be the last of it for him till next season. My chief reason for not going with him this time was that I might at once renew my visits to the women, which for nearly three months had been stopped. I am so glad to get among them again, and they all seem pleased to have me back. I spend some time every day in the girl's school, hearing them read and giving them a short Bible lesson. Two of the little girls are now reading in the Third book in Hindi.

MR. CAMPBELL says,—We have been talking of taking a change to the hills. I am in my fifth year, my wife in her fourth, and we have never had one yet. If only we had more missionaries we could, but now we hesitate much and cannot yet make up our minds. And when we think of the cities, towns and villages in our field, doomed to be for years apparently without any messenger of God's goodness, it seems cruel to spend even so much as we do unnecessarily.

THE "DAYSPRING."—The work of the mission vessel for 1881 is the subject of a report which has just reached us. After visiting several Australian ports early in 1880, she sailed for the New Hebrides on the 10th April. She had then on board four missionaries with their families—one newly appointed—three returning after a few months of rest. She reached Aneityum on the 27th April, and made a tour of the Northern Islands. Mr. Holt was settled on Api, north of Faté, a new field. In June the "Dayspring" called at the mission stations and collected the missionaries to the Synod, at Havannah Harbour, Faté. We hope our young people will feel that when they are raising money for the "Dayspring" they are doing much to add to the comfort and usefulness of our missionaries in the New Hebrides.

## The Presbyterian Record.

MONTREAL: JUNE, 1881.

JAMES CROIL,  
ROBERT MURRAY, { Editors.

Price: 25 cts. per annum, in *Parcels* to one address. Single copies 60 cts. per annum.

PAYMENT IN ADVANCE.

Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

THE MANAGING EDITOR sailed for Liverpool in the "Parisian" on 21st ultimo. He promises to be back again in the beginning of July. THE RECORD for next month will be brought out by Mr. Murray, of Halifax. It will be devoted almost entirely to the proceedings of the General Assembly, which Mr. Murray expects to attend. From the 8th to the 17th of June, Mr. Murray may be addressed at the General Assembly, Kingston, Ont. Business letters will be addressed as usual to the office of the RECORD, 260 St. James Street, Montreal. *The July number will, as in former years, be a week later of being issued than usual, in order that it may contain a complete report of the Assembly's proceedings.*

### Literature.

A BRIEF OUTLINE OF PRESBYTERIAN FAITH, by Rev. J. B. Scott, Leamington, Ont. price, 5 cents. A very useful little manual that may safely be put in the hands of the youth of the Church, and from which they may learn to give an intelligent reason for the faith that is in them. LESSONS FROM THE LIFE AND CHARACTER OF ROBERT SHIELDS, by G. W. Grote, Toronto: Hunter, Rose & Co, 1880: pp. 382—an excellent handbook for the guidance of young men, especially for those about to enter upon commercial pursuits. A SUMMER IN PRAIRIE LAND, by Rev. A. Sutherland; the Missionary Secretary of the Methodist Church of Canada, 1881: pp. 198—price, 70 cents:—a pleasant little volume containing a deal of interesting information about the North-West. FROM EXILE TO OVERTHROW: A history of the Jews, from the Babylonian Captivity to the Des-

truction of the Second Temple, by Rev. John W. Mears, D. D., Phila. Pres. Board of Publication; 1881, pp. 475; price, \$1.40. SARTOR RESARTUS—one of Carlyle's most famous books—is published by I. K. Funk & Co., New York, for 25 cents!

BRITISH AND FOREIGN EVANGELICAL REVIEW. James Bain and Son, Toronto, price, \$2 per annum. This excellent quarterly is now edited by Rev. H. Sinclair Paterson, of Nottingham, London, under whose able management it is bound to reach the head of its class. THE CATHOLIC PRESBYTERIAN, edited by Dr. G. W. Blaikie: James Bain and Son, Toronto—\$3.00 per annum. This May number contains an admirable paper on Dr. Mackay and his mission in North Formosa from the pen of Miss Machar, Kingston. Useful as it now is, as a medium of communication for the members of the Presbyterian Alliance, this magazine will become yet more interesting and valuable when it shall be more largely occupied with such articles, and, with what is very much wanted—the histories—in brief form—of the various Reformed Churches connected with the Alliance. This is one of the best numbers that has yet appeared.

OUR LITTLE ONES: The Russell Publishing Co., Boston:—A charming illustrated monthly magazine for the young: price, \$1.50 per annum.

THE MARITIME PRESBYTERIAN, edited by Rev. E. Scott, of New Glasgow, is the name of a new missionary magazine published at New Glasgow, Nova Scotia, by S. M. McKenzie, price, 25 cents per annum in parcels: single copies, 50 cents. It is to be published on the 15th of each month, and will come in opportunely as an auxiliary and supplement to the RECORD. The spirit and tone of the first number is good. We wish the editor and his publication long life and much usefulness.

### MEETINGS OF PRESBYTERIES.

Bruce, at Port Elgin, 19th July, 2 p.m.  
Kingston, at Belleville, 5th July, 7.30 p.m.  
Peterboro', at Port Hope, 12 Sept., 7.30 p.m.  
Stratford, St. Andw. Ch., 5th July, 10 a.m.  
Lan. & Renfrew, at Arnprior, 5th July, 3 p.m.  
Montreal, at St. Paul's Ch., 12th July, 11 a.m.  
Maitland, at Kincardine, 12th July, 1 p.m.  
Chatham, at Chatham, 5th July, 11 a.m.  
Miramichi, at Chatham, 2nd August, 10 a.m.  
Glengarry, at Lancaster, 12th July, 10 a.m.  
Whitby, St Andw's Church, 19th July, 11 a.m.  
Saugeen, at Harrison, 12th July, 11 a.m.  
Huron, at Goderich, 12th July, 11 a.m.  
Toronto, at Knox Church, 5th July, 11 a.m.  
Guelph, at ———, 19th July.  
Hamilton, at Hamilton, 19th July.  
London, in First Pres. Ch., 12th July, 2 p.m.



## A Page for the Young.

### SOWING AND PRAYING.

Sow, Sow, Sow ;  
 Ever keep on sowing ;  
 God will cause the seed to grow  
 Faster than your knowing.  
 Nothing e'er was sown in vain,  
 If, His voice obeying,  
 You look upward for the rain,  
 And falter not in praying.

Pray, pray, pray ;  
 Ever keep on praying ;  
 In the brightest, darkest day,  
 Still His voice obeying.  
 Never from the gates of prayer  
 Turn with doubting sorrow ;  
 For the One who standeth there  
 May answer thee—to-morrow.

### THE TWELVE APOSTLES.

THEIR names are given in the 10th chapter of Matthew. The Bible only mentions the deaths of two of them—*James the son of Zebedee*, who was beheaded by order of Herod, A.D. 44 (see Acts 12 : 2) ; and *Judas Iscariot*, the traitor, who hanged himself, A.D. 33 (see Matt. 27 : 5.) Tradition thus relates the fate of the other ten. *Peter* was crucified in Rome by order of Nero, about A.D. 64 or 67. Not deeming himself worthy to die like his Master he was fastened to the cross with his head downwards. *Andrew* was crucified in Achaia upon a cross shaped like the letter X—hence called St. Andrew's cross. A Scottish legend affirms that his bones were exhumed and carried to Scotland in A.D. 369—So he is called the "patron saint" of Scotland. *John* was thrown into a cauldron of boiling oil from which he miraculously escaped death, was banished to Patmos, and died near Ephesus in the 98th year of his age, about A.D. 100. *Philip*, after being scourged, was hanged—some say crucified—at Hierapolis in Phrygia. *Bartholomew* is variously said to have been flayed alive, beheaded, or crucified in Armenia, in extreme old age. *Thomas* was thrust to death with a lance by a Bhramin priest in India. *Matthew* was slain with a halbert at Naddabur in Ethiopia. *James son of Alphaeus*, was thrown from the roof of the temple court at Jerusalem and clubbed to death about A.D. 61. *Jude* suffered martyrdom in Mesopotamia, shot by arrows. *Simon Zelotes* was crucified in Persia, though some say in Britain.

### THE SURETY.

Thomas Nolan had been turned out of Sabbath-school. He had become so unruly that it seemed impossible to bear with him any longer, and his influence over the other pupils was so bad that for their sake it was thought best to expel him. But his parents brought him to the school again, begging the superintendent to take him back, and give him one more trial.

"I should be very glad to do so if I could feel sure of his conduct. But it is a sad thing for such a big boy to set such a bad example. However, I will see;" and the superintendent went into the school-room.

"Boys," said he, "Thomas Nolan wants to come back to Sabbath-school, and if some one will become surety for his good conduct, I will gladly receive him into the school again."

There was silence for a few minutes. The larger boys shook their heads, for they knew him of old. Then one of the smallest boys said, "Please, sir, I will."

"You!" said the superintendent, "you become surety for a boy twice as large as you! Willie, do you understand what it means to become surety for any one?"

"Yes, sir; it means that when he is bad, I am to be punished instead of him," was Willie's reply.

The superintendent then went out and told Mr. Nolan that they would receive Thomas into the school again, as Willie Graham had become surety for his good conduct.

### THE HABIT OF PRAYER.

Some bad boys tried to persuade a good little boy to play truant. "No, no; I cannot," said he.

"Why? now why?" they asked.

"Why?" answered the little boy, "'cause if I do, I shall have to pray it all out to God on my mother's knees to-night."

"O, well," they said, "in that case you had better not go."

You see what a *bridle the habit of prayer* puts on a little child. Prayer acknowledges God's goodness, God's pity, God's authority, God's right to us.

### MY MOTHER'S FRIEND.

A little child who had just lost her mother, was asked, "What do you do without a mother to tell your troubles to?" She sweetly said: "I go to the Lord Jesus. He was my mother's Friend and He's mine." When she was asked if she thought Christ would attend to her, she replied: "He says He will, and that's enough for me." What was enough for her is enough for all.





Hanover	10.00	English Setmt, Dr McKay's		Bethany	10.00
Harrison, Guthrie Ch	15.00	Meeting	35.15	Paris, River Street	15.00
Belleville, John Street	20y.00	Inniskip	8.00	Keene, Ladies Missy Assoc.	31.00
Garden Hill	5.00	Ilbury West	5 60	Ottawa, Knox Ch	50.00
Knoxville	3 80	Amherst Island	8.00	Fergus, St Andrew's, addl.	35.80
Strathroy, St Andrew's	63.50	Church of Mar. Prov. in con-		East King	7 00
Do do S S.	32 50	nexion with Ch of Scotland,		Lanark	19.50
Lynedoch	14 32	For. Mis Com, for the Rev		Oro, Esson Ch	2.00
Pickering, St Johns Ch	5.00	J F Campbell, at Indore	100 00	Oro, Willis Ch	1.00
Mrs Gow, Stittsville	1.00	McIntosh and Belmore	42.59	Kenelon Falls	3.00
Ramsay	33 60	Wolfe Island	2.50	Kemptville	25.00
Windham	15.00	Binbrook	30.00	Kilbride	5.00
Norwich	21.00	Saltfleet	12.45	Carlingford	9.00
Silverhill	4.00	Stratford, St Adw S S, India	5.00	McNab and Horton	50.00
Dungannon	20.00	Woodstock, Knox Ch	115.00	Mount Forest, Knox Ch	23.00
Brantforl, Zion Ch	254.00	Do do Sab Sc.	28.00	Woodland	6 60
Toronto, College St Sab Sc.	40.00	Do do do		Til onburg Sab Sc, Formosa	4.00
Hyde Park	10.00	Do do do	30 50	Woodville, addl	1.00
Aldbro, Argyle Ch	21.00	Prooffine, Dr McKay's Mtg.	28.00	York Mills and Fisherville	23.60
West Lorne	4 00	Vankleekhill	30.16	Harrison, Knox Ch	4.00
Greirsville, addl	2.50	Cannington	8.00	Enniskillen and Cartwright	11.00
Clifford	33.00	London, St Andw's, Dr Mc-		High Bluff	1.50
Alexandria	16.45	Kay's Meeting	170.00	A Friend to For Mis, Chat-	
Saint Anns	12 60	London, St Andw's Sab Sc		ham, Formosa	5 00
Wellandport	4.60	Dr McKay's Meeting	37.00	Ratho	10.57
Campbellford, addl	10.13	Cambray	3.00	Port Colborne	3.00
Fingal, addl	1.00	Avonton S S, for Cree Indians		Wm Heron, Ashburn	50.00
Sand Hill and Caledon East	8 00	Sasken	11.65	Essa first	10.40
Oxford	12.00	Dunbar	6 00	Bowmanville, St Paul's	77.00
Mitchell, Knox Ch	43.00	Colquhoun's	3 00	W A Telfer, Oxford	1.00
Aylwia	30.00	Mrs Jessie Reid Hollin. Ze-		Toronto, Knox Ch, addl	50.00
Mountain, St Andrew's and		nana work	20.00	Do do do China	40.00
South Gower	4.00	Underwood	2.00	Charles Blair, Kirkwall, addl	9.75
Merriton Mission Station	10.00	Butwell	23.70	Hull	2.41
Seneca, addl	5.91	Sutherland's Corners	2.60	Botany	4.84
Kinloss and Bervie	20.00	Windsor	60.00	Thamesville	10.00
Galt, Knox Ch, addl	80.00	Port Elgin	15.00	Turin	2.00
Southampton	60.00	Port Elgin Sab Sc.	4 00	Student, addl	1.00
North Gower	5.00	Kingston Br W F M Assoc.	175.00	Holstein	8.32
Dixie, addl	0.50	Brompton Gore	8.00	Fairbairn	3.74
Angus	10.00	Maidstone	4.00	Ekfrid, Knox Ch	21.00
New Lowell	9 00	Delaware South	3 00	Listowell	15.00
Bonnytown	9.00	Storrington	8.00	Proton	9 00
Orillia	50.00	Pittsburgh	10 00	A Clark, Smith's Falls	50.00
Ingersoll, Erskine Ch	25.00	Glenburnie	4.00	Bethesda	15.60
Robert Telford, Ingersoll	1.00	W J Sturgeon, Deerhurst	3.00	Alnwick	7.00
Saint Catharines, Haynes Av		Ashfield	10.00	Collingwood	5 00
Sab Sc	10 00	Centre Bruce	2.60	Chesterfield	36.00
Osgoode	5.80	Port Dover	20.00	Almonte, St Andrew's	70.00
Ingersoll, Knox Ch	66.00	Crowland	4 00	Caledonia, Argyle Street and	
Toronto, Erskine Ch Sab Sc.	25.00	Kenyon	20.00	Allan Settlement	61.00
Indian Lands	50 00	Buckingham	8.00	South Luther, Little Toronto	
Martintown, St Andrew's	54.00	Recheesterville	8 00	and Waldemar	3.42
Mattawa Mission Field	5.00	Rochesterville Sab Sc.	3 00	Buxton, St Andrew's	1.00
Hampstead	15.30	Komoka	8.00	Goderich, Knox Ch, Dr Mc-	
Louth & Reynolds Mis Field	5 00	Komoka Sab Sc.	8.00	Kay's Mtg, Formosa	110.00
Chippawa, addl	4.00	Woman's For Miss Ass, addl	350.00	Goderich, Knox Ch S S, Dr	
Dunwich, Chalmers Ch, addl	1.00	Langside	8 25	McKay's Mtg, Formosa	10.00
Kildonan	15.00	Dalhousie & N Sherbrooke	7 00	Kirkhill	15.00
Paris, Bumfries St, addl	47.00	Chatham Ist, Dr McKay's		Beamsville	10.00
Mount Pleasant	2.00	Meeting	116 60	Belleville, St Andrew's	40.00
Craighurst	12.00	Nissouri South	8.00	Oneida and Indiana	50.00
Honeywood, addl	1.23	Quebec, Chalmers Ch, addl	50.00	Amos	8.00
Lindsay	15.00	St Mary's Ist	50.00	Orchardville	4 00
Cheltenham	4.00	Do Sab Sc	45 92	Middle Normanby	4.00
Wyoming	20 00	Sarnia, St Andrew's	50.00	Wroxeter Sab Sc	13 00
Grand Friere	9 50	Russelltown Flats	10.00	London, Ist Ch, special	48.00
Columbus Sab Sc	5.50	West Gwillimbury Ist	16 67	Cartwright	4.18
North Georgetown	67 00	Craigvale	15 00	Ballyduff	1.21
Montreal, St Gabriel St Ch	82.00	Dunbarton	18 00	Harrison, Guthrie Ch	11.00
Cayuga	6.00	Colborne	11.75	North Carradoc	13.00
Sault Ste Marie	6.00	Tilbury East	36.85	Belleville, John St, addl	20.00
Montreal, Erskine Ch, addl	180.00	Lingwick	4 00	Strathroy, St Andrew's	46.32
Winnipeg, Knox Ch	200.00	Latona	17 00	Strathroy, St Andw's Sab Sc	16.00
High Bluff and Prospect	12 00	Duart	4 00	Lynedoch	13.50
Can Pacific R'y men	135.00	Malton, Burns Ch	15.00	Chinguacousey 2nd Sab Sc	7.50
Northern Advocate Co Sim-		Do Sab Sc	4.00	Pickering, St Johns	7.00
eop	12.00	Seaforth, Dr McKay's Mtg	85 33	Richmond West	4.00
Plymouth, Smith Ch, addl	7 00	Eden Mills	6.50	Ramsay	13 00
Kingston, St Andrew's	415.00	Belgrave	18.00	Lanark, St Andw's, addl	1.30
Woodstock, Chalmers Ch S S	37 00	Williamstown, St Andrew's	131.50	Kintyre	12.00
Thankoffering, Lambeth Co	10 00	Tara	5 00	Harwick	29.00
Do do Manitoba	5 00	Camden and Newburgh	20.00	Windham	7.00
Montreal, St Paul's Ch	250.00	Pickering, St Andrew's	20.00	Norwich	5.00
		Carp, Kinburn and Lowry	4.10	Dungannon	10.00
	\$34030 68	West Gwillimbury 2nd	12 00	Stratford, St Andrew's	68.98
		Owen Sound, Knox Ch	22.00	Stratford, St Adw, S S, India	1.05
		Rylston Mission Station	5.00	Brantforl, Zion Ch	100 00
		Springville	10.00	Three Rivers, St Adw, addl	24 00

## FOREIGN MISSIONS.

Received to 5th April, 1881, \$24766.93

Toronto, College St Sab So.	23.00
Hyde Park	10.00
Aldboro, Argyle Ch.	20.00
West Lorne	4.00
Griersville, add.	2.50
Cliff rd.	15.00
Niagara, St Andrew's	18.00
Alexandria	13.90
St Ann's	11.25
Wellandport	0.50
Fingal, addl	10.00
Oxford	8.00
Manotick & South Gloucester	15.00
Mountain, St Andrew's and	
South Gower	10.00
Kinloss and Bervie	10.00
Southampton	15.00
North Gower	3.00
Angus	6.00
New Lowell	2.00
Bonnytown	3.00
Orillia	20.00
Ingersoll, Erskine Ch	10.00
Osgoode	5.00
Ottawa, Daly St S S 3 classes	
Formosa	10.90
Ottawa, Daly St Sab So.	24.10
Indian Lands, Formosa	33.75
Do Roxborough in	
Rear Sab So, Formosa	3.00
Martintown, St Andrew's, add	20.00
Hamilton, Knox Ch, Dr Mc-	
Kay's visit	32.85
Mattawa Mission Field	5.00
Hamilton, St Paul's, Formosa	105.00
Friend, Renfrew, Indians in	
N W T	8.00
Hampstead	21.00
Hampstead Sab So, China	5.57
Dunwich, Chalmers Ch, add.	1.00
Kildonan	12.00
Kildonan Sab So	3.09
Paris, Dumfries St, add.	60.00
Mount Pleasant, add.	2.00
Craighurst	4.00
Wyoming	10.00
Montreal, St Mark's Sab So.	15.00
Lachine Sab So	6.00
Valleyfield	12.25
New Glasgow	5.00
Montreal, St Gabriel St	50.00
Cayuga	10.00
Adm ston, Barrs Setmt and	
Douglas	32.00
Sault Ste Marie	5.00
Lachine first	7.00
Montreal, Erskine Ch, add.	120.00
Ontario, a friend of missions	100.00
Winnipeg, K Fox Ch	30.00
High Bluff and Prospect	13.00
Northern Advocate, Co of	
Simcoe	20.00
Kingston, St Andrew's Ch.	120.00
Woodstock, Chalmers Ch S S	37.00
Thankoffering, Lambton Co.	10.00
Do do China	5.00
Do do India	5.00
Juv Mis Assn, Zenana wk.	250.00
Mrs H McGregor, Norwich	5.00
Toronto, Central Ch addl	6.40
Montreal, St Paul's Ch	284.93
Managing Editor of Record.	250.00

\$33,901.69

## COLLEGES ORDINARY FUND.

Received to 5th April, 1881.	\$7183.35
Innerrick	20.00
West Tilbury	5.00
Longwood, Guthrie Ch	5.00
Binbrok	10.00
Saltfleet	7.00
Stratford, St Andrew's	25.00
Woodstock, Knox Ch	80.00
Cambray	3.00
Underwood	2.00
Windsor	10.00
Port Elgin	4.00
Pickering, Erskine Ch	1.85

Caledonia, Argyle Street &	
Allan Settlement	26.00
Maidstone	4.00
Sterrington	12.00
Pittsburgh	12.00
Glenburnie	4.00
Delaware, St Andrew's	4.00
Ashfield	10.00
Owen Sound, Knox Ch.	24.00
Centre Bruce	2.00
Port Dover	10.00
Kemoka	9.00
Langside	10.00
Dalhousie & N Sherbrooke.	6.00
Nissouri, North	14.00
Mount Pleasant	4.60
Claremont	5.49

Melrose, Lansdale & Shan-	
nonville	10.00
Sarnia, St Andrew's	80.00
Craigvale	11.00
Colborne, additional	2.50
Latona	14.00
Duart	4.00
Malton, Burns' Ch	5.00
Seaforth	100.00
Belgrave	14.00
Ailsa Craig	5.25
Carlisle	4.78
Camden and Newburg	10.00
West Gwillimbury, 2nd	2.00
Fergus, St Andrew's	40.00
Springville	6.50
Ottawa, Knox Ch	40.00
Oro, Esson Ch	1.00
Oro, Willis	1.00
Kilbride	1.50
Fenelon Falls	3.00
Carlingford	12.00
Peterborough, St Paul's	100.00
Napanee	10.00
Mount Forest, Knox Ch	10.00
Woodland	4.00
Woodville	36.95
York Mills & Fisherville.	15.00
Harriston, Knox Ch	4.00
Wick	11.00
Carradoc, Cooke's Ch	2.00
Prince Albert & Port Perry.	3.00
Essa, first	8.00
Bowmanville, St Paul's	100.00
Toronto, Cooke's Ch addl.	13.00
Proton	9.00
Stirling, St Andrew's	8.00
Mill Point	3.00
Listowel	10.00
Bethesda	10.00
Alnwick	6.00
Collingwood	10.00
Chesterfield	16.00
Paris, Dumfries Street	100.00
Belleville, St Andrew's	20.00
Oneida and Indiana	46.00
Cartwright	2.50
Ballyduff	1.20
Harriston, Guthrie Ch.	9.56
Belleville, John Street.	110.00
Strathroy, St Andrew's	23.48
Lynedoch	6.40
Chingacousy, 2nd.	21.00
Pickering, St John's Ch	1.00
Ramsay	5.00
Newcastle	8.30
Kintyre	12.00
Norwich	5.00
Dungannon	2.00
Brantford, Zion Church.	100.00
Hyde Park	5.00
Aldboro, Argyle Ch.	15.00
West Lorne	2.00
Lyn and Cainton	15.00
Clifford	10.00
Oxford	4.00
Fergus, Melville Ch, addl.	14.00
Kinloss and Bervie	5.00
Galt, Knox Ch, additional.	75.00
Southampton	15.00
North Gower	3.70
Angus	4.00

New Lowell	1.00
Bonnytown	3.00
Orillia, additional	24.00
Ingersoll, Erskine Ch	10.00
Ottawa, Daly Street	25.00
Guelph, First	8.00
Hampstead	6.25
Craighurst	4.00
Lindsay	12.00
Wyoming	10.00
Ross and Cobden	5.37
Lucknow, St Andrew's	3.50
Fitzroy Harbor & Tarbolton	10.00
Exeter, Caven Ch	11.00
Kingston, Chalmers' Ch.	35.20
Do St Andrew's	150.00

\$9,226.14

## KNOX COLLEGE ORDINARY FUND

Received to 5th April, 1881.	\$447.10
Toronto, Knox Ch, addl.	7.50
Do Erskine Ch S S.	21.72

\$476.32

## MONTREAL COLLEGE FUND.

Received to 5th April, 1881.	\$66.00
Hull	5.00
Osgoode	5.00
Cumberland and Clarence	10.00

\$ 86.00

## MANITOBA COLLEGE ORDINARY FUND

Received to 5th April, 1881.	\$782.21
Binbrook	3.00
Saltfleet	1.40
Markham, St John's	2.00
Nelson	2.35
Dunbar	2.50
Colquhoun	1.50
Nissouri South	6.00
Williamstown, Hephzibah Ch	4.50
Mosa, Burns Ch	10.00
Scarborough, St Andrew's	3.00
Kemptville	2.65
Millpoint	3.00
Beaverton, addl	3.00
Martintown, Burns Ch	9.00
Toronto, West Ch	7.00
Smith's Falls, St Andrew's	10.00
Columbus	5.00
Chatham, 1st	5.00
Harwich	5.90
Elora, Chalmers Ch	3.81
Alexandria	1.75
Fergus, Melville Ch Ladies	
Aid Society	15.00
Galt, Knox Ch	35.00
Southampton	6.60
Fergus, St Andrew's	5.00
Kildonan	10.00
Chesley	8.00
Chesley Sab So	1.75
Toronto, Knox Ch	50.00
Home Miss Com, Mar Prov.	143.00

\$1158.33

## KNOX COLLEGE BUILDING FUND.

Received to 5th April, 1881.	\$3010.81
Malcolm McIntyre, Crowland	3.00
Ephraim Tisdale, Silverhill.	15.00
James Ford, Oakville	2.00
William Findlay, Caledonia.	6.00
Ridgetown, per Rev W Burns	95.67
Hamilton do	20.00
John Cross, Port Colborne	1.00
Dundas, per Rev Wm Burns	88.00
Wm Knowles, Silver Hill.	10.00
Albertain, per Rev W Burns.	29.00
Ancaster do	52.00
Dundas do	20.00
Barton do	11.00
Hamilton do	25.00
A Nesbit, Flamboro West...	3.00
John H Rogers, Oneida....	5.00



J Hastings, Markham..... 5.00  
\$345.98

## WIDOWS' FUND.

Received to 5th April, 1881. \$1456.34  
Innerkip ..... 4.80  
Amherst Island ..... 5.00  
Binbrooke ..... 3.60  
Saltfleet ..... 2.00  
Woodstock Knox Ch. .... 15.00  
Vankleekhill, add ..... 1.00  
Prescott ..... 2.00  
Underwood ..... 2.00  
Windsor ..... 10.00  
Toronto, Old St. Andrew's. .... 50.00  
Maidstone ..... 2.00  
Delaware South ..... 2.60  
Newtonville ..... 2.00  
Ancaster ..... 2.25  
Centre Bruce ..... 2.00  
Komoka ..... 2.00  
Langside ..... 5.00  
Dalhousie & N Sherbrooke. .... 6.00  
Nissouri South ..... 4.00  
St John, St David's Ch. .... 25.00  
Sarnia, St Andrew's ..... 15.00  
Craigvale ..... 11.00  
Duncarton ..... 3.00  
Colborne ..... 2.45  
Seaforth ..... 10.00  
Belgrave ..... 12.00  
Tara ..... 10.25  
Vittoria ..... 2.00  
Camden and Newburgh. .... 4.00  
Pickering, St Andrew's ..... 5.00  
Oro, Esson Ch. ..... 2.00  
Oro, Willis Ch. .... 1.00  
Fenelon Falls ..... 2.00  
Kemptville ..... 3.00  
Kilbride ..... 0.37  
Mount Forest, Knox Ch. .... 6.00  
Harristown, Knox Ch. .... 4.00  
Enniskillen & Cartwright. .... 3.00  
Esa, first ..... 3.00  
Listowell ..... 10.00  
Proton ..... 3.00  
Dundalk ..... 2.50  
Fraser Settlement ..... 2.50  
Bethesda ..... 2.00  
Alnwick ..... 2.00  
Collingwood ..... 5.00  
Chesterfield ..... 5.00  
Caledonia, Argyle Street and  
Allan Settlement ..... 10.00  
Buxton, St Andrew's ..... 1.68  
Hamilton, McNab St ..... 18.00  
Brooklin ..... 5.00  
Kirkhill ..... 4.00  
Beamsville ..... 5.00  
Harristown, Guthrie Ch. .... 4.00  
Ballyduff ..... 1.38  
Belleville, John Street ..... 15.00  
Strathroy, St Andrew's ..... 20.81  
Ramsay ..... 4.00  
Kintyre ..... 4.00  
Windham ..... 3.00  
Dungannon ..... 3.00  
Bratford, Zion Ch ..... 25.40  
Clifford ..... 4.00  
Alexandria ..... 1.40  
Campbellford ..... 6.00  
Percy ..... 7.50  
Fingal ..... 7.00  
Manotick & South Gloucester ..... 2.00  
Mountain, St Andrew's and  
South Gower ..... 8.00  
Kinloss and Bervie ..... 3.00  
Southampton ..... 6.00  
Angus ..... 3.00  
Bonnytown ..... 1.00  
Ingersoll, Erskine Ch. .... 6.00  
Ottawa, Daly Street ..... 6.00  
Indian Lands ..... 14.65  
Kildonan ..... 8.91  
Craighurst ..... 3.35  
Lindsay ..... 4.00  
Wyoming ..... 5.00  
Lachute, first ..... 5.00

Kingston, Chalmers Ch. .... 19.72  
Windsor, Knox Ch. .... 9.45  
High Bluff and Prospect. .... 4.50

\$1994.37

With Rates from Revs J Crow, D  
McKenzie, J Stewart, \$24.00; D  
Beattie, Wm Fraser, \$16.00; M Dan-  
by, D Stewart, \$32.00; A Findlay,  
\$15.00; J W Bell, J McRobie, J  
Abraham, J Hogg, J B Fraser, J  
Porcous, J L Murray, S Young, H  
M Parsons, L McPherson, A Grant,  
J M King, Wm Hodnett, B J Brown,  
D L McKechnie.

## AGED AND INFIRM MINISTERS' FUND

Received to 5th April, 1881. \$4193.60  
Minosa ..... 2.00  
Binbrooke ..... 3.00  
Saltfleet ..... 2.05  
Vankleekhill, additional. .... 1.00  
Cannington ..... 5.00  
Cambray ..... 8.00  
Prescott ..... 2.00  
Underwood ..... 1.92  
Port Elgin ..... 2.58  
Delaware, North ..... 2.50  
Newtonville ..... 2.00  
Centre Bruce ..... 1.75  
Port Dover ..... 5.00  
Rochester ..... 6.00  
Komoka ..... 2.00  
Langside ..... 5.00  
Dalhousie & N Sherbrooke. .... 6.00  
Nissouri, South ..... 4.00  
Sarnia, St Andrew's ..... 15.00  
Craigvale ..... 11.00  
Duart ..... 2.00  
Malton, Burn's Church ..... 5.00  
Tara, additional ..... 5.00  
Camden and Newburgh. .... 2.00  
Pickering, St Andrew's ..... 4.00  
Hemmingford ..... 6.00  
Springville ..... 6.25  
Bethany ..... 8.00  
Ottawa, Knox Ch ..... 20.00  
Oro, Esson Ch ..... 2.00  
Oro, Willis Ch ..... 2.00  
Fenelon Falls ..... 3.00  
Kilbride ..... 0.38  
Mount Forest, Knox Ch. .... 7.00  
Woodlands ..... 3.00  
York Mills and Fisherville. .... 2.00  
Harristown, Knox Ch ..... 4.00  
Bayfield Road ..... 5.00  
Enniskillen & Cartwright. .... 4.00  
Esa, First ..... 4.00  
Toronto, Knox Ch, addl. .... 1.25  
Hull ..... 1.16  
Embro ..... 31.60  
Listowel ..... 10.10  
Mill Point ..... 3.00  
Bethesda ..... 4.00  
Alnwick ..... 2.00  
Collingwood ..... 5.00  
Chesterfield ..... 12.00  
Almorte, St Andrew's ..... 15.00  
Caledonia, Argyle Street, &  
Allan Settlement ..... 12.00  
South Luther, Little Toronto  
and Waldemar ..... 3.90  
Buxton, St Andrew's ..... 1.00  
Hamilton, McNab Street ..... 40.00  
Paris, Dumfries Street ..... 30.00  
Brooklin ..... 10.00  
Kirkhill ..... 5.00  
Beamsville ..... 4.00  
Oneida and Indiana ..... 8.35  
Cartwright ..... 2.90  
Harristown, Guthrie Ch ..... 4.00  
Belleville, John Street ..... 20.00  
Strathroy, St Andrew's ..... 15.03  
Lynedoch ..... 6.40  
Pickering, St John's ..... 2.00  
Columbus ..... 10.00  
Ramsay ..... 8.00  
Kintyre ..... 4.00

Dungannon ..... 6.00  
Stratford, St Andrew's ..... 5.00  
Rev Prof Campbell, Montr'l. .... 15.00  
Hawkesville ..... 5.19  
Greensville ..... 1.30  
Clifford ..... 8.00  
Alexandria ..... 2.80  
Saint Ann's ..... 2.50  
Wellandport ..... 1.80  
Campbellford ..... 6.00  
Percy ..... 7.50  
Oxford ..... 5.70  
Manotick and Gloucester ..... 3.50  
McNab and Horton ..... 10.00  
Mountain, St Andrew's and  
South Gower ..... 4.00  
Kinloss and Bervie ..... 3.35  
Galt, Knox Ch, add'l ..... 37.00  
Southampton ..... 8.00  
Angus ..... 4.00  
New Lowell ..... 2.00  
Bonnytown ..... 1.00  
Orillia, additional ..... 3.00  
Ottawa, Daly Street ..... 8.00  
Kildonan ..... 10.60  
Lindsay ..... 4.00  
Wyoming ..... 2.00  
Dundee ..... 6.00  
Montreal, St Gabriel Street. .... 32.00  
Aldamston, Barr's Settlement  
and Douglas ..... 6.00  
Lachute, First ..... 5.00  
Ontario, a friend to the fund. .... 100.00  
Kingston, St Andrew's Ch. .... 9.00  
Do Chalmers Ch. .... 19.73

\$5,298.99

## Rates Received to 4 Mar '81. \$1048.29

With Rates received from Revs.  
J Gourlay, \$4.00; J White, \$4.00; J  
Baikie, \$4.50; J Ewing, \$3.00; M  
Macgillivray, \$8.00; G Crow, \$3.28;  
J Stewart, 4 years, \$9.50; R Fair-  
bairn, \$3.00; M Danby, \$3.00; A  
McKay, Eldon, \$4.00; Jas Cleland,  
\$2.50; J McRobie, \$5.00; A Tol-  
mie, \$4.50; A Dawson, \$5.00; J  
Abraham, \$5.00; J Hogg, \$8.50; J  
B Fraser, \$3.50; J Porcous, \$3.00;  
S Young, \$4.00; J L Murray, 3  
years, \$17.00; H M Parsons, \$17.00;  
R Campbell, Renfrew, 2 years,  
\$12.00; L McPherson, \$4.00; J M  
Munro, 4 years, \$12.00; J M King,  
\$10.00; R H Warden \$8.00; W Hod-  
nett \$3.00. .... \$170.78

\$1,219.07

## FOREIGN MISSION.

For Rev Dr McKay:—  
Received to 5th April, '81. \$1392.09  
An Elder of First Presbye-  
rian Ch, Chatham ..... 100.00  
A Little Boy, Montreal. .... 1.00  
Member of Chalmers Ch,  
Guelph ..... 10.00  
\$1,503.09

## WALDENSIAN PASTOR'S FUND.

Received to 5th April, 1881. \$480.64  
Friend, Fergus ..... 5.00  
J O Tait, Hollin ..... 1.00  
Belleville, John Street ..... 15.00  
\$501.64

## FRANCE—PARIS MISSION.

Received to 5th April. .... 33.80  
Knox College Glee Club ..... 25.00  
Rev R Hamilton, Metherwell ..... 4.00  
\$68.80

## MISSION TO LUMBERMEN.

Beckwith, Knox Ch. .... 5.60

## FOREIGN MISSION—TRINIDAD.

Toronto, Erskine Ch S S.....\$40.00  
 NOTE FROM DR REID. The collection mentioned in last RECORD as having been made by Rev J Ross Brucefield, was in reality made at a joint meeting, composed of members and adherents of different congregations; also, the contribution from Blenheim, \$18.50, was for Dr Mackay's training school.

RECEIVED BY REV. DR. MACGREGOR,  
 AGENT OF THE GENERAL ASSEMBLY,  
 IN THE MARITIME PROVINCES, TO  
 MAY 4th, 1881.

## FOREIGN MISSIONS.

Acknowledged already.....\$9576.12  
 Hopewell and Salisbury.....3 00  
 Lunenburg.....40.10  
 River John, addl.....1.00  
 Economy.....9.25  
 Economy Prayer Meeting.....5.90  
 J A McCabe, Hantsport.....5 00  
 Prince St Ch, Charlottetown.....10.00  
 St James Ch, do.....40.00  
 New Dublin.....3.00  
 Chalmers Ch, Halifax.....50.90  
 Newport.....10.00  
 Georgetown, P E I.....38.00  
 Brookfield Missy Soc.....10.00  
 Mahone Bay.....5.00  
 Folly Mt Sec, Acadia Cong, for Trinidad.....5.00  
 Shemogue.....4.30  
 Clifton, New London, P E I.....12.00  
 Richmond Bay.....22.00  
 Belfast.....150.00  
 St Paul's, Truro.....65.00  
 1st Pres Cong, Truro.....13.00  
 Richmond, Hfx.....7.15  
 Mark W Crowdes, Margaree Jackson, Thk Off, for New Heb, per Dr Reid.....5.00  
 Boz, Pictou.....4.00  
 Murray Harbour.....22.80  
 Warwick, Bermuda.....20.00  
 Grand River, C B.....5.00  
 Redbank, addl.....1.00  
 St James, Charlottetown, addl.....10.00  
 Bonshaw and Tryon.....10.00  
 Mrs Capt Thomson, Densmore, Lower Economy.....1.80  
 Half Way Brook New Cir, Mid Stewiacke.....6.00  
 E Cumming, Wilmot.....2.00  
 Friend in Boston, per Rev Wm Stuart.....2.50  
 St Andrew's Ch, St John.....23.00  
 Kincardine.....4.50  
 Nine Mile River.....4.00  
 Part of a Students Prize money.....6.00  
 Bass River, N B.....8.00  
 Tatamagouche, addl.....4.25  
 Sydney Mines, C B.....40.00  
 St Matthew's, Halifax.....260.00  
 Woodville and Little Sands.....4 00  
 Mira, Sydney.....10.00  
 Cove Head.....27.75  
 A Supplemented Minister.....5 00  
 Baddeck.....10.00  
 Forks, Baddeck.....6.25

\$10,588.52

## DAY-SPRING &amp; MISSION SCHOOLS.

Acknowledged already.....\$2432 91  
 James Ch S S, New Glasgow.....19 57  
 St Paul's S S, Truro.....40.00  
 Rev Dr McCulloch, Prize for Miss Blackadder's School.....1.50  
 River John, addl.....0 50  
 Prince St Ch, Charlottetown.....5.00  
 Newport.....20.00  
 Shelburne.....5.00  
 St James Ch S S, Dartmouth.....9.55  
 Mahone Bay S S, addl.....4.00

St John's Ch S S, Yarmouth.....20.00  
 Janie Hingley, Oxford.....1.25  
 Buctouche.....3 00  
 Richmond Bay.....16.67  
 Belfast.....10.00  
 Erskine Ch, Hamilton, per Rev Dr Reid.....20.00  
 Peachburg, St Andrew's, do.....5.16  
 Oakville, St Andrew's, do.....8 0  
 Economy and Five Islands.....12.70  
 Lower Stewiacke Cong.....5.00  
 Nine Mile River.....4.10  
 Sydney Mines, C B.....20.00  
 Archie & Maggie Patterson's Miss Box, Tatamagouche.....1 00  
 Strathalbyn S S.....0.75  
 Sarnia S S, per Juv Miss Sch, Kingston.....35 00  
 Valleyfield Sab Soc, P E I.....12.80  
 St John's, Halifax.....10 00

Georgetown, P E I.....5.00  
 Acadia, additional.....5.00  
 Buctouche and Shediak.....1.00  
 Clifton—New London.....10.00  
 Richmond Bay.....14.33  
 St Paul's, Truro, addl.....10.00  
 Murray Harbour.....10.25  
 Bonshaw and Tryon.....6.00  
 Lower Stewiacke.....5.00  
 Nine Mile River.....4.00  
 Redbank, additional.....3.00  
 Tatamagouche, additional.....4.25  
 St Matthew's, Halifax.....120.00  
 Woodville and Little Sands.....4.00  
 Cove Head.....17.00

\$3,206.78

## COLLEGE FUND.

Note—In April Record, Donation of \$50 from S S of St Andrew's, Toronto, should have been through Juvenile Mission per Miss Maehar.

## HOME MISSIONS.

Acknowledged already.....\$3246 84  
 Sharon Ch, Stellarton.....20.00  
 Charlo, New Mills & Louison, add.....2.54  
 New Richmond, Que.....13.00  
 New Richmond Wom. Miss. Society.....6.00  
 Economy.....3.40  
 J A McCabe, Hantsport.....5.00  
 Prince St Ch, Charlottetown.....10.00  
 New Dublin.....4.00  
 Chalmers Ch, Hfx, addl.....0.50  
 Dalhousie, N B.....13.42  
 Maple Green.....3 91  
 Newport.....9.00  
 Harmony for service of Mr E Rogers, addl.....10.00  
 Georgetown, P E I.....20.00  
 Brookfield Missy Soc.....4.25  
 Amherst.....12.20  
 Shelburne.....7.00  
 North River.....13.77  
 Mahone Bay.....5 00  
 Buctouche and Shediak.....5 00  
 Shemogue, N B.....5 00  
 Clifton—New London.....10.00  
 Richmond Bay.....10.00  
 Belfast.....50 04  
 First Pres Con, Truro.....13 10  
 "Boz," Pictou.....4 00  
 Murray Harbour, P E I.....17 20  
 Int on \$50, old currency.....29.20  
 Warwick, Bermuda.....15.00  
 Grand River.....2.00  
 Bonshaw and Tryon.....5.00  
 St James Ch'town, for Manitoba College.....\$ 2.00  
 E Cumming, Wilmot.....2 00  
 Friend in Boston, per Rev W Stuart.....2.50  
 St Andrew's Ch, St John.....19.00  
 Kincardine.....13.93  
 Bass River, N B.....8.00  
 Tatamagouche, addl.....3.00  
 St Matthew's, Halifax.....100.00  
 Woodville & Little Sands.....4.00  
 Mira, Sydney.....10.00  
 Cove Head.....10.00

\$3,748.76

## SUPPLEMENTED FUND.

Acknowledged already.....\$2886.58  
 Hopewell and Salisbury.....2.00  
 River John, addl.....1.00  
 United Con, West River.....13.00  
 Prince St Ch, Charlottetown.....5.00  
 New Dublin.....7.00  
 Prince St Ch, Pictou.....63.37  
 Newport.....10.00

Acknowledged already.....\$611.24  
 Hopewell and Salisbury.....2.00  
 Sharon Ch, Stellarton.....28.00  
 Charlo, New Mills and Louison, addl.....4.50  
 Economy.....3.80  
 Prince St Ch, Charlottetown.....5.00  
 St James' Ch.....20.00  
 New Dublin.....4.00  
 Newport.....10.00  
 Earlton.....3.53  
 Falls Section.....4.20  
 Georgetown, P E I.....15 00  
 Shelburne.....12.00  
 Mahone Bay.....6.00  
 Puctouche and Shediak.....5.00  
 Clifton—New London.....10.00  
 Richmond Bay.....5.00  
 Interest.....99.28  
 First Pres Cong, Truro.....17.33  
 Moncton.....35.00  
 Murray Harbour.....19.37  
 Interest on \$1,557.33.....93.44  
 Redbank.....2.00  
 Shubenacadie and Lower Stewiacke.....20.00  
 St James, Ch'town, addl.....5.00  
 Bonshaw and Tryon.....5.00  
 Interest.....48.00  
 Col in St Andrew's at closing of Session for Library.....22.50  
 Clifton—Culchester.....10.00  
 St Andrew's Ch, St John.....10.00  
 Kincardine.....2.10  
 Nine Mile River.....4.00  
 Bass River, N B.....7.00  
 St Matthew's, Halifax.....72.00  
 Poplar Grove, do.....20.00  
 Chalmers Ch, do.....32.00  
 Woodville and Little Sands.....4.00  
 Mira, Sydney.....10.00  
 Int. from Farquhar, Forrest & Co.....271.07  
 Parrsboro.....5.25

\$7,053.61

## AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....\$1414.60  
 Interest.....31.20  
 Sharon Ch, Stellarton.....16.00  
 New Richmond.....3.00  
 New Richmond Wom. For. Missy Assoc.....4.00  
 Prince St Ch, Charlottetown.....6.00  
 St James Ch.....25.00  
 New Dublin.....2.00  
 Newport.....10.00  
 Shelburne.....3.00  
 Riversdale.....2.00  
 Puctouche and Shediak.....5.00  
 Clifton, New London.....2.25  
 Richmond Bay.....5.00  
 St Paul's, Truro.....12.00  
 Grand River, C B.....2.00  
 Maitland.....7.00  
 St Andrew's Ch, St John.....10.00  
 Parrsboro.....2.75  
 Nine Mile River.....4.00



Poplar Grove, Halifax .....	6.00
Woodville and Little Sands .....	4.00
Interest .....	24.60
Rev P Lindsay for 1890, being Ministers' Percentage .....	5.50

\$1600.30

## BURSARY FUND.

Acknowledged already .....	\$600.77
Acadia .....	5.00
St David's Ch, St John, for Prize .....	40.00
St Matt, Halifax, for Prize .....	25.10
Rev John McMillan do .....	6.00
Interest do .....	6.00
Fort Massey, Halifax do .....	40.00
Rev Dr Pollok do .....	25.00

\$747.77

## SYNOD FUND.

Acknowledged already .....	\$128.35
Lunenburg, N S .....	2.00
St James', N B .....	1.00
Salem Ch, Miss'y Society, Green Hill .....	3.00
Newport .....	4.00
Richmond Bay .....	5.00
St Paul's Truro .....	4.00
Maitland .....	2.00

\$149.35

## MISSION TO THE JEWS.

Acknowledged already .....	\$ 9.00
A Friend, Sheet Harbour .....	10.00

\$19.00

## FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN.  
SECRETARY-TREASURER OF THE  
BOARD OF FRENCH EVANGELIZA-  
TION, 260 ST. JAMES STREET, MON-  
TREAL, to 5th May, 1881.

Acknowledged to 1st April \$19,101.00	
Charlottetown, Zion Ch .....	20.00
Lefroy, Craigvale & Cen Ch .....	11.00
Tara .....	18.00
Ste Therese .....	4.75
Ottawa, Knox Ch .....	38.30
Per Rev W Bennett, Spring- ville .....	6.50
Pickering, St Andrew's Ch .....	4.00
Tilsenburgh Sabbath School .....	5.00
Kilbride .....	4.80
Armstrong, St Andrew's .....	40.00
Thamesville .....	12.00
Wm McKerscher, Botany .....	2.00
Mrs W R Lough, Brucefield .....	5.00
Consecon and Hillier .....	4.75
Woodlands, Mt Forest .....	4.20
Harriston, Knox Ch .....	16.90
Hull .....	4.00
Montreal, St Paul's, addl .....	100.00
Mitchell, Dr Dunmore's Ch .....	15.00
Hawkesville, St Andrew's .....	5.17
Bass River and Mill Branch .....	20.00
Belgrave .....	27.00
Deseronto .....	6.00
Strathroy Sabbath School .....	16.25
Alexandria .....	13.65
Kirkhill .....	12.00
Chesterfield .....	10.00
Balderson & Drummond .....	25.00
Belleville, St Andrew's Ch .....	13.00
Three Rivers .....	35.00
Pickering, St Johns .....	5.00
Grand River, C B .....	10.00
Percy .....	42.05
Campbellford .....	25.80
F W Gurney, Warton .....	5.00
Lyn and Caintown .....	40.00
Oxford .....	12.00
Argyle Ch, Aldboro .....	20.00
Lorne Ch, Do .....	4.00

Grand Falls .....	90.98
Ingersol, Erskine Ch, S Class .....	7.00
R Telfour, Ingersol .....	1.00
Indian Lands .....	20.00
Ottawa, Daly Street .....	53.00
Ottawa, Daly St S S .....	15.00
N Georgetown, Que .....	68.00
Kingston, Brock St S S .....	5.00
Montreal, Erskine, addl .....	100.00
Paris, Dumfries Street .....	50.00
Oneida .....	29.00
Wyoming .....	10.00
Craighurst .....	4.00
Chinquacousy 2nd, addl .....	2.00
St Valerian .....	13.75
Masham Mills .....	30.00
Kingston, St Andrew's .....	30.00
Binkbrooke .....	21.00
Salftleet .....	11.65
Woodstock, Knox Ch .....	16.00
Do do S S .....	28.00
Nelson .....	11.70
Cambay .....	3.00
Underwood .....	2.00
Port Elgin Sab Soc .....	7.45
Do do .....	10.00
Toronto, St Andrew's, Old .....	18.00
Delaware North .....	4.00
Newtonville .....	5.00
W J Sturgeon, Deerhurst .....	1.00
Centre Bruce .....	2.00
Crowland .....	6.00
Komoka .....	9.00
Langside .....	4.00
Nissouri South .....	10.00
Colborne, addl .....	2.00
Duart .....	3.00
Malton, Burns Ch .....	7.00
Seaforth .....	19.10
Camden and Newburgh .....	5.90
Rylston Mission Station .....	5.00
East King .....	7.00
Oro, Esson Ch .....	1.00
Oro, Willis Ch .....	1.00
Woodville .....	38.80
Enniskillen & Cartwright .....	8.60
Wm Heron, Ashburn .....	50.00
Essa, First .....	8.10
Bowmanville, St Paul's .....	20.00
Chas Blair, Kirkwall, addl .....	0.50
Student, addl .....	1.00
Embro .....	57.73
Proton .....	6.00
Bethesda .....	10.60
Alwinck .....	5.00
Collingwood .....	5.00
Almonte, St Andrew's .....	50.00
Do do S S .....	10.00
Paris, Dumfries Street .....	37.00
Oneida and Indiana .....	34.00
Belleville, John Street .....	25.00
Chinquacousy, Second .....	21.00
Do do S S .....	7.50
Do do 1st S S .....	5.00
Winham .....	3.00
Norwich .....	13.00
Dungannon .....	7.00
Prantford, Zion Ch .....	30.00
Hyde Park .....	5.00
Grierville .....	2.40
Saint Ann's .....	4.00
Wellandport .....	1.80
Finlay, addl .....	8.00
Galt, Knox Ch, addl .....	15.00
Southampton .....	61.00
Angus .....	9.00
New Lowell .....	6.00
Bonnytown .....	2.00
Orillia, addl .....	3.60
Toronto, Erskine Ch S S .....	10.00
Kildonan .....	16.00
Do Sabbath School .....	10.00

Per Rev. Dr McGregor,  
Halifax:—

River John, addl .....	1.00
New Dublin .....	3.00
Halifax, Chalmers Ch, addl .....	0.50

E R St Mary's Sab Soc .....	1.82
Green Hill, Salem Ch .....	11.57
Newport .....	3.00
Bay of Islands, Nfld. .....	2.00
Dundas, P E I .....	2.00
Georgetown, P E I .....	30.00
Amherst .....	2.00
Shelburne .....	3.00
Mahore Bay .....	5.00
Acadia Mines .....	5.00
Richmond Bay .....	10.00
Belfast .....	24.00
Truro, 1st Ch .....	10.00
Jos McLeod, Halifax .....	1.00
Boz, Pictou .....	4.00
Murray Harbour, P E I .....	61.00
Warwick, Bermuda .....	16.00
Redbank .....	3.00
Earlctwn .....	3.00
St John, N B, St Andw's Ch .....	14.00
Hamilton, Bermuda, St Adw Ch .....	16.93
Halifax, St Matthew's .....	55.00
Sydney Mines .....	10.00

\$21,396.28

## POINTE-AUX-TREMBLES SCHOOLS.

Rev. R. H. Warden, Montreal, Treas.

## (a) BUILDING FUND.

Acknowledged to 11th April \$3560.85	
Per Rev C A Taner .....	778.71
Morton, Phillips & Bulmer .....	25.00
Miss M Holden, Belleville .....	2.00
Owen Sound, per J Douglas .....	8.75
Collections at Mis. Meetings, Montreal Presbytery .....	173.49

\$4,548.80

## (b) ORDINARY FUND.

Acknowledged to April 11 \$4,852.00	
G Rogers, Montreal, add .....	25.00
Montreal, St John's S S .....	4.00
R M Binning, Torquay, Eng. .....	5.00
Mrs K M Birning, do .....	5.00
Bayfield Road S S .....	6.00
Lachine Sab School .....	5.00
Strathroy do .....	10.00
Ross .....	25.00
Vankleek Hill S S, 1st gr .....	12.50
St Helen's S S .....	4.00
Mrs Watters, Que, addl .....	2.00
Toronto, Knox Ch, addl .....	50.00
Scarboro, St Andrew's .....	4.50
Richmond Bay, P E I .....	2.00
Rev C Chiniquy .....	50.00

\$5,062.00

## PRESBYTERIAN COLLEGE, MONTREAL.

Rev. R. H. Warden, Treasurer,

to 6th May, 1881.

## ORDINARY FUND.

Acknowledged to April 11 \$3,301.41	
Farnham Centre .....	5.00
Montreal, St Paul's, add .....	300.00
A Friend, Belleville .....	1.00
Cornwall, St John's .....	15.00
Kenyon .....	14.00
Morewood .....	10.00
W Winchester .....	20.00
Summerst'n Ladies Mis Soc .....	3.00
Lunenburg, Willis' Ch .....	3.00
Hull .....	5.00
Inverness .....	8.89
Valleyfield .....	7.00
Gould, M S .....	9.00
Kirkhill .....	19.00
Alexandria .....	12.60
Manotick & S Gloucester .....	15.00
Lingwick .....	2.00
Indian Lands .....	50.60
Waddington .....	15.30
Martintown, St Andrew's .....	8.00
Osgoode .....	5.00

Cumberland & Clarence. . . . .	10.00
Montreal, Erskine Ch., add. . .	100.00
Angus McMillan, Lochiel. . .	3.00
Wakefield . . . . .	3.00
Aylwin . . . . .	1.07
Sherbrooke . . . . .	5.00

\$3,956.27

## THEOLOGICAL CHAIR.

Acknowledged to April 11. . .	\$2,835.00
A C Leslie, Montreal. . . . .	25.00

\$2,830.00

## SCHOLARSHIP FUND.

Acknowledged to April 11. . .	\$609.00
Geo Stephens, Montreal . . .	50.00
J McLennan, M.P. . . . .	25.00
Paris, Dumfries St S S, Fr. . .	50.00
R Redpath, Montreal . . . .	70.00
Win Drysdale, Montreal. . . .	50.00
Hugh Mackay, do . . . . .	60.00
McNab St S S, Hamilton, Fr . .	40.00

\$954.00

## BUILDING FUND.

Acknowledged to April 11. . .	\$95.00
Per Rev T A Bouchard . . . .	16.10

\$411.10

THEOLOGICAL HALL BUILDING AND  
ENDOWMENT FUND, FARQUHAR FOR-  
REST & CO., TREASURERS, 173 HOLLIS  
ST., HALIFAX, TO MARCH, 31, 1881.

Already acknowledged. . . . .	\$61,204.50
Mrs Wm McLean, Baddeck, C.B., bal on 5 . . .	3.40
A McKay, Baddeck River, C.B., bal on 25 . . .	10.00
A MacRae, Big Farm, Baddeck, C.B. . . . .	3.00
Angus MacRae, Bad- deck River, C.B. . . . .	1.00
Neil Nicholson, Bad- deck River. . . . .	3.00
Alex Gillies do . . . . .	2.00

\$22.40

Less Com. on Draft . . . . .	0.20
Coll by Rev McLean Sinclair	200.00
Moncton, N B. . . . .	84.00
St An s C B . . . . .	6.00
Thk of 'g, St Matthew's Ch, Halifax . . . . .	150.00
A A McLean, Earlton, N.S., 1st inst . . . . .	5.00
Friend, per do do . . . . .	5.00
A D Murray, Scotch Settle- ment, N B. . . . .	2.60
Eddy Tupper, Stewiacke, NS	10.00
Mrs E Rutherford, Middle Stewiacke, N.S. . . . .	4.00
Rev E Smith, Middle Stew- iacke, N.S. . . . .	23.00
Glassville, N B. . . . .	9.00
Mrs A S Hill, Londonderry . .	5.00
Murray Harbour, P.E.I. . . .	192.25
Boz, Victoria . . . . .	4.00
Coll by Rev McLean Sinclair	225.20

\$62,151.24

## QUEEN'S UNIVERSITY AND COLLEGE.

C. F. Ireland, Treasurer.

## Building Fund.

Already acknowledged . . . .	\$28,244.85
J Flanagan . . . . .	3 on 10 20.00
Shaw Boys. . . . .	3 on 100 20.00

Total to 1st May. . . . . \$28,284.85

## Land &amp; Equipment Fund.

Already Acknowledged. . . \$5,000.00

## Endowment Fund.

Already Acknowledged. . . \$63,706.99

## Fergus.

M Andrews. . . . .	3 on 80 20.00
A Brookier. . . . .	5.00
J Muir . . . . .	3 on 200 50.00
Miss Macfarlane bal on 5 . .	3.00
J Rutherford, in full. . . . .	10.00
W Wilson. . . . .	3 & 4 on 10 5.00

## Lansdowne.

J McCormack. . . . . 3 on 10 2.00

## Township of Colborne.

J Buchanan, in full. . . . . 25.00

## North Easthope.

A Ridgell . . . . .	2 on 20 10.00
G Hyde . . . . .	3 on 50 10.00
Rev J J Cameron. . . . .	3 on 100 50.00

## Madoc.

Mrs Wishart, balance on 100 20.00

## Markham.

A Mustard. . . . . 3 on 25 5.00

## Belleville.

J Bell. . . . .	3 on 500 100.00
T Ritchie . . . . .	bal on 100 53.33
S S Lazier. . . . .	3 on 100 25.00

## Perth.

R Allan . . . . .	1 on 10 5.00
S J Hart. . . . .	3 on 25 6.00
F A Hall. . . . .	3 on 100 20.00
Miss Rutherford . . . . .	3 on 5 1.00
H Taylor. . . . .	3 on 50 10.00
W Ferrier. . . . .	3 on 10 2.00
G Hogg . . . . .	3 on 5 1.00
T L Michell. . . . .	3 on 25 5.00
Miss Weatherhead. . . . .	3 on 100 20.00
Sheriff Thomson. . . . .	3 on 25 5.00
Rev Dr Bain . . . . .	3 on 100 20.00
F B Allan. . . . .	3 on 100 20.00
J Gray . . . . .	3 on 100 20.00
J Jamieson. . . . .	3 on 10 2.50
A C McLean. . . . .	3 on 10 1.00

Total to 1st May. . . . . \$64,188.82

## WIDOWS' AND ORPHANS FUND

Late in connection with the Church  
of Scotland.

James Croil, Montreal, Treas.

Renfrew, Rev R Campbell . .	\$30.00
Cornwall, Rev Dr McNish. . .	75.00
Mount Forest, Rev D Fraser .	3.30
Stirling, Rev James Gray. . .	16.00
Beechridge, Rev J Macdonald .	9.00
Warsaw, Rev W White. . . .	2.00
Oxford, Rev W T Canning. . .	5.00
Vaughan, Rev D Camelon. . .	14.00
Almonte, Rev J Bennett . . .	20.00
Owen Sound, Rev D Morrison .	10.00
Breckville, Rev D McGillivray .	9.50
Grierville, Rev E B Rodgers . .	2.60
Pickering, Rev J J Cameron . .	2.00
W Nottawasaga, Rev A Mc- Donald. . . . .	12.00

## WOMEN'S FOREIGN MISSY SOCIETY.

## WESTERN SECTION.

THIS SOCIETY held its Fifth Annual Meeting on Tuesday and Wednesday, April 12th and 13th, in St. James' Square Church, Toronto. Mrs. McLaren, President in the chair. There was a large attendance of Delegates from different parts of Ontario. The sister societies of Montreal and Kingston and the Baptist Society of Ontario were represented. Mrs. Wardlaw of the Missionary Society, London, England, and Mrs. Roby, of the North-West Society, U. S., were present. The following Ladies took part in the proceedings,—Miss Haight, Mrs. Gordon, (Harrington,) Mrs. Macdonnell, Mrs. G. M. Clarke, (Ottawa,) Mrs. Roger, (Ashburn,) Mrs. King, Miss Topp, Mrs. Harvie, Mrs. Fairbairn (Peterborough,) Miss Cameron, (Sarnia,) Mrs. Smith, Mrs. Burns, Mrs. Wardlaw, Mrs. Lyle, (Hamilton,) Mrs. Smellie, (Fergus,) Mrs. Roby, Detroit. The following items are taken from the different reports presented,—Number of members in general society, 495; number of

auxiliaries, 49; average number of members in each auxiliary, 25; number of Mission Bands, 9; amount raised by auxiliaries, \$2,879.51; in Toronto, \$1,104.28. Eight of the Mission Bands raised over \$1,000. Total amount raised during the year, \$4,666.55. There are Presbyterian Societies in Whitby and Hamilton. On account of ill-health, Mrs. McLaren was relieved of her duties as President for one year.

The following Officers and members of Committee were elected:—President, Mrs. Ewart; Vice-Presidents, Mrs. McLaren, Mrs. Burns, Mrs. Macdonnell, Mrs. Reid. The Presidents of all the auxiliaries are non-resident Vice-Presidents of the General Society. Recording Secretary, Mrs. MacMurchy; Home Secretary, Miss Topp; Foreign Secretary, Mrs. Harvie; Treasurer, Mrs. King. A very pleasant and successful Conversation was held in the lecture-room of Knox Church when stirring addresses were delivered by Rev. H. M. Parsons, Rev. P. McF. McLeod, and Rev. D. J. Macdonnell.



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For use in the Sabbath schools of the Presbyterian  
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phrases, Hymns and Hymnal complete, neatly bound in  
one, cloth limp. Price 15 cents.

There will also be ready in May :—

Pearl 24mo., Bible, Psalms, Paraphrases, Hymns & Hymnal	
do Roan, Sprinkled Edges,	do
do Roan, Gilt Edges,	do
do French Morocco,	do
do do Circuit Binding,	do
Ruby 16mo., References, French Morocco,	do
do French Mor. Circ. Binding,	do

We will issue a Priced List soon which will be found  
to be comparatively but a slight advance on the same  
Bible without the Hymnal.

A copy of the Sabbath-School Psalter and Hymnal  
will be sent free to every minister in the Presbyterian  
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CIRCASSIAN.....	4000	Lt. W. H. Smith, R.N.F.
MORAVIAN.....	3650	Lt. F. Archer, R.N.F.
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HIBERNIAN.....	3424	Capt. Hugh Wylie.
CASPIAN.....	3200	Capt. M. Trecks.
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NESTORIAN.....	2700	Capt. Barclay.
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SCANDINAVIAN.....	3000	Lt. B. Thomson, R.N.R.
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GRECIAN.....	3600	Capt. Le Gallais.
MANITOBIAN.....	3150	Capt. McNicol.
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PHENICIAN.....	2800	Capt. Jas. Scott.
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#### From Quebec,

Parisian.....	Saturday, 21st May.
Sardinian.....	" 28th "
Moravian.....	" 4th June
Sarmatian.....	" 11th "

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According to accommodation.

Intermediate.....\$40 00

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Are intended to sail from Quebec for Glasgow as follows:—

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Canadian.....	" 14th "
Greician.....	" 21st "
Corean.....	" 28th "
Manitoban.....	" 4th June

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Are intended to be despatched as follows:—

#### From Halifax:

Nova Scotian.....	Monday, 9th May
Hibernian.....	" 23rd "
Caspian.....	" 6th June
Nova Scotian.....	" 20th "

#### Rates of Passage between Halifax and St. John's:—

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Professor of Drawing and Painting—Henry Martin, Esq., M. C. S. A.

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THE

# Presbyterian Record

FOR THE

DOMINION OF CANADA.



JULY, 1881.

OFFICE OF PUBLICATION,  
260 ST. JAMES ST. MONTREAL.

BY AUTHORITY OF THE GENERAL ASSEMBLY OF  
THE PRESBYTERIAN CHURCH IN CANADA.

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# THE PRESBYTERIAN RECORD

## FOR THE DOMINION OF CANADA.

VOL. VI.

JULY, 1881.

No. 7.

### CONTENTS.

Late General Assembly.....	169	Colleges.....	177
French Evangelization.....	170	Home Missions.....	180
Sabbath School Lessons.....	171	Statistics.....	185
Our Own Church.....	173	Foreign Missions.....	186
Meetings of Presbyteries.....	173	Standing Committees.....	189
Obituary.....	173	Literature.....	193
The General Assembly :		Acknowledgments.....	194
Outline of Proceedings.....	174	Meetings of Presbyteries.....	196

### *The Late General Assembly.*

THE GENERAL ASSEMBLY which was dissolved at a few minutes before 11 o'clock at night, on the 16th of June, was one of the most delightful in the history of our Church. A venerable Father in asking leave of absence shortly before the close, and the Moderator in his closing address, declared their firm conviction that the Spirit of God was with the Assembly, guiding and controlling it. This was undoubtedly the universal feeling. God had heard the prayers of His children for the supreme court of the Church. The subjects that had to be dealt with were numerous and varied, there being over seventy items on the docket. Romish ordination occupied much time; but it had been before the Church for several years, and it was well to come to a decision with regard to it. The resolution leaves the matter where it was,—where it has been,—and the Church is free to deal with each case of priestly conversion as it arises. Another matter that created considerable discussion was, the proposal to “urge upon the educational authorities of the several Provinces” to have Scripture truth taught in our schools. It was disposed of with almost complete unanimity. The subject of the adequate support of ministers of the Gospel received the attention due to its great importance. A large and we are sure a very efficient Committee has been appointed, which will mature a plan, and keep the matter before the Church. Whatever scheme may be ultimately adopted, be it “Sustentation” or “Supplementary,” it will be the product of the united wisdom of the Assembly, and it will, we fondly hope, be sent down in due

season to the Presbyteries with the unanimous sanction of the Assembly. Either plan, or a combination, or an adaptation of both plans, would serve a good end if wrought with steadfast earnestness of purpose.

The great schemes of the Church, it will be seen, are prosperous,—there is no falling back. Thank God for what has been accomplished in connection with Missions at home and abroad, and also in connection with our Colleges! Debt has been removed; income has been increased, and obstacles to progress have been taken out of the way. Our Colleges in Quebec and Ontario have had very serious difficulties to encounter with regard to their means and methods of support. These difficulties, it is hoped, will soon entirely vanish. It is the Assembly's unanimous and ardent desire to see all our Colleges fully equipped and endowed. Meanwhile a common Fund has been established for Montreal, Queen's, and Knox. This step was taken unanimously, and it is regarded as a signal proof of the reality of union. Let the Church welcome it as such, and work it out with zeal and liberality.

French Evangelization, as the Moderator indicated, has in a few years grown to be one of the greatest schemes of the Church. The hope was expressed by Mr. Warden that ere the lapse of another five years the receipts of the Board will increase to a hundred thousand dollars per annum. The work to be accomplished is immense, and the Church is only awaking to its gravity and urgency. Home Missions in a Church such as ours, must continue to be a scheme of vital importance. Unless we take care of our people within these Provinces,—unless we continue to extend

our operations, "to strengthen our stakes and lengthen our cords," we can do little for the evangelization of the heathen world, or for any other good cause.

The Statistical Report shows that more has been achieved during the past year than in any previous year. More souls have been added to the Lord, and more of the people's substance has been consecrated to the Lord's service.

The attendance on the Assembly was unusually large, but the hospitality of the people of Kingston was more than equal to the occasion. Much of the comfort and success of the Assembly was confessedly due to the admirable accommodation provided in the noble new Building of Queen's University.

It must be borne in mind that much of the Assembly's work must always be matured by Committees. Some Committees on the present occasion sat as early as 7 a.m., and as late as 11 p.m. in order to overtake the work assigned to them.

The presence of Rev. L. G. MACKAY, D.D., who has been so pre-eminently useful in Formosa, was a feature of special interest in the late Assembly. His earnest and pathetic missionary addresses will long be remembered by all who heard them.

"The best of all was, God is with us,"—with us to give peace and brotherly love,—to give light and wisdom,—to hear and answer prayer,—to remove stumbling blocks,—to strengthen our faith and hope, and to disappoint our fears. The Seventh General Assembly was one of the shortest in our history; but it was not the least fruitful in work. It may indeed be called a working Assembly in contradistinction to a talking Assembly. The Prayer-meeting every morning was crowded. The evening meetings were very largely attended by the public. The attendance of members continued very considerable to the closing hour. Ministers and elders return to their respective spheres with renewed heart and hope, and a determination to work loyally for the cause of Christ in connection with the Presbyterian Church in Canada.

### French Evangelization.

THE annual collection on behalf the French Evangelization scheme takes place, by appointment of the General Assembly, on Sabbath, 17th July.

The Board employed last year 14 colporteurs, maintained 12 mission schools, and supplied Gospel ordinances to the French-speaking people in 35 different fields. The total number of missionaries employed was 55.

So numerous are the openings at present that from 10 to 12 additional labourers would be at once added to the staff did the state of the fund

warrant it. The requirements of the Board for this year are \$34,000, an estimate based on the staff *at present* employed. To enable the Board to extend the work by opening up new fields and admitting as many pupils to the Pointe-aux-Trembles schools as the buildings will accommodate, the revenue should reach at least \$40,000. With the improvement in business generally, and the prospect of a good harvest, there should be no difficulty in raising this amount. Attention is specially called to the following points:—

(1) That the Collection be made on the *Sabbath named*, 17th of July.

(2) That it be taken up in *all Congregations*—settled and vacant;—in *all Mission Stations*; and in *each Preaching Station* connected with the several Congregations and Mission Stations of the Church.

(3) That in view of the increased expenditure of the current year consequent on the growth of the work, the need of increased liberality on the part of the friends of the Mission be prominently brought before the Congregations of the Church.

(4) That owing to the precariousness, from various causes, of a Sabbath Collection, an *additional* opportunity to contribute be given, where there are no Missionary Associations, by means of Subscription Sheets, copies of which may be obtained on application to Mr. Warden.

(5) That the Pointe-aux-Trembles Schools be brought before Bible Classes and Sabbath Schools with a view to the support of a pupil, who will correspond directly with the Sabbath School from time to time. Should any Bible Class or Sabbath School be unable to provide the full amount required for the maintenance of a pupil, a liberal contribution towards this object is earnestly solicited.

(6) That by instructions of the General Assembly, all Collections and Contributions for French Evangelization (including Rev. C. Chiniquy's Mission) be forwarded *direct* to the Treasurer, addressed REV. ROBT. H. WARDEN, 260 St. James St., Montreal, from whom extra copies of last year's Report may be obtained.

(7) That on the Sabbath appointed for the collection, the attention of Congregations be drawn to this Scheme of the Church, and special prayer be offered for its continued success and for the outpouring of the Spirit of God on all engaged in the work.

Knowing how dependent, under God, upon the ministers and missionaries of the Church for success is any appeal for increased interest and liberality the hearty co-operation of such is earnestly solicited on behalf of this important scheme. Students and other missionaries are requested to forward their addresses to the Secretary, who will supply them with copies of the Annual Report. Besides contributions from congregations and Sabbath Schools, the Board respectfully solicit donations from all the friends of the mission. As \$8,000 are required to meet the salaries of missionaries before the end of July, an *early* response is urgently requested.



## The Coming Deliberer.

JULY 10th.

EXODUS II: 5-15.

*Golden Text, Hebrews 11: 24.*

**M**OSES was the son of Amram and Jochebed, of the tribe of Levi, ch. 6: 20; born near Zoan, by the Nile, B. C. 1791. Aaron his brother was three years older, and his sister Miriam, about 12 years older than Moses. His life is divided into three distinct periods of 40 years each. (1) In the palace: (2) in Midian: (3) in the Wilderness, see Acts 7: 20-37. He died on Mt. Nebo, aged 120. For his funeral and epitaph see Deut. 34: 6-12. V. 5. *To wash*—to bathe in the “sacred Nile” was a common practice and a religious ceremony as well. *At the river*—The princess’ bathing-place would be fenced off as a protection from crocodiles. *The ark*—v. 3. *Flags*—tall reeds growing out of the water. *Her maid*—her immediate attendant. V. 6. *Opened it*—uncovered the box. The discovery of the foundling baby-boy touched her womanly heart. She comprehended the whole situation at a glance. This was surely one of the Hebrew children placed here of set purpose that she might save its life, ch. 1: 22. Vs. 7-10. *His sister*—Moses’ sister, Miriam. Their mother doubtless had planned the whole thing and was near by, eagerly watching the result. *Of the Hebrew women*—no Egyptian woman would nurse this young Israelite; so her proposal is readily accepted. The story reads like romance and shows great ingenuity, as well as intense solicitude on the part of the parents coupled with a strong exercise of faith, Heb. 11: 23. V. 10. *Became her son*—was adopted by the Princess, but trained by his own mother in the true religion which he never forgot. *Brought him*—another display of the mother’s faith, who must have had a presentiment of the future in store for her son. *Called him Moses*—meaning “drawn out,” or “the drawer out.” V. 11. *When Moses was grown*—when 40 years old, Acts 7: 23. *Went out*—Patriotism induced him on hearing of the cruel treatment of his “brethren.” *Smiting*—It was true, here was a poor fellow being beaten most unmercifully by one of the taskmasters. Fired with indignation, but not without some qualms of conscience, he slew the Egyptian. His milder interference next day was resented by the disputants, shewing that they were not yet prepared to accept his leadership, and that he was not yet prepared to be their leader. Misunderstood and betrayed by his own, Acts 7: 25. *Moses fled*—self-convicted. *Midian*—in the south-eastern part of Arabia peopled by descendants of Abraham—the same who sold Joseph into Egypt, Gen. 37: 6. Here, separated from the contaminations of court life, he became the shepherd of Jethro, married his daughter, v. 21, and spent 40 years of mental discipline, biding his time. As a type of Christ, notice Moses’ peril in childhood; his sojourn in the wilderness; his election as the saviour of Israel; his miraculous power as prophet, lawgiver, leader and commander, and especially as MEDIATOR, the parallel is easily traced.

## The Call of Moses.

JULY 17th.

EXODUS III: 1-14.

*Golden Text: Exodus 3: 22.*

**V**ERSE 1. MOSES kept the flock of Jethro—How this came about see ch. 2: 15-21. JETHRO, elsewhere called *Ruel* and *Raguel*, ch. 2: 18 and Numbers 10: 29, was probably a descendant of Abraham by Keturah, Gen. 25: 2. As in the case of Jacob and Laban, Gen. 29: 15-18, he may have exacted from Moses a term of servitude as the condition of marrying his daughter Zipporah. During forty years Moses remained his shepherd, Acts 7: 30. Meanwhile the Israelites continued in bitter bondage in Egypt. *He led the flock to Horeb*—Into this wild mountainous region Moses himself was providentially led by God for an important purpose. Ps. 77: 20. Every part of the transaction was highly symbolical. V. 2. The strange phenomenon which now appeared was designed to represent the prolonged sufferings of his brethren. The Church in Egypt, “cast down but not destroyed.” *The Angel of the Lord*—the Covenant Angel, Gen. 16: 17—Jehovah himself. V. 4. *Flame of fire*—symbol of the power, holiness and justice of God, frequently used, ch. 24: 17. Deut. 4: 24. Mal. 3: 2. 2 Thess. 1: 8. *A bush*—The wild acacia or scrubby thorn, emblem of the crushed Israelites. That it was *not consumed*, indicated God’s purpose to prevent their destruction. Hence the favorite motto of the Presbyterian Churches—*nec tamen consumebatur*—meaning that it is the presence of Christ which still preserves His Church in the world. Vs. 3, 4. *This great sight*—Moses perceived to be a divine manifestation and he desired to learn what it was meant to teach him. “Here am I”—shews his readiness to be instructed and to obey. V. 5. *Draw not nigh*—rash approaches to God betoken irreverence. The publican stood afar off, Luke 18: 13. *Put off thy shoes*—in conformity with religious custom in the East where worshippers still take off their shoes or sandals as we do our hats, an acknowledgment of personal defilement in the presence of Deity. *Holy ground*—made so by the presence of God, Gen. 28: 16, 17. Vs. 6, 7. Here the divine speaker announces Himself in his covenant-keeping character, Deut. 7: 9, 12. Dan. 9: 4. Heb. 8: 9, 10. *I have surely seen*—a blessed assurance that God does regard compassionately the afflictions of his people and hears their cry. V. 8. *To deliver*—whom God delivers from a spiritual Egypt he will bring to a heavenly Canaan. S. Catechism, 20. V. 10. *I will send thee*—God who sent Moses on his errand of mercy also sent Him of whom Moses was a type, John 3: 16, 17. Vs. 11-14. *Who am I?*—Those who are best fitted for God’s work have commonly the humblest opinion of themselves, Num. 12: 3. His brethren had already spurned his mediation, and how could he contend with Pharaoh? *I will be with thee*—oft-repeated promise! Isa. 43: 2. Matt. 28: 20. *A token*—the burning bush, a pledge that on that very spot Israel should see the glory of the Lord, ch. 24: 16-17. *I am that I am*—the self-existent and unchangeable Jehovah, Rev. 1: 8. S. Catechism, 4.

## Moses and Aaron.

JULY 24th.

EXO. IV : 27-31 ; 5 : 1-4.

*Golden Text, Ps. 105 : 26.*

**F**ROM the burning bush Moses returned to his home in Midian and, having obtained Jethro's leave to visit Egypt, he set out with his wife and two sons, ch. 4 : 18-20. Before they had gone far he sends his family back, ch. 18 : 2, and Moses proceeds alone to Horeb, where by divine appointment he meets his brother whom he had not seen for forty years. AARON was now 83 years of age, and Moses 3 years younger, ch. 7 : 7. The former had married Elisheba by whom he had four sons, ch. 6 : 23. V. 27. *Go*—from Goshen to Horeb was about 200 miles. *He went*—He obeyed the call of God with fewer scruples seemingly than Moses. *Met him in the Mount*—at Horeb, already consecrated by the appearance of God to Moses in the bush, and to become still more "holy" by further displays of the Divine Majesty at the giving of the Law, ch. 24 : 2-17. *Kissed him*—Eastern people salute each other still with a kiss, often on both sides of the face. V. 28. *Moses told Aaron*—Each had a great deal to tell the other respecting events of these interesting forty years. Their experiences had been very different, but both were being prepared by God for the great work in which they were to take so conspicuous a part. *The signs*—(vs. 2-9.) *Gathered the elders*—The term "elders" first occurs in Gen. 50 : 7. Originally it would mean the elder people who, from their experience, wisdom, and prudence, would be acknowledged as the heads of tribes and families. That they came to exercise the functions of magistrates among the Hebrews seems probable, as Moses associated "the elders" with him when he took his seat to "judge" the people, ch. 18 : 12, 13. We also find them frequently mentioned in the New Testament along with "the rulers." Acts 4 : 8. V. 31. *The people believed*—Formerly they had rejected Moses, now, convinced by the miracles he wrought, they thankfully received his statements. Faith in Moses was the first essential in their deliverance. Faith in Jesus Christ is no less needful for us, S. Catechism, 86. Heb. 11 : 6. Acts 16 : 31. V. 1. The request made on behalf of the people was dictated by God, ch. 3 : 18. The request was a reasonable one. How could they observe their sacrificial solemnities among the idols of Egypt? Ps. 137 : 4. *The wilderness*—anywhere outside of Egypt. Vs. 2, 3. *Who is the Lord?* An insolent rejoinder. He ought to have known the name of Jehovah ; his ancestors knew it, Gen. 12 : 17 and 41 : 38. Pharaoh worshipped the gods of Egypt, between whom and Israel's God there was now to be a trial of strength. *Lest he fall upon us*—The judgments of God would overtake both them and Pharaoh if they did not go. V. 4. *Let*—hinder. He treats them as disturbers of the peace, inciting his subjects to sedition. *To your burdens*—Bad policy on his part. This only hastened the crisis. As for the Hebrews, they needed to be further taught in the school of adversity. Whom the Lord loveth he chasteneth. Heb. 12 : 6, 7. Sam. 3 : 32, 33.

## Moses and the Magicians.

JULY 31st.

EXODUS VII : 8-17.

*Golden Text, Ps. 105 : 27.*

**P**HARAOH not only refused to let the people go, he gave orders to increase the rigour of their servitude. Besides making the stipulated tale of bricks they must now find the straw used in their manufacture as best they could. They were unmercifully beaten, ch. 5 : 5-14. They reproached Moses, v. 21. He, in his distraction, goes to the Lord—the right thing for every one to do in times of trouble. In ch. 6 : 1-8, God graciously reminds Moses of his covenant with the patriarchs, Gen. 17 : 7, 8 and 28 : 13, and renews it to himself. But the people, crushed in spirit and irritated, would not listen to the message. Even the faith of Moses faltered, and he would have abandoned the enterprise in despair but for a command from God to approach Pharaoh again in a more peremptory tone ; at the same time he is prepared for continued opposition from Pharaoh. V. 8-10. *Shew a miracle*—as the Pharisees asked Christ for a "sign" of his Messiahship, Matt. 12 : 38. So would Pharaoh demand evidence that God had sent Moses, without pledging himself to be convinced by it. *Take thy rod*—the same that Moses had at Horeb, v. 15. *This kind of sign* was best suited to the Egyptians who prided themselves on the art of snake-charming. The sign did not fail. V. 11-12. *The wise men and sorcerers*—not mere tricksters, but accredited magicians who were always retained about the courts of kings, Gen. 4 : 8. Dan. 2 : 2. Two of them are named by St. Paul in 2 Tim. 3 : 8. *In like manner...* with their enchantments—imitating the movements of Aaron they made it appear that their rods also became serpents. This was as far as their art could go. Their rods were rods still. On a later occasion they signally failed to produce even the optical delusion, ch. 8 : 18. But, serpents or no serpents, they were beaten. V. 13. More important is the fact that Pharaoh's heart was *hardened*. He was confirmed in unbelief. God left him to follow the bent of his inclination. Hosea 4 : 17. A sad condition to be in, Rom. 2 : 3-6. V. 15-17. The ten plagues had special reference to the idolatries of Egypt. The graduation in the severity of the strokes is obvious. The first fell on their River God—NILUS—regarded as the source of animal and vegetable life. The pollution of the Nile was a terrible calamity, so dependent were they upon it for the daily necessities of life. THE LESSONS from this passage lie in the surface. The conduct of Moses teaches us to go to God in every time of need. In Pharaoh we have a true picture of the natural depravity of the human heart and the hardening influence of sin. The plagues shew the bitter consequences. From the magicians, learn that we may deceive others and even ourselves, but we cannot deceive God. The preservation of the Israelites in the midst of these disasters illustrates the care that God has for his own people.



## Our own Church.

**DR. MACKAY.**—Rev. Dr. MacKay will make a short visit to the Maritime Provinces where there is naturally a very strong desire to see and hear him.

**ARROW-ROOT.**—Rev. J. W. MacKenzie has brought with him from Erakor, Efate,—some casks of arrow-root, prepared by the Christian natives. It is with arrow-root our New Hebrides friends pay for their Bibles, and show their liberality to the cause of Christ.

**MARITIME SYNOD.**—The Synod of the Maritime Provinces met at New Glasgow just a week before the Assembly. Dr. Pollok was elected Moderator. Two of our Foreign Missionaries addressed the Synod,—Rev. K. J. Grant, from Trinidad, and Rev. J. W. MacKenzie, from Efate, New Hebrides. Mr Grant has returned to his field of labour. Mr. Mackenzie will spend at few months a home for the benefit of his health. An overture in favour of a Ladies College was very cordially received and a resolution encouraging the project was adopted. The claims of all the Schemes of the Church were laid before the Synod, a deliverance was adopted approving of the withdrawal of Government Grants to Colleges. The next meeting will be held at Charlottetown, P. E. Island, on the last Tuesday of May.

**PRESBYTERIAN COLLEGE HALIFAX.**—Rev. Professor Currie asks us to intimate that copies of the Calendar of the College may be obtained by application to him. It furnishes all the information with regard to the College, which intending Students require.

**CORRECTION.**—The intimation in the June RECORD, that Rev. Lachlan Cameron, Thamesford, had demitted his charge, was entirely erroneous, and we regret its publication.

**CHURCH OPENING.**—The Church at Richmond Hill was opened on the 24th May, Rev. D. J. Macdonnell, Toronto, conducting divine service. In the evening at a large meeting Messrs. Macdonnell, Macleod, and Smith, of Toronto, delivered stirring addresses; \$800 were realized during the day. On the following Lord's day services were conducted by Drs. Caven and Gregg. The Church is commodious and beautiful.

**PRINCE ALBERT.**—A recent letter from Rev. J. Sieveright, reports progress at his stations. The great drawback is the sparseness of the population.

**CORNER STONE.**—The corner stone of a new Church was laid in Fairbairn Egremont, on the 24th May, by the Pastor, Rev. P. Straith. Rev. J. Campbell, Moderator of the Presbytery of Saugeen, presided. Rev. D. Fraser, Mount Forest, Rev. J. Morrison, Cedarville, Rev. S. Tucker, Methodist, took part in the proceedings. At a gathering in the old Church the sum of \$80, was raised towards the Building Fund. The building will be completed in September, costing \$1500.

**LICENSE.** Mr. Angus MacLeod was licensed by the Presbytery of Lindsay, at Woodstock, on the 31st May.

## Meetings of Presbyteries.

**BARRIE, May, 31:** Mr. David James's name was placed on the roll. He labours in the Home Mission Field.—On reference from Townline and Wy, the Presbytery selected Thornton as the best location for a Manse. A public conference was held on S. Schools, Temperance and the state of Religion.

**HALIFAX, May 28.** Granted moderation in a call to Kempt and Walton.—A petition from Annapolis requesting to be erected into a separate charge is under consideration.—Rev. G. Christie was granted three months' rest on account of his health. Synod granted leave to take Messrs. McMillan, Rogers, Sillars, Campbell and Forbes, on trial for license.

**GUELPH.** Rev. J. C. Smith, Guelph, has been appointed Clerk in the absence of Rev. R. Torrance in Britain. All correspondence for the Presbytery will be addressed to Mr. Smith.

## Obituary.

**JOSEPH MACKAY, Montreal.**—The death of Joseph Mackay carries sorrow far and wide throughout the Dominion. His hospitality and his benefactions made him known in every part of our Church. His honesty, integrity, indomitable perseverance and enterprise, enabled him with God's blessing, to amass much wealth, and he used it to the glory of God and for the good of men. His most notable benefaction was the erection of the Institution for the instruction of Protestant deaf-mutes. He was unfailing in his liberality to the Presbyterian College, Montreal, to the French Evangelization Scheme, and many other objects. He was 71 years of age, and completed a beneficent life in humble trust upon his Saviour. The Presbyterian Church in Canada has lost in Mr. Mackay, one of her most-loved and honoured elders. Suitable references were made to Mr. Mackay by the ex-Moderator, and the present Moderator, and by members of the General Assembly. We understand that Mr. Mackay has in his will, remembered many of the Schemes of the Church, including the Presbyterian College, Montreal, and the Home, Foreign and French Missions, and also work in the North-West.

**Mr. JOHN FYFE,** a faithful Elder of the First Congregation, Guelph, died on the 20th of May, at the patriarchal age of 91 years. He was a native of Mid Lothian, and was ordained to the Eldership in the Congregation organized by the late Rev. Thomas Christie, Flamborough, which office he held for forty-three years.

**COLLEGE CALENDARS.** For Calendars apply as follows:—Knox College, to Dr. Reid, Toronto; Queen's, to Professor Mowat Kingston; Presbyterian College, Montreal, to Dr. McVicar; Presbyterian College, Halifax, to Professor Currie.

## The General Assembly.

**T**HE Seventh General Assembly of the Presbyterian Church in Canada met in St. Andrew's Church, Kingston, on Wednesday evening, June 8th, at 7.30 o'clock. The retiring Moderator, Rev. Donald Macrae, D.D., preached an appropriate discourse from the text "They go from strength to strength." The references to Home Missionary work were specially heart-stirring and timely. We give the concluding paragraph:—Can it be said truly that as yet we have fully realized the vastness of the work that has to be done for the Christianizing of this Canada of ours? In nearly every Province are vast districts sparsely peopled, comparatively poor, and likely to remain so for some time to come; in these portions of the field mission work will for a long time have to be done. In connection with the lumber trade there is a large number of men who have unsettled habits. These require peculiar consideration. The same remark applies to those who are engaged as labourers in connection with the recent railway enterprises. There is room for vaster efforts in large cities than have been put forth to guard against the growing up of the masses in a state of heathenism and godlessness. There is the tide of immigration that is sweeping over the prairie lands of the West, and there is the Province of Quebec, which presents the most difficult of all problems confronting us in our home fields. To these might be added the aborigines of the country. In all these directions may it not be truly said that "the harvest is plenteous, the laborers are few?" He believed in Presbyterianism, and also in its antiquity, but he thought more of its elasticity and suitability to the age, people and country, and its affording scope at once for the fullest development of free, individual action, and providing for the sustaining of that action by its compact, yet easily adjusted, organization. And therefore to us the call to take possession of Canada, in the name of our living Head, seems to be addressed with peculiar distinctness. Shall we respond to this call, and how shall we do it? He did not wish to insinuate that neglect should be suffered by the foreign work, but we can only hope to do great things abroad in proportion as we are powerful and progressive at home. Hence the call for a profounder influence of the Church over society, hence the urgency for holding ourselves ready for a union of the churches on a vaster scale than heretofore, so that

From ocean unto ocean  
Our land shall own Thee Lord,  
And filled with true devotion  
Obey Thy Sovereign word.

"They go from strength to strength," they, that is, whose strength is in God, who still praise God, whose very heart and flesh cry out for God, the living God. Here then are suggested the only conditions of the only true progress for us all—it is faith in God. The only true progress for man is moral and spiritual, from death to life and from sin to holiness, under the guidance of Him who is "the same yesterday, to-day and forever."

At the close of the services the Assembly was constituted with prayer by the Moderator. The roll was called. The Moderator referred briefly in his closing remarks to the death of Mr. Joseph Mackay, of Montreal, an elder of the Church, whose hospitality and philanthropy were known to all.

The Assembly then proceeded to the election of a Moderator. Presbyteries had nominated the following brethren for the Chair:—Drs. Black, McVicar, Caven, Cochrane, and Professor McLaren. Dr. Black, in a letter to the Clerk, asked leave to have his name withdrawn.

Rev. Principal McVICAR was elected, and on taking the chair thanked the Assembly for the honour conferred on him, and spoke of the past year as one of prosperity in the work of the Church.

A vote of thanks to the late Moderator was passed for the manner in which he had presided over the Assembly, and for his excellent discourse.

Dr. MACRAE laid on the table replies to loyal addresses, received from Her Majesty the Queen and His Excellency the Governor-General. After the appointment of various Committees the Assembly adjourned. The meetings during the day to be held in Queen's College, and the evening meetings in St. Andrew's Church.

## Second Day.

The Assembly met at 11 o'clock and spent nearly the whole forenoon Session in devotional exercises.

### RECEPTION OF MINISTERS.

Applications were made by Presbyteries for permission to receive the following ministers from other churches:—Messrs. Edmonds, Reese, Cairns, Coubois, Howe, Fleming, McElroy, Smith, Ferris, and Love. A Committee was appointed to consider all these cases.

### ROMAN CATHOLIC ORDINATION.

Rev. J. LAING moved and Dr. GREGG seconded the following resolution:—

*Resolved*,—That when an ex-priest, who is a member of this church, desires to exercise the functions of the ministry of this Church, and applies to a Presbytery with this view, the Presbytery having satisfied itself as to his acceptance of the Reformed Faith, his Christian character and fitness for the work of the ministry, shall apply to the Synod of the bounds, who may, if they see fit, grant leave to receive such applicant as a licentiate or probationer."

Dr. PROUDFOOT moved and Dr. JENKINS seconded the following amendment:—

"That Romish ordination be recognized, but as there are points of difference between Romish ordination and Presbyterian ordination, a Presbytery purposing to apply to the General Assembly for leave to receive a Romish priest into the ministry of our church, must ascertain that he has correct views of ordination, and that he has reasonable evidence that he is called by Christ into the ministry, and that he understands and



embraces our doctrinal standards; and, further, that in the case of leave being obtained, the person to be received shall be required in open court to answer satisfactorily the questions put to students when they obtain a license."

Rev. Mr. MIDDLEMISS moved, seconded by Rev. JOHN MACKINNON:—

"That the General Assembly, having maturely considered the validity of the Romish ordination, after having submitted the same to Presbyteries, resolved as follows:

"Inasmuch as the Church of Rome, while it has adopted very many errors fitted to neutralize and hinder the efficiency of the peculiar truths of the Gospel on the consciences and hearts of men, has never renounced any distinctive or essential truths of Revelation, and notwithstanding all its corruptions, occupies a position in relation to the Christian religion and holds views in relation to the person and work of our Lord Jesus Christ and His place in man's salvation, which fully warrant us in regarding it as Christian in a sense in which we could not apply the term to Socinians, to say nothing of Mahomedans and Pagans.

"Second,—Inasmuch as [while the ministers of the Church of Rome claim to occupy a position and to possess powers that belong exclusively to the High Priest of our profession, they are, nevertheless, ordained to the discharge of all the distinctive functions of the Christian ministry.

"Third—Inasmuch as many priests of the Church of Rome, who have never left its communion, have given good evidence that they were true ministers of Christ, and have been unquestionably owned of God in the conversion of sinners and edification of saints, while it is admitted that the faithful labours of such priests have very generally subjected themselves to persecution.

"Fourth,—Inasmuch as notwithstanding the importance which, as Presbyterians, we attach to the calling of the Christian people as an element of our warrant to ordain to the Christian ministry, we could not, on account of the absence of that element, deny the validity of the ordination of the Church of Rome without denying the validity of the ordination of many prominent Christian ministers whose praise is in all the churches,

The Assembly is not prepared to assent to the principle that a priest of the Church of Rome cannot, as such, be a true minister of the new Testament, and that reordination is in every case necessary to put him in that position; at the same time, the Assembly is of the opinion that if a priest leaving the Church of Rome and desiring to become a minister of our Church, has doubts as to his warrant to preach the Gospel and to administer the Sacraments in virtue of his Romish ordination, there is no reason why his mind should not be relieved by his being set apart to the work of the ministry of the Presbyterian Church in the same way as our probationers are.

Dr. PROUDFOOT asked and obtained leave to withdraw his motion, as his views were met by the following amendment proposed by Principal CAVEN, seconded by Mr. MORRIS:—

"The General Assembly do not find it necessary

to come to any deliverance on the general question of the reordination of ex-priests of the Church of Rome, who shall make application to be admitted to the ministry of this Church, but expresses its readiness at all times to give directions to Presbyterians in cases of practical difficulty in which the question now raised may be involved, and following its course in the past, reserves to itself the right of dealing with each case of reception into the ministry of the Presbyterian Church in Canada on its merits, as the same may emerge."

The Assembly adjourned before a vote was taken.

The Thursday Evening Session was devoted to Sabbath Schools, and the state of religion.

#### SABBATH SCHOOLS.

Rev. JOHN McEWAN gave in the Sabbath School report. The efforts of the Committee to obtain correct and full statistics have not hitherto proved successful.

The Synod of Hamilton and London has 185 pastoral charges, only 125 of which have reported. Number of scholars on the roll, 15,740; average attendance, 10,987; added to the communion roll from the school, 810.

The Synod of Toronto and Kingston gives number of scholars enrolled, 20,181; average attendance, 13,433; added to the communion roll from the school, 739.

Montreal and Ottawa has 237 schools, 170 of which send in reports. Scholars on the roll, 12,845; average attendance, 9,348; communicants admitted from the school, 630.

The space devoted to the Synod or the Maritime Provinces contains a commendation of the Presbytery of Prince Edward Island for the fulness of the reports sent from the schools within its bounds. The number of schools reporting throughout the whole Synod is 239; scholars on the roll, 8,030; average attendance, 7,391; communicants admitted from the schools, 143.

	1880.	1881.
Number of teachers and officers..	3,766	6,727
Scholars enrolled.....	33,200	56,797
Average attendance.....		41,162
Communicants under instruction.	848	3,063
Added to Communion Roll from school .....	425	1,812
Spent on School work .....	\$8,097	\$18,273
Spent on Church schemes.....	10,878	63,603
Volumes in libraries.....	28,724	120,457

The report lays great stress upon the importance of improving the knowledge and spirit of the workers in this field.

The report on the Sunday School teachers' course of study says that in accordance with instructions, the Committee took the matter in hand, and prescribed a written examination upon the life of Moses, and one upon the first twenty-eight questions of the Shorter Catechism, with the portions of Scripture on which they are based. The questions given, and the rules of the examination, are set out at length, and show that great care was exercised by the Committee in carrying out the scheme entrusted to their charge. The Com

mittee has been on all hands encouraged to continue the scheme. The recommendations made in the report are as follows:—

1. That the next year's course of study run parallel with the International Course of Lessons, and that there be two supplementary departments—one on the Shorter Catechism from questions 29 to 33 inclusive.

2. A short and simple study on the government and polity of the Church. That there be two divisions—one more simple than last year's, and the other as before.

3. That the second Sabbath of September be as far as possible devoted to special prayer for the youth of the Church, and calling the attention of parents and Sabbath School teachers to increased devotedness to the study of the Word.

Rev. NEIL MCKAY moved and Rev. Mr. PARSONS seconded the following resolution:—

“That the Assembly receive the report and tender thanks to the Committee, and especially to the Convener, and express satisfaction with the fuller returns made by all the Synods, and with the increased interest and progress which the returns show; and, further, that the Assembly approve of the Sabbath School teachers' course of study as carried out by the Committee and received by the Church; and that the outline proposed be committed to the Assembly's Committee as the line of instruction for next year, and commended by the Assembly to the favourable consideration of the Church in terms of the Committee's resolution.”

The subject was not concluded on Thursday evening.

Rev. Dr. JAMES presented the report on the

#### STATE OF RELIGION.

Here also, returns are very defective. In general terms the Committee report that gratifying progress is noted from the returns received. All agree in reporting an increasing sense of the importance of the claims of religion. The decadence of family worship is noted with regret.

Complaints are made in some cases that pastors are left unsupported, while others note with pleasure that the other church officers and members discharge their duties faithfully. On the subject of special works of grace within the year, and the general impression as to the prosperity of the cause of Christ, the reports range from the most desponding to the most encouraging. In many places special or evangelistic services were held, with the most gratifying results. The general impression left by reading the extracts given is, that the work of the Church is making satisfactory progress.

The fourth question relates to the young people and indications of their interest in the Church. Here, also, a great variety of opinion is expressed. In one case, while the general advancement of the young in the knowledge of religious truth is favourably commented upon, it is said that home-training is not given, and many children are not indoctrinated into that knowledge of, nor do they form that attachment to, their own Church which would induce them to take an interest in her

prosperity. But few young men, it is said, take upon themselves the obligation of a public profession of faith. This portion of the report concludes as follows:—“One report calls attention to the alarming tendency to light and trashy literature, low concerts, and clownish performances. Mothers allow their daughters to mingle in the society of some young men, to their peril, in attendance at these and other such places, and it is added truly that the whole question of the spiritual interests of the young is one demanding the most prayerful consideration of this Court.”

The returns as to the liberality of the people in supporting ordinances are favourable, although some complain that the willing few give the larger part, and the majority fail to give anything like a fair proportion. The special forms of evil against which the voices of the Churches are raised, are legion—intemperance, bad literature, lack of parental control, gossip, hastening to get rich, political duplicity, Popery, tobacco, secret associations, and Sabbath-breaking, occupying the foremost place. Sabbath-breaking and worldliness are spoken of in one place as forming a greater hindrance than in years past. Intemperance, promiscuous dancing, and licentiousness are spoken of as slowly disappearing.

In concluding, the Committee, after calling attention to some of the greater evils mentioned in the report, express devout thankfulness to God for being able to present one so favourable. The following are the recommendations:—

(1) That ministers should make the questions sent down on the state of religion and the answers given therein by their respective sessions the subject matter of a discourse to the people at some diet of worship on the Lord's Day.

2. That the Christian young men and young women also of our respective congregations should be encouraged to form themselves into bands to go out and try to invite the young who do not go to church, to go with them to Sabbath School and to the Lord's house, and that office-bearers be urged to countenance and assist them in the work.

3. That elders in visiting their districts, and Ministers in their ordinary visitation be urged to talk in a familiar and friendly manner with heads of families in regard to family religion, and especially Bible reading and instruction in the family circles.

4. That brethren be enjoined to assist each other in special services on all opportune occasions, so as to promote a healthy and lively spiritual interest in all the congregations of the church, and if possible to make inroads on the careless and ungodly around.

5. That all the Presbyteries be recommended to hold conferences on the state of religion, and to see that sessions within their bounds send in reports in due time.

6. That all the office-bearers and members of the Church be earnestly exhorted to discountenance the evils complained of so that those things which are pure and lovely, and of good report may prevail.



Rev. Dr. BURNS moved :—

"That the report be received and adopted; that at the same time the General Assembly expresses satisfaction at the evidence given in the report of steady progress in the different departments of Christian life and work, especially as regards the continuance of and interest in the public services, family worship, greater missionary zeal, and the increase of Christian liberality. Still in the wide prevalence of lukewarmness and worldly formality, in the tendency to substitute the form for the power of Godliness, in the attention they feel in not a few cases in a diminishing degree to certain practical evils which ever provide formidable obstacles to the rise and progress of religion in the soul and in society, the General Assembly finds abundant ground for humiliation before God. In adopting the recommendations of the Committee, the General Assembly remit it to synods, presbyteries, and sessions, with the hope that these may be faithfully carried out to the end that our beloved Zion may be blessed yet more and more with times of refreshing from the presence of the Lord."

### Third Day.

The Assembly met on Friday at 10 o'clock. A Judicial Committee was appointed, and the petitions and appeals of Presbyteries and individuals were referred to it.

#### COLLEGE REPORTS.

The Report of the PRESBYTERIAN COLLEGE, Halifax, was presented by Dr. Burns. Students in Theology 17. Drs. Macknight, Pollok and Currie are the Professorial staff of the institution. Dr. Burns had delivered special lectures. The Library, containing 5,000 volumes, requires replenishing with new works.

The Board gratefully acknowledge receipt of two shares of Canadian Bank of Commerce, the dividends to be applied to the purchase annually of the most recent and valuable works on Missions, from Rev. E. A. McCurdy, of New Glasgow. This gift is "in Memoriam" of Roy McGregor, his eldest boy, deceased, and consists of principal and interest of a legacy of \$100 from Rev. Dr. Roy to his little namesake, the son of his successor in James' Church.

The Board prize this gift very highly, both from the circumstances, and also from the suitability and value of the donation, which will secure something fresh every year on a subject which has been, and it is hoped will be, ever dear to the ministry and people of this Missionary Church.

The Board desired to be placed on a level with other Colleges with regard to the degree conferring power. The Bursary Fund amounts to nearly \$900, and more is asked for. The Board refer hopefully to the prospect of one teaching University for Nova Scotia, and they hope that the funds of the Church now employed in the support of Dalhousie College may, ere long, be released wholly or in part. Dr. Pollok's salary for the Colonial Committee having ceased the Board assume the responsibility. Rev. A. Maclean Sinclair had collected for

the Endowment Fund during the winter over \$2,200. The Fund now amounts to \$62,000. A special effort is required to complete it this season.

	1880.	1881.
Receipts from congregations.....	\$1,907 02	\$2,087 81
Receipts from donations, rent, opening and closing meetings.....	260 10	84 14
Receipts from dividends and interest.....	6,110 63	5,337 03
Expenditure as per account.....	\$8,329 80	\$7,008 98
Balance favourable 1881, \$448.96;	7,880 84	7,807 67
adverse 1881, \$348.69.....	\$ 448 96	\$ 348 69

Debt May 1st, 1881.....	\$1,342 01
Debt May 1st, 1881.....	1,691 20

"These figures show that while there has been no increase of expenditure, there has been a falling off in donations, &c., of \$176.01, and in interest of \$773.60 the last arising chiefly from the fact that the previous year had the benefit of a sum of interest, accumulated in the hands of Messrs. Farquhar, Forrest & Co. for previous years, to an amount exceeding \$500.

New subscriptions are asked, and the payment of amounts already subscribed is earnestly pressed. Dr. BURNS stated that a member of James Church, New Glasgow, had just given \$1,000 towards the Bursary Fund. The following resolution, proposed by Dr. Burns, seconded by Rev. J. K. Smith, was adopted :—"That the leave craved by the Board to apply to the Legislature of Nova Scotia for the power of conferring degrees in theology be granted. The Assembly expresses its satisfaction that the Bursary Committee has been so materially aided in its work of assisting deserving students for the ministry by the beneficence of a liberal member of James' congregation, New Glasgow; that in view of the increasing financial responsibilities assumed by the Board, all congregations within the bounds of the Synod of Mar. Provinces be urged to contribute liberally to the ordinary college fund, and that a strenuous effort be made by deputation or otherwise to collect the subscriptions already due on the Endowment Fund, secure new subscriptions, and commend the college to the sympathy and support of the Church."

#### MORRIN COLLEGE, QUEBEC.

Rev. Prof. WEIR read the report of the Morrin College, Quebec.

About fifty students attended the arts course, only three with the intention of entering the ministry. The want of funds has been to some extent met by the gift by one church of a sum equal to \$1,200 a year. The whole will be devoted to founding scholarships. Special scholarships have been founded for proficiency in the French language and in knowledge of the Roman Catholic controversy. Chairs have been added to the theological faculty, filled respectively by Rev. Dr. Matthews, and Rev. W. B. Clark, both of Quebec. Up to the present time, notwithstanding its services, Morrin College has received from the Church no financial support, and the Governors now respectfully suggest that the Assembly assign the territory occupied by the Presbytery of Quebec to the College situated within its bounds.

## PRESBYTERIAN COLLEGE, MONTREAL.

Rev. R. H. Warden presented the report.

The number of students during the year was 61, to whom 33 were in the theological and 28 in the literary classes. Besides the scholarships already held, others were given by generous donors in connection with the new degree conferring power, and in connection with it a post graduate course has been established. Valuable additions have been made to the library, including 218 volumes and a copy of the Codex Alexandrinus. The Board notes with unfeigned pleasure the donation of new buildings erected at his own expense by Mr. David Morrice, also the endowment of the MacKay chair by Mr. Edward MacKay, and of a \$20,000 gift by Mrs. Redpath to endow the John Redpath chair in memory of her late husband. The debt of \$6,000 resting on the ordinary fund of the College has been removed by special donations. The debt on the building fund, it is hoped, will soon be removed. The financial statement shows a balance on hand on account of the endowment fund of \$40,476. The ordinary fund receipts were \$14,366, and the balance on hand after all disbursements, \$64. The balance to the debit of the building fund is \$21,745. The invested funds in all are \$23,491. The David Morrice Building will cost at least \$60,000. The Board hope to report to next Assembly every fund of the College free from debt, with an endowment of \$100,000, and buildings exceeding in value \$110,000. The endowment of the McKay Chair would be \$50,000. Very cordial congratulations were offered by members of Assembly, and the hope was expressed that the friends of the other colleges would show similar liberality. The following resolution moved by Rev. Mr. LAING, seconded by Rev. J. K. SMITH, was unanimously carried:—"That the report be received, and that the Assembly adopt its recommendations and express its satisfaction with the evidence which the report affords of the increased efficiency and extended operations of the institution; also that the General Assembly put on record the great satisfaction which this Assembly has at the information of the liberality of several warm friends of the College by which the Board has been enabled to discharge the indebtedness on the ordinary income, and of the munificent donations which have given to the Church an addition to the College building and a library so valuable, and have secured the endowment for two chairs, which bear the names of tried friends of the Church, and further to express the hope that the College may continue to grow in resources and power, and thus be enabled to worthily uphold the special interest committed to the large and important centre in which it is situated."

The Moderator tendered his personal thanks for the kind manner in which the report had been received. He would gladly join in the strongest vote of thanks to the kind friends who had made these munificent donations. He eulogised Mr. David Morrice, Mr. Edward MacKay, and Mrs. Redpath, stating that in each case their gifts had been gladly and freely given. These donations, it would be observed, had been made in the life-

time of the donors, instead of leaving them to be given when they are dead and could make no use of money. He believed in the necessity of pushing forward in the work of evangelization. He had been unable to do much outside of his own work, but were he set free by the settlement of all the problems arising in connection with the College he would be glad to throw all his soul into the development of the vast resources of Montreal in support of evangelistic work.

## QUEEN'S COLLEGE AND UNIVERSITY.

Rev. PRINCIPAL GRANT submitted the report of Queen's College, a summary of which is here-with given:—

The students in arts, law and theology are 170, of whom 74 were registered as students for the ministry. In 1876 the total number of students was 69. The new building was opened on the 16th of October last, amid great enthusiasm. After referring to the different funds of the College, and giving in detail the accounts of each, the report proceeds to announce a deficit of \$1,489, referring to which the report says:—"We would always have had to report a considerable annual deficit had we kept up the expenditure for the faculty of theology. At the Union it was stated that in the circumstances of the College at that date an annual contribution from the Church of \$2,450 was required to maintain the theological department. In no year has this amount been received in full, in consequence of the inadequacy of the College fund. In fact, this year less than half the amount has been remitted to the Treasurer. Again, since the Union the theological department has lost in different ways much of what was considered in 1875 permanent revenues, and the loss has only been partially met by the Endowment Fund, which is now being raised. While this fact was explained in 1879 to the Committee in support of theological colleges (western section), Knox College reported that it would thereafter require much less than it had required in 1875. The General Assembly, however, took no special action on the report of the Committee, and in consequence no change has been made in the distribution of the fund. We, therefore, respectfully request the Assembly to direct that the College fund be divided according to the altered requirements of the colleges. In bringing this matter under the attention of the Assembly we also think it our duty to submit that the College fund should be augmented to such a sum as would enable the absolute requirements of the theological faculty of the University and of Knox College in the maintenance of their existing staffs to be fully met. While he yielded to no man in a feeling of thanksgiving to God for the generous donations to Montreal College, yet they must not forget that there were many who had given small sums and whose names were not mentioned in the Church courts or in the newspapers, yet whose names were certainly not forgotten by Him in whose name their donations were made. He opposed the idea which seemed to prevail that there were too many colleges.

Queen's College requires a considerably larger



support, and it is hoped that a larger share of the annual collections will be assigned to it. He hoped to resume the work of collecting the Endowment Fund this summer.

Dr. Ure moved that the report should be received and the request contained in it referred to a committee to consider the whole question of college support, and to report not later than Tuesday. It seemed manifest to the speaker that some change was necessary in the disposition of the college fund. At the time of the union Knox College required \$13,000, since reduced to \$9,000 by an endowment of \$50,000, and by the death of Principal Willis, who was entitled to \$1,200 a year. The requirements of Quern's have increased beyond the \$2,000 said to be necessary at the union, because of the departure of Dr. Snodgrass, who received money from the Temporalities fund as part of his salary, and also because of the growth of the institution.

#### KNOX COLLEGE.

Dr. Reid submitted the report, from which it appears that the number of students in attendance was 46. There were 13 in the preparatory department, and 50 are attending the University with a view to theology when they have graduated. Only those who have degrees in arts are to be admitted as candidates for degrees in theology. The Board ask the Assembly to enact that, before any student can take the preparatory course, he must obtain the special permission of the Presbytery to which he belongs.

The boarding accommodation of the College was taxed last session to its utmost capacity. The Alumni of the College have resolved to raise \$12,000 as a fund for the extension and maintenance of the library.

The total amount received from congregations during the past year for the ordinary fund has been \$7,253.16, as against \$7,180.42 obtained from the same source during last year. The ordinary expenditure has for the same period been \$12,849.67, and the total receipts from all sources have been \$11,587.16, showing a deficit of \$1,262.51. The total debt on the ordinary fund, including the deficit for last year, amounts to \$10,263.20, being \$521.64 less than at the date of last report. This balance against the ordinary fund forms a continual subject of concern to the Board, and imperatively calls for increased liberality throughout the constituency of the College, and renewed effort on the part of the office-bearers to bring the claims of the College more prominently before the members of the Church.

The Endowment Fund now amounts to \$51,992.10.

The receipts for the Bursary Fund amount to \$1,576.33, including a balance of \$12.76 for last year; of this sum \$1,570 have been applied in payment of scholarships and bursaries.

During the year subscriptions to the amount of \$3,405 have been paid to the Building Fund. The debt has now been consolidated in one mortgage for \$27,500 at 6 per cent per annum. The interest being reduced to this rate, the charge on the fund on this account will consequently be considerably

lessened. A large sum still remains outstanding for unpaid subscriptions. The Board cannot expect to obtain payment of a great part of these moneys, but have made arrangements for securing as much as possible of the amounts, and for prosecuting a fresh canvass for new subscriptions. The Board bespeak the cordial co-operation of the office-bearers of the Church in this effort.

Principal Caven moved a resolution to the effect that the Assembly receive the report, expresses its satisfaction at the large number of young men who are offering themselves as candidates for the ministry; as also with the efforts which the College is making to raise the standard of theological education, and in accordance with the recommendations of the report, express their satisfaction with the effort which is being made on behalf of the library of Knox College; and in view of the inadequacy of the revenue of the College, instruct the Board to use their best endeavors to develop the liberality of the College constituencies, and especially to take steps towards preparing a large and generous measure of endowment.

#### MANITOBA COLLEGE.

Prof. Bryce read the report of Manitoba College. The report showed the difficulties surrounding the establishment of a college in Manitoba, the different denominations of the students and the migrations of the College from one building to another. The College has a sum of \$22,000 on hand available for building purposes. It has a block of four acres in the western part of the city in a line with the new Government buildings, and costing \$6,000. A new building of white brick is to be erected at a cost of over \$30,000. Manitoba College is one of a confederacy of three colleges included in Manitoba University. A student of the College carried off the silver medal in medicine in Trinity College, Toronto, this year, and another came out first in the Military College at Kingston. Prof. Bryce described the future of Manitoba College as an evangelizing agent. The College would require much assistance from Canada, as Winnipeg had already done its duty. It is the centre of North West mission work.

Prof. Hart presented the report of the Senate.

There was also an overture in favor of authorizing Manitoba College to train students for the ministry. On motion of Mr. Pitblado, seconded by Mr. Warden, the report and the overture were committed to the Committee on Colleges.

#### BENEFACTORS.

Rev. Dr. Jenkins moved, seconded by Dr. Gregg that the General Assembly hereby resolves to record its most hearty thanks to Mr. D. Morrice for his munificent gift of buildings to the Presbyterian College, Montreal.

Rev. Dr. McRae moved, seconded by Rev. Dr. Burns, that the very cordial thanks of the General Assembly be given to Edward Mackay, Esq., for his generous endowment of a professorial chair in the Presbyterian College, Montreal.

Moved by Rev. Kenneth McLennan, seconded by Rev. J. K. Smith, that the thanks of the Assembly be tendered to Mrs. Redpath, Terracebank, Montreal, for giving \$20,000 to the endowment of

a professorial' chair, to be called the "John Redpath," chair in the Presbyterian College, Montreal.

These motions were adopted with most cordial unanimity.

#### SYMPATHY WITH QUEBEC.

At the opening of the evening session, Mr. ROBERT MURRAY moved, and Dr. MACRAE seconded, a resolution expressing the sympathy of the Assembly with the citizens of Quebec in their severe loss by fire, and recommending the people under their charge to give practical proof of their sympathy as opportunity may offer. The resolution was adopted unanimously.

#### HOME MISSIONS.

Dr. COCHRANE presented the Committee's Report:—In laying their Annual Report before the General Assembly, the Committee record with gratitude the continued gratifying progress of their work, more especially in the remote and necessitous Home Mission fields, under their care. An earnest effort to equalize the receipts and expenditure for the year has prevented the appointment of many missionaries, and compelled the Committee to refuse many appeals. The great drawback to our possessing this great land is not so much the lack of men, as the lack of means. During the year many promising students of our colleges have given themselves to the mission field, and the prospects are that still greater numbers will offer themselves in coming years. This fact ought to provoke a much larger degree of liberality on the part of our people, so that the Committee may be enabled to take advantage of the missionary spirit that seems to possess our candidates for the ministry. Then follows a review of the work accomplished in Lanark and Renfrew, Ottawa, Peterborough, Muskoka, &c. Of Muskoka Mr. Findlay says:—The prospects of the field for the future are very hopeful. When we remember that in 1876 we had but 16 stations all told, and that these were supplied by five missionaries, that now we have fifty stations requiring the labours of fifteen missionaries, we may well ask, "What hath God wrought?" Our people in these stations, while thankful for the past for the care which they have received from the church they love, are also very hopeful for the future, and are looking forward with pleasure to the appearance among them again of those who bring with them the word of life. To visit these stations in turn during the comparatively limited period at my disposal for so doing, will give me a very busy summer. From the middle of May, when the roads become fit for travel, to the end of September, when the student missionaries withdraw from the field, will give me just twenty Sabbaths. In the Presbytery of Barrie alone there are twenty-seven labourers, and more are needed. Very gratifying results are reported from the policy of settling missionaries in fields for the space of three years.

Progress is reported from Sault Ste. Marie, Manitoulin Islands, Prince Arthur's Landing, Fort William, &c.

The missionary among the men on the Pacific

Railway, Mr. McCannel, says:—I found that my parish extended from the ballast pit at Martin station, 120 miles from Fort William, to Eagle River, 170 miles from Winnipeg. Thus my mission field was 110 miles long, but the breadth was not by any means proportionate to the length, being only 66 feet. In speaking of the stations on the Canada Pacific Railway it must not be supposed that they are in, or in the immediate vicinity of, prosperous towns and villages and a well settled country. On the contrary, although sidings are put in for stations every ten miles, frequently there is no station house or indeed a house of any kind within twenty miles. The nearest settlement is that of Fort Francis between 80 and 100 miles to the south, and Thunder Bay and Manitoba east and west, hundreds of miles away. To the north, with the exception of an occasional Hudson Bay post and a few wandering Indians, the nearest settlement is on the other side of the Pole in the penal colony of Siberia. This is literally "The Great Lone Land." Anywhere away from the portion of the road under construction, a person might travel hundreds of miles and see no living creature larger than a squirrel or a rabbit. The navvies are of all nations and forms of religious belief. They might also be described in the language of Scripture as being "out of every nation under heaven." Roman Catholics and Protestants are about equally divided, the majority of the latter are Presbyterians. The men as a rule were anxious to have the Gospel preached to them, and regularly attended—Roman Catholics as well as Protestants. Owing to the distance I had to travel—all on foot—I could only hold two services a month in each of the different camps, and in some camps not that often. Men were coming and going continually, so that in many instances those to whom I preached when going up the line were all away, and their places supplied by new hands, when I returned. I held altogether eighty services on the line. Once, twice or thrice on Sundays according to the part of the line I happened to be on. Every day was Sunday with me, and every evening some of the men were ready to attend service. There was some work done by certain parties on Sunday, but as the terms of contract expressly prohibit Sunday labour, there is very little open desecration of the day. I heard but little profanity, and, owing to the absence of intoxicating liquors, quarrelling and fighting are unknown. As might be expected in a country into which all supplies have to be brought hundreds of miles, everything required commands almost fabulous prices. Half way between Thunder Bay and Winnipeg hay is worth \$120 per ton, potatoes \$6 per bushel. The latter were, last May, sold for ten cents a piece. They were not then used as an article of food but as medicine. Doctors attend to the bodily ailments of the men, and like the missionary, their quickest, best, and only way to pass up and down the line is on foot. The best the district afforded was always at my disposal, whether pork and beans, a bed on the dining-room table, a drink of water out of a shovel, were freely given and all thankfully accepted.

BRITISH COLUMBIA is reported from by Rev.



Mr. Jamieson, of New Westminster. At Prince Albert there is progress—there is hope—there is urgent need of more preachers.

The Home Mission Report included the reports of the Missionary Associations connected with the three colleges, and also the mission to the lumber men. The report contains also a brief statement by Mr. Pitblado of his visit to the North-West in the Autumn of 1880.

At the meeting of Committee in March last, Mr. C. B. Pitblado's report of his visit to Manitoba and the North-West was laid on the table. The Convener intimated that he had, in accordance with the instructions of the Committee, sent Mr. Pitblado \$150 on behalf of his expenses in the North-West, which sum Mr. Pitblado had returned to the Home Mission Fund, with the request that it should be expended on mission work in the North-West. The Committee resolved to put on record their appreciation of the valuable and gratuitous services rendered by Mr. Pitblado, and instructed the Secretary to convey to him the cordial thanks of the Committee.

Mr. Pitblado since his return has lectured frequently in the Lower Provinces on the claim of Manitoba upon our Church, and has in addition to the \$150 mentioned above, sent to the Home Mission Fund \$130, being a portion of the collections taken up at his lectures, and divided between our Home Mission Fund and other benevolent objects.

Besides appropriations to definite fields, the Board voted \$1,000 to the Presbytery of Manitoba for Missionary purposes. The appointment of a Superintendent of Missions was recommended as essential to the successful prosecution of the work.

New regulations are proposed:—

1. That congregations having settled pastors, and not self-sustaining, be placed on a list, distinct from stations supplied by missionaries, to be called the list of Supplemented Congregations; that a minimum contribution of \$450 towards the salary of the minister be necessary in order to entitle any congregation to be placed on this list, and that, in view of the greater cost of living in Manitoba compared with Ontario and Quebec, the Committee have power, if it sees fit, to supplement the salaries of ministers labouring in these congregations up to \$850 per annum.

2. That the Committee hereafter simply make grants to the fields, and that the list of labourers to be employed by the Presbytery in supplying these fields, be revised at the semi-annual meetings of the Home Mission Committee; with the understanding that the Committee are only liable for the amount of the grant to the field, except in the case of those missionaries directly appointed by this Committee, whose term of service has not expired.

3. That the distinction hitherto made in the remuneration of married and unmarried missionaries be done away, and that \$800 be the salary of missionaries to be hereafter sent to Manitoba, during the period of their direct appointment by the Committee, unless in cases in which the great distance from Winnipeg would render a larger salary necessary; with the understanding that the

amount promised by the field to which the missionary is appointed be regarded as a part of the salary named.

4. That a semi-annual grant be made to the Presbytery of Manitoba for exploring and giving temporary supply in new districts, the details of the expenditure to be submitted to this Committee.

The Committee thought it would be proper to make a special appeal to the Churches in Great Britain on behalf of the field in Manitoba and the North-West. The financial summary is thus given:—

Home Mission Fund.....	\$34,299.67
Lumbermen's Mission .....	497.12
College Missionary Societies .....	2,436.79

Total contributions for 1880-1....\$37,233.58

Grants from the Free Church of Scotland have been received to the amount of £237; and from the Presbyterian Church of Ireland to the amount of £100.

The Committee is in debt \$862. A Church Extension Fund is much required. A member in one of the churches in the East has offered \$1,000 towards a fund of \$100,000 for this object. The Committee recommend that the Colleges extend their sessions from the beginning of November to the end of April.

The Report of the Eastern Section was presented by Rev. C. B. Pitblado. Forty five agents have been employed, of whom fourteen were ordained ministers and six licentiates, making twenty preachers, and nineteen theological students, two who have finished their arts course and had been admitted for theological study, and four young men of piety, recommended by Presbyteries as persons who had proved themselves earnest and successful workers. These have been employed in the Presbyteries of the four Provinces of Newfoundland, Nova Scotia, Prince Edward Island and New Brunswick. The labours of student-catechists have been acceptable and successful.—Number of mission fields, 29; stations, 93; average attendance, 6512; communicants, 1299; paid by stations, \$2384; paid by Committee, \$1171.

Of the twenty-nine fields eleven are found in St. John Presbytery, which embraces more than half of the Province of New Brunswick, comprising nine counties, and extending from Northumberland Straits in the east away to the State of Maine in the west. Its stations are some on the sea coast, and others by river or lake, as far from the sea shore as is possible in the Maritime Provinces. Northern New Brunswick is covered by the Presbytery of Miramichi, where a number of stations have been occupied. The lumber camps on the great rivers have been visited by Mr. John Grierson. The camps visited were occupied by about 800 different men, representing all the different countries and creeds which go to make up our Lower Provincial population. In accomplishing the above he travelled 1069 miles, of which 415 was on snow-shoes. But it would have taken five missionaries, doing an equal amount of work, to have even so seldom, and so hurriedly,

visited *all* the lumber camps of Miramichi alone. As a field of Home Mission work, surely our lumber camps present a strong claim in view of the direct personal evil influences they exert upon our young men, and through them on society. Especially is this true of the settlement near the lumber woods. He also found hundreds of young men from Eastern Nova Scotia and Prince Edward Island, spending their first winter from home, and their first contact with the unholy influence of camp life. He received a cordial welcome everywhere, and an urgent and earnest invitation to return. So far as I know I received as kind treatment from Catholics as from Protestants, not that I sought for such dividing lines; indeed *I would not* see them, when they were visible. To me there are but two *Denominations*, the "*Saved*" and the "*Lost*," and my one text is John iii. 16, always—in every place, at all times.

Special fields are New Kincardine and Tobique, Bay of Islands, Newfoundland; Little Bay Mines, Newfoundland; Bedford and Waverley. All of these report successful work. Receipts, \$3,763; expenditure, \$3,917; expenditure over receipts, \$153. The balance against the Treasurer up to the 1st May was \$653. The withdrawal of grants by the Scottish churches more than accounts for the deficit.

#### SUPPLEMENTS.

There was received from 127 congregations, in aid of this scheme, \$2,914—a small increase on last year. Expended \$3,957. During the last four years this fund has been in difficulties. The receipts from congregations have increased as already shown by \$99.71, but the adverse balance on the year is \$1,104.48. The explanation is easily given. Last year this fund received from Parent Churches in Britain \$1,567.06, and from the "Record" Committee \$250.00, making in all \$1,817.06, while this year the only sum received outside of the contributions of our people direct, was from the Presbyterian Church of Ireland, £50 stg. (\$243.33), making a difference of \$1,573.33. About one-fourth of the congregations failed to contribute anything to this fund. The Committee in view of all the facts and circumstances asked the General Assembly to allow the debt to remain another year. The estimates for 1881-82 are prepared with a view to the fact that aid need not be expected from abroad. Still the total needed is in excess of the past year by \$201. The total debt is \$2,121. The Committee asked the Assembly for a column in the Statistical Tables. Appropriate resolutions, covering the various points in the reports, were adopted by the Assembly. The proposal to appoint a Superintendent of Missions for the North-West was approved, and a Committee appointed to nominate a suitable man.

#### Fourth Day.

The Assembly met at 10 o'clock.

The committee appointed to name a superintendent of the Manitoba Missions reported as follows:

That the salary of said superintendent be \$2,000 per annum, exclusive of travelling expenses; that

the Rev. James Robertson, of Knox Church, Winnipeg, be superintendent.

The report was adopted, and Dr. Cochrane directed to telegraph to Mr. Robertson and get a reply from him as regards his appointment.

The Home Mission Board (Western section) was appointed in order that it might hold an early meeting.

The subject of Roman Catholic ordination was resumed. The discussion having been concluded, the amendment of Dr. Caven was preferred to that of Mr. Middlemiss, and also to the original motion by Mr. Laing. The vote stood 67 for Mr. Laing's motion and 84 for Principal Caven's amendment. The motion as thus amended became the judgment of the assembly by a vote of 106 to 67.

#### THE HYMNAL.

Dr. Jenkins obtained leave to present the report of the Hymnal Committee. The edition with music will be ready in September. It is edited by Mr. Hopkins, of London, a gentleman of the highest reputation. Cheaper editions of the Hymn Book are about to be issued, one for Sabbath Schools, to cost not more than 8 cents per copy. About \$700 had been received as royalty for copies sold. The expenses incurred in preparing the book are already nearly met. The report was received and approved, and the Committee reappointed.

The assembly adjourned till 10 o'clock Monday.

#### SABBATH SERVICES.

Rev. J. S. Black preached before the Assembly on Sabbath forenoon in St. Andrew's Church; Rev. Dr. Matthews preached in the evening. A large Sabbath school gathering was held in Chalmers' Church in the afternoon, at which an address was delivered by Rev. Dr. Mackay, of Formosa. All the city pulpits, except those of the Roman Catholic and English churches, were occupied by members of Assembly.

#### Fifth Day.

The Assembly met at 10 o'clock.

Certain amendments on the Sabbath School Report, proposed by Mr. Laing, were carried. The Report on the state of Religion with its recommendations was adopted.

Mr. LAING moved the following resolution:— "That this Assembly, under the deep conviction that the immorality, unbelief, and religious indifference which are so prevalent and which we deplore have their origin in ignorance of God and His revealed will, and in consequence of the daily absence of the fear of God which is the beginning of wisdom, and deeming it of vital importance that our children and youth be taught to fear God, to be subject to the powers that be, and to honour all men, do respectfully but earnestly urge upon the educational authorities of the several Provinces the duty and necessity, in view of the highest interests of the nation of having scripture truth and Christian morality taught in our public institutions of learning in such ways as the vast majority of Christian people desire; and further instruct



the Committee on the state of religion to bring this matter under the notice of the other Protestant Churches, and earnestly invoke them to co-operate in thus seeking to have the rising generation taught the principles of eternal truth, righteousness and love."

The resolution was seconded by Dr. Cochrane. It was opposed by several members, chiefly from the Maritime Provinces, where the system of "Separate Schools" has not been adopted, on the ground that it might furnish the enemies of the public schools with a pretext for re-opening a dangerous agitation. The final decision was not reached when the morning session closed.

#### NEXT MEETING.

In the afternoon the Assembly was invited to hold its next meeting in St. Andrew's Church, St. John. The invitation, conveyed by Dr. Macrae, was unanimously accepted, and the date of meeting was fixed on the second Wednesday of June at 7.30 o'clock.

#### SUSTENTATION AND SUPPLEMENTING.

Rev. P. McF. MACLEOD presented the report of the Sustentation Fund Committee. It appears that 16 Presbyteries were heartily in favour of a Sustentation Fund, 14 of these unanimously and 2 by a majority; 9 of that number approving of the Committee's scheme in all its details, and 7 not committing themselves to all the particulars; 5 Presbyteries give a modified approval to the principle of a Sustentation Fund and 12 Presbyteries entirely disapprove, 7 simply expressing a preference for a supplemental scheme and 5 desiring no change on the present system of supplementing by means of the Home Mission Committee. From the above returns the Committee are convinced that the interest in the whole subject of ministerial support is increasing in the Church, and that much of the opposition is owing not to hostility to the principle of a Sustentation Fund but to a lack of faith in its practicability in the present circumstances of the Church. They have, therefore, agreed that in order to test the prospect of the practical working of the sustentation scheme to make the following recommendations:—

The recommendations are to the effect that the scheme, as amended, be sent down to sessions, and that a Committee be appointed to watch over the subject, send deputations to visit Presbyteries in important centres, &c. The scheme, as amended, places on fund congregations remitting a minimum of \$500. All self-sustaining congregations are expected to participate in the fund.

Rev. J. M. KING supported an overture, transmitted by the Presbytery of Toronto, in favour of a supplementing scheme. It is proposed that a separate fund be established, or that a definite proportion of the Home Mission receipts be assigned to this work. The discussion was not concluded at the hour of adjournment.

On Monday evening the Assembly met in St. Andrew's Church, the subject being

#### FRENCH EVANGELIZATION.

Rev. R. H. WARDEN gave an abstract of the

report and the operations of the year. In no country does the Church of Rome possess greater wealth and power and influence than in the Province of Quebec. Out of an entire population of less than 1,200,000 she claims fully 1,000,000 votaries, nearly all of whom are of French descent.

By royal edict she has the right to levy tithes upon the products of the soil for the support of her clergy, together with special assessments for the erection of ecclesiastical establishments. By means of these and the large grants of land made to the Jesuits and other religious orders in the early history of the Province the Church has amassed enormous wealth, and, virtually controlling the Legislature, she has established herself more firmly in this Province than ever she did in France or Italy, or even perhaps in Spain. With the most bitter and uncompromising hostility to the dissemination of God's truth she strives to keep the people in slavish ignorance and superstition. No one at all acquainted with her wealth and power and influence,—no one who has seen her magnificent churches and seminaries and convents (in marked contrast to the adjoining poverty-stricken huts of her votaries); no one who knows the number of her ecclesiastics who swarm in every section of the country; no one familiar with the hold she has on the vast bulk of the people, but is constrained to feel that it is not by human might nor by human power this Church is to be driven from her strongholds, but by the omnipotent Spirit of the living God. To the eye of sense it would seem utterly futile to cope with this giant system of error and superstition,—to the eye of faith it is far otherwise. The time is coming—is not far distant, we believe—when by the blessed Spirit Quebec will be disenthralled and her people rejoice in that liberty wherewith Christ makes His people free. But to bring about this happy era work is necessary,—faithful, self-denying, prayerful work,—for, to quote the words of the late Dr. Norman McLeod, "What may appear suddenly and unexpectedly, may nevertheless be the necessary results of long preparation; like the water or the gas, which suddenly enter a thousand city houses to refresh and illuminate them, but which are the results of years of labour in digging trenches, laying pipes and erecting reservoirs, during all which time no streams of water or of gas were ever present to the senses." To help on this work of preparation, to aid in bringing about the desired and longed-for time, and to give to the French-speaking people of the whole Dominion the glorious light of the Gospel of Christ is the great aim and object of the Board; and though it is as yet but early morn, but the dawn, the break of day, still progress has been made. Rays of light have penetrated into not a few districts of the country, cheering and gladdening darkened souls and enabling them to see behind the veil with which a corrupt faith had tried to hide the crucified One; and these rays, it is comforting to know, are but the first beams of that sun which is yet to stream into every corner of the Province now lying in darkness and steep in its glory the whole land.

Though Canada ceased to be a French colony

and was ceded to Britain in 1763, yet the Protestant Churches of the parent country neglected for fifty long years the spiritual interests of the French Canadians,—the Church of Rome, during these years, gaining many proselytes from English-speaking nominal Protestants who had settled in the colony.

The first French Protestant missionary was a Wesleyan, from Guernsey, who laboured among the French in several parts of the Province of Quebec from 1815 to 1821. During the next thirteen years nothing seems to have been done. The Grande Ligne Mission was established in 1834 and the French Canadian Missionary Society in 1839. This latter Society, while supported largely by Presbyterians, was non denominational. After an honourable record of over forty years it recently withdrew from the field because of the prosecution of the work of French Canadian Evangelization by the several branches of the Protestant Church in Canada. During the period of its existence it circulated upwards of 57,000 copies of God's Word and some 650,000 French tracts and religious publications. It established mission schools at Pointe-aux-Trembles as well as at other points in the Province. It formed, and for a time fostered, a number of mission congregations, and prosecuted the work of colportage with much vigour and success. To the efforts of this Society, under God, are largely owing the great changes that have taken place in the religious sentiments of the French-speaking people of the Province of Quebec during the last forty years. It may not be out of place here to mention the names of the Rev. Dr. Wilkes, Mr. James Court, and the late Rev. Dr. Taylor, of Montreal, to whom more than any other, under God, the Society owed its existence and its long career of usefulness. It is encouraging to state that, though the Society has now ceased operations, many of its life-long friends continue to take a deep interest in the work of French Canadian Evangelization, and are among the warmest supporters of the work of the Board. Not only are the Pointe aux-Trembles schools, but also nearly all the congregations and most of the missionaries and colporteurs of the Society now in connection with the Presbyterian Board.

Prior to 1875 the several branches of the Presbyterian Church carried on separate French-Canadian missions. Since the union of the Churches in 1875 the work has made rapid strides, each succeeding year shewing marked progress.

The Board has three agencies—Colportage, Schools, and Preachers. A large number of testaments, and a neat little book—a Life of John the Baptist,—were circulated during the great festival of the 25th June. Circulation by colporteurs during the year: Bibles, Testaments, and Gospels, 6,150; Tracts, &c., 32,000. The Board has 12 mission schools, 18 teachers, 475 pupils. In all of these both French and English are taught, and special prominence is given to the religious training of the pupils. The schools at Joliette and St. Hyacinthe are self-supporting, and at Ste. Anne the salary of the Principal only is paid by the Board. Did the funds at the disposal of the Board admit of it, the number of these schools

could be multiplied tenfold, and their necessity no one at all acquainted with the state of the country, and the vast multitudes growing up in ignorance, can for a moment question. Many of the French Canadians are beginning to realize the importance of a good education, and would gladly send their children to such schools, if they were established in their district, even in spite of the ban of the priesthood and the threat of excommunication.

The vital importance of good schools was dwelt upon, Mr. WARDEN quoting the example of Dr. Duff in India.

Concerning the Pointe-aux-Trembles schools, it is stated that the school for boys can accommodate 150, and that for girls between 40 and 50. It is nine miles from Montreal. Upwards of 2,000 French Canadians have already been educated here. Many of these now occupy positions of trust and influence as ministers, teachers, physicians, lawyers, merchants, etc. Pupils are admitted between the ages of thirteen and twenty-five, the average age being about seventeen. A preference is given to the sons and daughters of French Roman Catholic parents and to the children of recent converts from Rome living in parishes where there is no Protestant school. The session begins in October each year, and continues for seven months. The pupils all reside in the buildings and thus enjoy the advantages of a Christian home, under the watchful nurture of earnest, devoted teachers. Upwards of 200 applied for admission last session, but only 102 could be admitted, on account of funds. Pupils contributed \$838. The cost per pupil is \$50.

The Board occupies 35 mission fields, three of which are new.

Mr. DOUDRIET, writing of St. John's Church, Montreal, expresses himself as encouraged by the regular attendance of the congregation. Fewer church members have left the country this year, work being plenty. A very pleasant incident of our work has come to light this year, viz: the great revival of religion in Limanton (France), through one of our converts, a movement that has resulted, as readers of the *Record* already know, in the founding of two large Protestant congregations. Converts that have left Canada for France or the United States frequently write to me, always speaking with love and gratitude of their sojourn here and of their old pastor.

During the year a number of ex ecclesiastics of the Church of Rome sought counsel and protection from the Board. Several of these have already taken the decisive step and renounced their allegiance to the Church of Rome. Three of them attended the Presbyterian College, Montreal, last winter, one of whom is an ex-priest. A fourth studied during the latter part of last session at Pointe-aux-Trembles. Two others are anxious to obtain teaching or other secular work as a means of support, that they may at once sever their connection with Romanism.

Professor COUSSIRAT was inducted into his chair in October last. There are 17 French students in the College, Montreal. Professor C. is preparing religious literature for the people. Two



of the French Canadian missionaries have gone to France to aid in Evangelistic work there for a few months. The late Joseph Mackay offered to pay all expenses connected with their visit. The Ladies' Society maintains a French Protestant Home in Montreal,—supports an efficient Colporteur,—and several pupils at Pointe-aux-Trembles. Concerning finances, the Board say:—

"\$22,487.18 were received during the year towards the ordinary work of the Board, \$1,677.46 for the endowment fund of the Pointe-aux-Trembles schools, \$5,517.71 (inclusive of fees, etc.) for the maintenance of the schools, and \$4,763.35 for the purchase of the Pointe-aux-Trembles property, making the total receipts of the year, \$34,845.70, a sum so far in excess of that of any preceding year as to call forth the deepest gratitude of the Board to the great Head of the Church who has put it into the hearts of His people to contribute so liberally on behalf of the work. To the Presbyterian Church of Ireland, for a grant of £200 sterling—to the congregations of the Church for contributions exceeding those of the preceding year by \$2,500 towards the ordinary fund—to the Sabbath schools of the Church for the handsome sum of \$3,300 towards the ordinary fund and the maintenance of the Pointe-aux-Trembles schools—and to the many generous friends of the Mission in Canada and in the United States and Britain, for contributions aggregating for the respective departments of the work upwards of \$10,000, the most cordial and heartfelt thanks of the Board are gratefully tendered. In pursuance of the policy adopted and steadfastly carried out, the Board close the operations of the year free from debt, with a balance in the treasury of \$169.05. As the salaries of most of the missionaries, teachers and colporteurs, are payable monthly, the Board express the earnest hope that contributions for the ensuing year be forwarded as early as possible, so as to render necessary the payment of interest on borrowed money. The estimated expenditure to carry on the work with efficiency for the ensuing year, is \$34,000, viz., \$25,000 for the ordinary work, \$6,400 for the Pointe-aux-Trembles schools, and \$2,600, the balance due on the Pointe-aux-Trembles property. This estimate is based on the staff at present employed by the Board, and an increase of twenty-five pupils to the number in attendance last year at the Pointe-aux-Trembles Mission Schools. It is greatly to be desired that the revenue of the year will exceed this amount to such an extent as to enable the Board to extend the work by opening up new fields, and admitting as many pupils to the Pointe-aux-Trembles schools as the buildings will accommodate.

The Board say that to be satisfied with anything less than the conversion of the French-Canadians would be to trifle with the gravest problem that has ever come up for solution in our Dominion.

Dr. McVICAR, stated from the chair, that so great is the labour devolving on the Secretary-Treasurer that he is often kept in his office till 1 or 2 o'clock in the morning.

Addresses were made by Dr. BURNS, Mr. MITCHELL, Father CHINIQUE, and others, and the re-

commendations of the Board were unanimously adopted.

### Sixth Day.

The resolution proposed regarding religious instruction in public schools, together with amendments, was laid on the table.

The discussion on Sustentation and Supplementary schemes, resulted in the carrying of a motion proposed by Rev. J. M. KING, seconded by Professor FORREST, to the effect that a Committee be appointed to mature a Supplementing Scheme, which will then be sent to Presbyteries.

The report of the delegates to the Presbyterian Council, Philadelphia, was received.

An overture with respect to Evangelistic services was laid on the table.

### STATISTICS.

Mr. TORRANCE presented the report on Statistics, from which we give the following facts, it being noted that the returns are still defective. For example, three congregations in the city of St. John are blank in the tables, and so are five in the Presbytery of Montreal.

In the report of the Assembly's Committee, presented last year, the number of pastoral charges, including 25 in Manitoba, was given as 746, or 721 without, they are now reported as 730, an increase of 15, or, adding those of Manitoba, 767, an increase of 27. The number of vacancies is 88, 3 fewer than in last year's report, or 7 fewer if we take into account 4 that were in the Presbytery of Manitoba. The total number of ministers is 653, or adding 32 for Manitoba, there are 685, which shows 26 more than for the previous year.

The entire number of congregations or stations constituting pastoral charges is 1506, an increase of 166 on the returns of the preceding year. This shows an average of more than 3 to each minister of the Synod of the Maritime Provinces, and this average holds good of nearly each of its Presbyteries, with the exception of St. John and Miramichi, in which the average is about 4 to each pastor, and that of Newfoundland, which has 3 ministers for its 4 charges. In the Synod of Montreal and Ottawa, the average is about 2 congregations or stations to each pastor; in the Presbytery of Ottawa it is 1 to 3. In the Synod of Toronto and Kingston, the average is likewise about 2; but the Presbytery of Kingston has only 20 ministers to 54 congregations or stations; Barrie, 23 for its 126, although it has but 27 pastoral charges. In the Synod of Hamilton and London the average does not reach 2, and the same proportion, on the whole, holds good of each Presbytery.

According to the returns that have come to hand, there are 65,103 families, representing, say, an aggregate of 330,000 persons connected with the Church, and 6,616 single persons, or, joining these numbers, say, 337,000.

The number of sittings is reported as 346,044, an excess of accommodation apparently for about 9,000, shewing that there is room in the buildings

that have been erected for the worshippers belonging to our Zion for a considerable increase. The state of things shewn by these figures is just what it ought to be. The members and adherents of the Presbyterian Church in Canada have not reached their full numbers. Many shall yet join themselves to the Lord within her pale.

Number of communicants added during the year, 11,123. Removed, 7,514. Increase, 3,609. Total on the rolls reported, 112,970. Baptisms: infants, 9,250; adults, 474.

Number of elders, 4,340,—being about 6 to each pastoral charge. Number attending weekly prayer meetings, 36,708. Pupils in sabbath schools and bible classes, 85,856; teachers and officers, 10,306. Volumes in library, 162,164.

Missionary Associations number 326,—an increase of 33 on last year. Manses number 417; 16 manses and 40 churches were built or bought or begun during the year.

Taking in now the statistics of the Presbytery of Manitoba, which are not included in the above, there are 37 congregations or stations; 32 persons employed either in the college, in the organized congregation, or in the mission field; 116 congregations and stations; 3,450 sittings in churches or stations; 971 families—although in a note added by the Clerk he remarks that this is not a correct representation, for the number cannot be less than 2,500; there are 303 single persons not belonging to the families where they reside; 1,153 communicants—the additions were 329 and the removals from various causes 116; 203 infants and 20 adults were baptized; the number of elders is 34, and of other office-bearers, 154; 240 attend weekly prayer meetings; 908 are under instruction in the Sabbath school and Bible class, under 96 teachers and others immediately engaged in Sabbath school work; volumes in libraries, 1,175; Missionary Associations, 2; manses, 4; rented house, 1; and 5 churches were built in the course of the year.

Stipend promised, \$530,779; last year it was \$522,394. The stipend promised by congregations alone, that is, without any grant from the Home Mission Fund to supplemented congregations and mission stations, or other sources, was \$495,371; last year it was \$485,826. The stipend paid by congregations or stations alone, was \$498,475—upwards of \$3,000 more than was promised, and more than \$12,000 above what was paid last year.

The arrears of stipend amount to the large sum of \$15,845 reported, yet this is a decrease of about \$3,000 on the arrears reported last year. The Scripture precept, "Owe no man anything," is evidently not acted upon between pastor and people. Reasonably might it be expected that of all money which the people voluntarily engaged to pay, none would be paid more promptly and cheerfully than that for which they are bound to God through those whom they have called to take charge of their souls. Yet it is kept back, and is it not, therefore, crying against them to the Lord? Only 3 Presbyteries of the 35 in the Church return no arrears. In the Presbytery of Sydney, in which last year they were \$2,830, this year they are \$1,976—a considerable diminution, yet still a

formidable sum for a Presbytery with 14 congregations and 11 ministers. In the Presbytery of Montreal they were \$1,045; in that of Peterborough, \$1,782; in that of Barrie, \$1,049.

In the Synod of the Maritime Provinces, \$47,604 have been contributed for church or manse during the year; in that of Montreal and Ottawa, \$68,075; in that of Toronto and Kingston, \$57,666; and in that of Hamilton and London, \$88,976; making a total of \$262,951—shewing a decrease on the contributions of last year for the same purpose of \$7,820.

The total amount contributed for other strictly congregational objects was \$189,286, and the total amount paid as stipend, contributed for church or manse and other purposes strictly belonging to the congregation, was \$593,997, being an increase of \$78,820 on the contributions for the same objects in 1879-80.

For other benevolent purposes, \$41,572.

The total contributions for all purposes were \$1,245,495—an increase of \$83,341; or, if Manitoba be included for each year, an increase of \$98,361, and an increase of \$262,824 on the contributions for 1875-76; on those of the year 1876-77 of \$259,380; on those of 1877-78 of \$215,109; and on those of 1878-79 of \$135,114—or a total increase for the years, of \$262,823, while the contributions for all purposes during the same period have been \$6,517,203.

Debt on Church property, \$873,222.

The average contribution per family throughout the Church for stipend paid was \$7.64, and per communicant \$4.41; for strictly congregational objects \$15.23 per family, and \$8.79 per communicant: for the schemes of the Church \$2.62 per family, and \$1.61 per communicant; and for all purposes \$19.09 per family, and \$11.02 per communicant.

#### FOREIGN MISSIONS.

Tuesday evening was devoted to Foreign Missions. St. Andrew's Church was filled to its utmost capacity. After devotional services Dr. McGregor gave a brief account of the Missions sustained especially by the Eastern Section (or Part I. of the Report). In the New Hebrides we have 3, in Trinidad 4 ordained missionaries. This year we have had three visitors from the foreign fields,—Rev. K. J. Grant, Rev. J. W. Mackenzie, and Rev. Dr. Mackay. Mr. Grant has returned to Trinidad after a very brief visit, during which he raised over \$1,700 for the Mission. Dr. McKay will soon return to Formosa. Mr. Mackenzie had just arrived in Nova Scotia after the exhausting labours of nine years in a tropical climate. The work on Aneityum, on Efate, and on Eromanga, is prospering, and details are given in the Report—details which have already appeared in the RECORD.

Mr. ANNAND's work in the department of printing may be given in his own words:—"In addition to our own work I have been enabled to give some assistance to brothers Mackenzie and Robertson in the way of printing. With the assistance of a native (who, by the way, lost his right hand the other day with a charge of dynamite,) I



printed a hymn book of 32 pages in Efatese for Mr. McKenzie, 500 copies. Also a small Bible History in Erromangan for Mr. Robertson, 768 copies. Also almanacs for 1881 for the whole mission, 1000 copies. Then, for our own people I struck off four hymns, which completed the printing of the year, being in all about 32,000 pages.

The Mission ship, "Dayspring" has been of essential service to the missionaries during the year.

The fourth missionary to Trinidad, Mr. Macleod, was appointed since the Assembly of 1880. He is now stationed at Savanna Grande. Mr. Christie is at Couva, Mr. Grant at San Fernando, and Mr. Morton at Caroni.

*Stg.*

The whole expenditure in Trinidad for

1880 was.....	£2620 13 8
Receipts.....	2524 14 1

Expenditure over receipts.....£ 95 19 7

The steady expansion of the Mission is quite evident to those who note facts as they transpire, but the extent to which the Mission is sustained by local effort is cause for special gratitude to God, who has given our Mission such favour with the planters and the Government, and who has inclined the hearts of the native congregations to such praiseworthy liberality. Of the £2524 14s. 1d. paid, the sum raised in Trinidad has been £1507 8s. 11d., amounting to \$7336.24.

Women's Foreign Mission Societies have raised \$835. Debt has been extinguished.

In finance, some of the congregations have done nobly and many have done well; we cannot say *all*, but it is hoped that *all* will do their part in giving and working for their Lord during the present year. Our Erromangan missionary is not in error when, writing in his report, "I believe there is something more than hard times keeping the churches back. If our young men and young women were found willing in larger numbers to go *any where* to labour for the glory of God and the salvation of the lost, the missionary spirit would soon draw forth the people's gold and silver to carry on the work, and, giving their money cheerfully, they would pray constantly for the outpouring of the Spirit to water the many dry places of the earth. May the glory of the latter day promised speedily come!"

Professor MACLAREN gave a brief summary of the Missions, supported principally by the Western Section. There are four (including one lady) among the Indians of the North-West; two in connection with the Formosa Mission; five (including two ladies) in the Central India Mission. Dr. McKay, of Formosa, has been in Canada for some months. Mr. Junor has the chief charge of the 20 chapels and two hospitals, during Dr. MacKay's absence. The work is making progress.

The Mission to Central India is more hopeful than hitherto. The attendance on services is encouraging. Mr. Douglas baptized two men and two children.

The printing press has continued to render excellent service in diffusing the truth. There have

been printed 43,200 booklets and tracts in Hindi, 4,000 leaflets in Hindi and English, and 24,200 Sabbath school tickets, making a total of 639,410 pages of religious matter for the year. Since 1878, 2,115,560 pages have been printed by the Mission press.

During the year, Mr. Douglas has devoted much attention to evangelistic work. Early in the year he travelled north to the Separ river, and east in the Gwalior direction, as far as Kurel. Latterly he has confined himself to the district south and east of Indore. The details which he gives of this portion of his work are very interesting and encouraging. He made use of the measure of medical skill which he has attained to treat the more common forms of disease, and even to perform the more simple surgical operations. In this way the confidence of the people, who flocked to him in great numbers, was secured, and a favourable hearing obtained for the Gospel message.

Rev. J. F. CAMPBELL, reports the services at Mhow well attended. Mrs. Campbell visits native houses, to which she finds ready access. During the year Mr. Campbell spent ten weeks in itinerancy. The Gospel message was proclaimed in sixty places, including two *melas*, or religious fairs. Many towns of considerable importance were visited. In his tour he sold 435 volumes or portions of Scripture at reduced prices, and a larger number of other religious publications.

Conversions are reported. Mr. Wilkie is learning the Urdu and Hindi languages. The ladies connected with the Mission have met with much encouragement in their work among women and children. The income from all sources has risen from \$22,471.59 last year to \$35,434.58, or an increase in the revenue for the year of \$12,962.99.

The debt has been reduced from \$16,558.83 to \$5,392.59. It is a disappointment that it has not entirely disappeared; but the financial position has improved so much that there is no small ground for thankfulness. It is to be hoped, however, that the Church will not rest until the debt has not only been swept away, but more labourers are sent out to the Foreign field. The quarterly financial returns now received from India and China regularly, shew that there are no liabilities in these fields which the local treasurers have not funds on hand to meet.

The marked increase in the funds for the year is doubtless largely due to the loyal response on the part of many congregations to the call of last Assembly to endeavour to double their contributions for the year, and to the powerful impression made by Rev. Dr. McKay's addresses throughout the country. The amount collected in connection with his meetings, specially reported to the Treasurer, is \$4,699.26, but as, in many cases, what was raised at these meetings was sent in along with the ordinary contributions, the sum realised was much larger.

It is pleasing to know that Mrs. Mackay, of Windsor, who has already given \$1,700 towards the erection of what is now known as "The Mackay Hospital," Tamsui, has intimated her intention of meeting the entire cost of the building, by giving a further sum of nearly

\$1,300. It is hoped that this noble example of Christian liberality will be copied by other friends of the Foreign Mission cause.

The Report of the Standing Committee on Juvenile Mission work is presented in full as an appendix to this Report. It speaks for itself. It will be seen that the work has been advancing satisfactorily under the able and energetic management of Miss Machar, the Secretary-Treasurer. There is, however, no reason why the Sabbath schools of the Church should not do much more to aid the cause of Foreign Missions.

The Woman's Foreign Missionary Societies continue to prosper, and give promise of proving most important auxiliaries to your Foreign Mission Committee. The Society of the Presbytery of Kingston reports eight branches, and has sent \$175 to aid mission work at Indore.

The Woman's Foreign Missionary Society (Western Section) reports forty-nine auxiliaries and nine mission bands. It has raised during the year the noble sum of \$4,666.55, and has paid to Rev. Dr. Reid \$4,500, an advance of \$1,000 on the previous year. There are two Presbyterian Societies in connection with this organization, viz., Hamilton and Whitby. These facts are full of encouragement, and indicate the propriety of early steps being taken to increase the staff of lady missionaries and of those agents whom these societies are more specially designed to support. This, of course, can only be done prudently, in accordance with the requirements and openings presented in the fields occupied by the Church; but your Committee trust the way will soon be prepared for a further advance.

#### A NEW PRESBYTERY.

Rev. JOHN MACKINNON, P.E.I., for the Committee on the petition to form the new Presbytery of Sarnia, recommended that the request of the petition should be granted, and that sixteen congregations and mission stations be set apart as the Presbytery of Sarnia, said Presbytery to meet in St. Andrew's Church, Sarnia, on the second Tuesday of August, and that the Rev. Mr. Duncan be the first Moderator.—Agreed.

#### LOYAL ADDRESSES.

Rev. D. M. GORDON submitted a draft of loyal addresses to Her Majesty the Queen and the Governor-General.—Adopted.

### Seventh Day.

#### COLLEGES.

The Special Committee on College Funds reported through Mr. W. B. McMurich recommending that a "COLLEGE FUND," be established to be divided on the basis of the present needs of Knox, Queen's and Montreal, as follows:—Knox \$10,000; Queen's, \$4,000; Presbyterian College, Montreal, \$5,000. Rev. R. H. Warden to be Secretary and Agent of the Fund, and Dr. Reid and Mr. Warden Joint-Treasurers. Mr. David Morrice cordially endorsed the plan. So did the Moderator and Principal Cavan and Principal Grant. All, however, urged the necessity of completing, as soon as possible, the endowment of all

the Colleges. The Committee's proposals were unanimously adopted.

At the suggestion of the Rev. Dr. Burns, the Moderator called upon Rev. Dr. Jenkins, who led the Assembly in a brief and earnest prayer of thankfulness to God for the solution thus achieved of a difficulty which had so long stood in the way of the advancement of the Church's work.

#### TEMPERANCE.

Rev. D. FRASER presented the report on temperance. Returns of Presbyteries show that intemperance is still rampant except in a few favoured localities; but that on the whole it is on the decrease. Among the reasons for the prevalent intemperance are the treating custom, hereditary predisposition, idleness, and ignorance. Every phase of evil and unhappiness is ascribed to intemperance. In view of these returns the Committee consider it necessary that the Church should take definite action. The reports show that but few liquor-sellers are in the membership of the Church. From the reports it is believed that about half of the members of the Church are total abstainers, and that the majority of the ministers are such. Referring to temperance legislation, the Committee report that restrictive laws have on the whole a good effect. In some places in the Maritime Provinces, the traffic has become thoroughly disreputable. The Committee believe that to speak of total abstinence as one of the commandments and not as a matter of Christian expediency, was likely to do harm. It was most desirable to avoid all extremes in dealing with this subject. The Committee recommend that the Assembly resolve to renew their testimony that the evil of intemperance is a great hindrance to the Church's work, and resolve to do all possible to suppress it; to recommend total abstinence as the best principle for the guidance of individuals; to recommend the congregations by means of pledge books, etc., to endeavour to promote total abstinence, particularly among the young; and that the Assembly resolve that total abstinence is correct in principle; and that Presbyteries and Sessions be directed to hold conferences upon this subject, and express the view that the Scott Act is correct in principle, and that any changes made should be in the direction of further restriction and more effective working of the Act.

The recommendations with two exceptions, were adopted, and these were held over for discussion at a subsequent sederment.

#### LADIES' COLLEGES.

Dr. KEMP, Principal of the Ladies' Colleges, Ottawa, reported, total pupils 131; boarders, 61. The institution is in a prosperous and hopeful condition. Principal GRANT, as visitor, stated that he had been most favourably impressed with what he had seen of the institution. He and Mr. Crombie were appointed visitors for next year.

Mr. T. W. TAYLOR called attention to the circumstance that the Act of Incorporation of the College had not yet been changed, and recorded his dissent.

Dr. COCHRANE presented the report of the Brantford Ladies' College. Eight students passed



the matriculation examination of the Toronto University,—five with honours. The College is flourishing. Several members spoke very highly of it, and the usual commendatory resolution was passed.

#### SABBATH OBSERVANCE.

Rev. Mr. McMULLEN, Woodstock, presented the report of the Committee on Sabbath Observance. The first attempt to introduce Sunday concerts into Canada was promptly put down, greatly to the satisfaction of the religious people of the country. Last summer an excursion from Kingston to Picton avowedly for religious purposes was stopped by the collector of customs. The attempt to throw open the Welland Canal for twelve hours on the Sabbath was stopped by public opinion, largely through meetings at Merriton and St. Catharines; but while these and other instances were calculated to cheer, it was still lamentably true that there was much Sabbath desecration by running steamboats and railway trains, unnecessary funerals and social visiting. But with regard to the second, ministers had the matter largely in their own hands. People should be encouraged to keep holy the Sabbath Day. It had been urged that the Committee should be empowered to speak on behalf of the Assembly with contractors and employées of labour against Sabbath desecration. The great offenders in this respect were the railway companies, who were becoming dangerous not only in a political sense but to the moral welfare of the people as well.

Rev. Mr. BRUCE, of St. Catharines, spoke particularly of the attempt to open the Welland Canal, and said the Government had sent word to rescind the order even before a deputation waited upon the Superintendent of the Canal. This lesson proved that if Christian sentiment could be evoked and clearly expressed upon this subject of Sabbath desecration, the effect must be felt. He moved the adoption of the report.

Rev. Mr. FRASER, of St. Thomas, spoke of the difficulty felt in that town on account of the number of trains run through on Sunday, and asked the assistance of the Assembly in preventing a continuance of the present state of affairs.

Rev. J. M. CAMERON, of Toronto, said that near the scene of his labours were the works of a large gas Company, whose employées were paid to work on Sunday. In answer to his objections the manager replied that the churches required an extra supply of gas, and therefore the men had to work. He would ask were the churches right in encouraging such a practice.

Rev. D. J. MACDONNELL said he thought also ministers and members as well should do what they could to prevent another phase of Sunday work, that of the newspaper reporters in taking sermons to be published on Monday morning.

#### STANDING COMMITTEES.

Rev. ROBERT CAMPBELL reported the list of Standing Committees, prepared by a special committee. With some emendations the report was adopted, as follows:—

##### I.—KNOX COLLEGE.

1. Board of Management.—Mr. W. M. Clark,

chairman; Principal Caven, Prof. McLaren, Prof. Gregg, Dr. Reid, Dr. Proudfoot, J. B. Edmonson, W. Armstrong, P. Nicol, E. F. Torrance, James Little (Bowmanville), J. Hattie, J. M. King, J. Gray (Orillia), J. Cameron (Chatsworth), S. Young, J. K. Smith, D. H. Fletcher, W. T. McMullen, J. Carmichael (King), J. A. Murray, J. Thompson, (Sarnia), J. R. Battisby, Dr. Ure, H. McQuarrie, J. Scott (N. Bruce), John Davidson, and Messrs. C. McDougall, T. W. Taylor, J. A. Patterson, W. Alexander, W. J. McCalla, R. M. Wanzer, K. Urquhart, Dr. Gunn.

2. Senate—Principal Caven, Chairman; the Professors and Lecturers of the College; Messrs. H. M. Parsons, D. J. Macdonnell, S. Lyle, Dr. Reid, T. Kirkland, A. McMurchy, W. B. McMurchie.

3. Board of Examiners—Mr. J. Laing, Chairman; the Senate; Messrs. G. Bruce, H. H. McPherson, E. D. McLaren, F. R. Beattie, Dr. Wardrope, W. McWilliam, P. Wright, G. M. Milligan, R. Torrance.

#### II—PRESBYTERIAN COLLEGE, MONTREAL.

1. Board of Management—Mr. D. Morrice, Chairman; Principal MacVicar, Prof. Campbell, Prof. Coussirat, Dr. Matthews, Messrs. J. Scrimger, R. H. Warden, C. E. Amaron, R. Campbell, A. B. Mackay, W. M. McKibbin, J. B. Muir, W. R. Cruikshank, D. L. McCrae, J. McCaul, John Fraser, F. W. Farries, J. Munro, J. Fleck, J. Nichols, W. J. Dey, Justice Torrance, Principal Dawson, Messrs. Ed. Mackay, John Stirling, J. M. Smith, Alex. Macpherson, J. Croil, G. S. Spence, A. S. Ewing, M. Thomson, Warden King, W. Yuile, A. C. Hutchison, W. Darling, Jr.

2. Senate—Principal MacVicar, Chairman; the Professors and Lecturers of the College, J. S. Black, G. Burnfield, A. B. Mackay, Prof. Weir, Justice Torrance, Principal Dawson, Prof. Murray, D. Patterson.

#### III.—PRESBYTERIAN COLLEGE, HALIFAX.

1. Board of Management—Dr. Burns, Chairman; Dr. McGregor, Secretary; Principal McKnight, Prof. Pollok, Prof. Currie, Prof. Forrest, Principal Ross, Dr. McCulloch, Dr. Waters, Dr. McRae, C. B. Pitbaldo, S. Houston, A. McL. Sinclair, J. McMillan, L. G. McNeill, K. McLennan, T. Sedgwick, E. Scott, R. Laing, Jas. McLean, T. Duncan, A. J. Mowat, E. D. Millar, Hon. R. P. Grant, Hon. S. Holmes, Hon. Senator Boyd, Judge James, J. K. Blair, R. Murray, J. D. McGregor, A. Cameron (Baddeck), J. S. McLean, John McMillan (Antigonish), J. G. Forbes.

2. Senate—Principal McKnight, Chairman; the Professors, Dr. Burns, P. M. Morrison, Professor Forrest, A. B. Dickie, A. Simpson, Robert Murray.

3. Board of Examiners.—Mr. R. Laing, Chairman; Principal Ross, Dr. Lyall, Prof. McDonald, Messrs. P. M. Morrison, and A. Simpson.

#### IV.—QUEEN'S COLLEGE, KINGSTON.

Bursary and Scholarship Committee—Dr. Smith, Convener; Prof. Williamson, Prof. Ferguson, Messrs. H. Gracey, F. McCaig, G. M. Macdonnell, and A. Macalister.

## V.—MANITOBA COLLEGE.

Board of Management—Hon. A. G. B. Bannatyne, Chairman; Prof. Bryce, Prof. Hart, Dr. Black, Messrs. A. Bell, Jas. Robertson, A. Campbell, T. McGuire, A. Matheson, Hon. G. McMicken, M.P.P.; D. McArthur, Hon. D. A. Smith, John Sutherland, A. W. Ross, M.P.P.; and D. H. McMillan, M.P.P.

## VI.—HOME MISSIONS.

1. Western Section—Dr. Cochrane, Convener; Messrs. A. F. Tully, R. H. Warden, W. A. Laug, Dr. Smith, J. Cleland, H. Crozier, E. Cockburn, J. M. King, R. Moodie, J. Somerville, F. W. Farries, R. Campbell (Renfrew), G. Burnfield, J. Campbell (Harrison), A. Stewart (Clinton), R. Torrance, G. Bruce, J. Rennie, Hector Currie, W. Walker, R. Hamilton, Duncan Cameron, A. Tolmie, James Robertson, J. Laing, D. J. Macdonnell, T. Gordon, T. McCrae, T. W. Taylor.

2. Eastern Section—Mr. C. B. Pitblado, Convener; Dr. Burns, S. Houston, J. McMillan, Prof. Forrest, J. C. Burgess, R. Laing, S. C. Gunn, J. F. Forbes, A. B. Dickie, E. Grant, J. S. Carruthers, James Barnes, J. F. Blanchard, J. K. Munnis.

## VII.—SUPPLEMENTS.

Mr. T. Sedgwick, Convener; Dr. McGregor, Dr. McCulloch, Jas. Sinclair, A. F. Thomson, C. B. Pitblado, J. H. Chase, J. McMillan, Jas. McLean, E. A. McCurdy, E. Scott, J. A. F. McBain, Wm. Grant, Jos. Hogg, K. McLennan, J. F. Blanchard Wm. McMillan (Picton), Geo. McLean, (Halifax).

## VIII.—DISTRIBUTION OF PROBATIONERS.

Mr. R. Torrance, Convener; Dr. Wardrope, Messrs. J. Davidson, J. C. Smith, J. B. Mullan, D. Tait, J. A. R. Dickson, T. McCrae.

## IX.—FOREIGN MISSIONS.

1. Western Section—Prof. McLaren, Convener; Principal Grant, Messrs. T. Lowry, J. B. Duncan, M. W. McLean, J. S. Black, Dr. Moore, D. J. McLean, G. Burson, J. Ballantine, A. H. Scott, A. D. McDonald, J. Gray, (Windsor), R. D. Fraser, John Smith (Toronto), Mungo Fraser, J. S. Burnet, R. Campbell (Montreal), Dr. Wardrope, G. Smellie, Dr. Smith, S. Lyle, W. B. McMurrich, T. Yellowless, Dr. McDonald, C. Davidson, Hon. A. Morris, A. Dingwall Fordyce, Walter Mackenzie, R. J. Beattie, A. McMurchy, J. Y. Reid.

2. Eastern Section—Alex. McLean, Convener; Dr. McGregor, A. McL. Sinclair, E. Scott, E. A. McCurdy, Thos. Duncan, H. B. McKay, E. S. Bayne, D. B. Blair, Wm. Donald, John McKinnon, M. McKenzie, John Millar, Harvey Graham, Dr. Geo. Murray.

## X.—STATE OF RELIGION.

Dr. James, Convener; Dr. Black, Messrs. T. Duncan, Ed. Smith, J. A. F. McBain, N. McKay, John Murray, J. Scrimger, J. Ferguson, (Van-kleeck Hill), W. M. Roger, J. Kirkpatrick, D. D. McLeod, D. B. Whimster, John Scott (N. Bruce), H. Gracey, W. T. Wilkins, A. F. Carr, E. W. Burdon, R. P. McKay, W. M. McKibbin, A. T. Colter, John Becket, Col. Haultain, Hon. A. Vidal, J. S. Mc-

Lean, A. Bell, T. Goldsmith, Alex. Bellew, B. J. Ross, Dr. Murray, P. Whellams, J. Boyd, J. McNab, J. R. McLeod, G. Sutherland.

## XI.—SABBATH SCHOOLS.

Messrs. J. McEwan and A. Simpson, Joint Conveners; Dr. Bell, Dr. Isaac Murray, Messrs N. McKay, J. C. Herdman, W. Donald, Mungo Fraser, R. J. Laidlaw, J. M. Cameron, Captain Gibson, W. P. Archibald, T. C. Jack, J. Mordy, T. F. Fotheringham, J. B. Mullan, H. M. Parsons, J. Little (Bowmanville), J. McCaul, A. Campbell (Manitoba), P. S. Livingstone, G. M. Clark, T. W. Nesbit, R. Laurie, A. Bartlett, Dr. McGuire, C. M. Copeland (Winnipeg), W. N. Hossie, J. M. Gill, M. Lindsay, S. Waddell, D. Fotheringham, Wm. Mitchell (Toronto), A. Mutchmor, J. A. Stewart, Wm. Robb.

## XII.—SABBATH OBSERVANCE.

Dr. McCulloch and Mr. W. T. McMullen, Joint Conveners; Dr. Pollok, Dr. Jardine, K. McLennan, E. Smith, W. Aitken, A. L. Wylie, R. Laird, A. Farquharson, J. Radcliff, A. Gilray, P. McF. McLeod, A. Wilson, D. W. Morrison, E. Wallace, R. N. Grant, D. McKearcher, P. McDermid, E. W. Waits, J. K. Wright, A. Russell, A. H. Cameron, J. Wellwood, Dr. Christie, R. Murray, A. Beith, J. Durie, W. H. Hamilton (Winnipeg), J. J. Casey, A. McDermid.

## XIII.—PRESBYTERIAN RECORD.

Dr. Jenkins, Convener; D. Ross (Lachine), J. Scrimger, J. Fleck, W. Forlong, Dr. McGregor, and the editors.

## XIV.—WIDOWS' AND ORPHANS' FUND.

1. Late Canada Presbyterian Church,—Messrs. W. Alexander and T. W. Taylor, Joint Conveners, Dr. Reid, J. Leiper, Arch. Stevenson, H. J. McDiarmid, G. Munro, A. Gilray, Jas. Brown, John Kerr, J. Osborne, A. C. Hutchison, Jas. Walker, (Hamilton), J. L. Blaikie, R. Jennings.

2. Late Presbyterian Church, Lower Provinces.—Mr. D. B. Blair, Convener; Dr. Patterson, Dr. McLeod, Dr. McCulloch, Dr. Bennett, W. Maxwell, T. Sedgwick, A. L. Wylie, J. McKinnon, K. McKenzie, E. A. McCurdy, Jas. McLean, J. D. McGregor, Dr. George Murray.

3. Late Presbyterian Church of the Maritime Provinces in Connection with the Church of Scotland,—Mr. J. J. Bremner, Convener; Dr. Pollok, Messrs. Alex. McLean, R. Laing, J. M. Sutherland, Geo. McLean, J. R. Nicholson, J. S. McDouald, G. Mitchell.

## XV.—AGED AND INFIRM MINISTERS' FUND.

Western Section—Mr. Middlemiss, Convener; F. McCuaig, Dr. Reid, Messrs. R. Leask, D. M. Gordon, P. Scott, H. McQuarrie, M. McGillivray, John Hogg, D. Mitchell, J. C. Smith, A. D. McDonald, J. Thompson, (Sarnia), John Logie, J. K. Macdonald, A. D. Ferrier, J. McCrae, (Guelph), John Cavers, Hon. A. Vidal, John Charlton, A. Macalister, Alex. Macpherson, T. McCrae.

2. Eastern Section—Mr. A. McL. Sinclair, Convener; Principal McKnight, Dr. Patterson, H. B. Mackay, J. H. Chase, R. Cumming, P. Goodfellow, D. McMillan, Jos. Hogg, E. S. Bayne, T. G.



Johnstone, G. L. Gordon, G. McMillan, K. McKay, G. W. Underwood, J. D. McGregor, J. S. McLean, J. J. Bremner.

#### XVI.—FINANCE.

1. Toronto Section.—Hon. J. McMurich, Convener; Dr. Reid, J. L. Blakie, C. Davidson, I. B. McQuestin, J. McLennan, W. Alexander, A. Jardine, Jas. Michie.

2. Montreal Section.—Mr. R. H. Warden, Convener; D. Morrice, J. Stirling, W. Yuile, W. Darling, Jr.

3. Halifax Section.—Mr. J. S. McLean, Convener; Messrs. J. J. Bremner, J. W. Carmichael, and Isaac S. Murray.

#### XVII.—STATISTICS.

Mr. Torrance, Convener; Messrs. R. H. Warden, S. Houston, A. McL. Sinclair, G. Chrystal, R. Pettigrew, J. McMillan (Mt. Forest), J. Gray (Orillia), S. C. Fraser, R. J. Laidlaw, J. A. G. Calder, J. R. Gemmill, G. W. Underwood, W. Robb, W. S. Ball, A. A. Drummond.

#### XVIII.—PROTECTION OF CHURCH PROPERTY.

Mr. Jas. McLennan, Convener; Dr. Bell, Dr. Reid, Dr. Kemp, Messrs. Adw. Wilson, T. McPherson, D. McGillivray, Hon. A. Morris, G. M. Macdonnell, D. B. McLennan, W. M. Clark, J. L. Morris, John Macdonnell, (Winnipeg), J. S. Archibald.

#### XIX.—TEMPERANCE.

Hon. A. Vidal, Convener; D. Fraser, J. M. Cameron, Allan Simpson, Neil McKay, W. D. Ballantyne, Thomas Bennett, J. Straith, J. M. Cameron, F. Smith, H. McKellar, W. Mullins, J. M. Goodwillie (Goderich), J. R. Miller, G. W. Ross, M.P.

#### XX.—FRENCH EVANGELIZATION.

Principal MacVicar, Convener; R. H. Warden, Secretary-Treasurer; Prof. Campbell, Prof. Cousirat, Dr. Kemp, Dr. Jenkins, Dr. Matthews, A. B. Mackay, J. Fleck, G. M. Clark, J. McCaul, Joseph Hogg, R. Campbell (Montreal), J. Scrimger, C. A. Doudiet, David Mitchell, A. A. Scott, J. S. Black, T. G. Thompson, W. R. Cruikshank, T. Cumming, J. Nichols, A. McGillivray, D. Morrice, W. D. McLaren, J. Croil, Warden King, J. Stirling, D. Yuile, Dr. Weir, and George Hay.

#### PRESBYTERIAN RECORD.

Dr. JENKINS presented the RECORD Report, which intimated that the circulation had increased during the year. On motion of Hon. A. Morris, the following resolution was adopted:—"That the report be received and its recommendations adopted; that the thanks of this Assembly be accorded to the Committee, and especially to the Convener and to the editors of the RECORD, for the efficient conduct of the paper for the past year, and that the Assembly anew commend the paper to congregations and families in the Church as a valuable organ of ecclesiastical and missionary information.

#### SUPPLEMENTING SCHEME.

In accordance with the understanding arrived at on the decision of the supplemental fund; question yesterday, Rev. J. M. King moved for a

Committee of fourteen ministers and eight elders to consider the question. The motion was carried, and Mr. King was appointed convener.

## Eighth Day,

### FOREIGN MISSION.

The following resolution, moved by Rev. M. G. HENRY, seconded by Dr. MCGREGOR, was passed unanimously.

The General Assembly, in receiving the report of the work conducted under the eastern section of the Committee, would record their gratification that the Aneityumese possess and are now reading the whole Bible in their own tongue: and that the missionaries on the other Islands are making progress in translating and printing portions of the Holy Scriptures, and teaching the natives to meet the needful expense. The Assembly rejoices in the progress of the gospel in Erromanga, and sympathizes with Mr. McKenzie, of Efate, in his illness, and welcome him home to rest for a season, and prays that he may soon recover his strength and reoccupy his field. The Assembly learns with satisfaction of the extinction of the debt, by the liberal contributions of the people of the people of the Maritime Provinces, and of the entrance of the fourth missionary to Trinidad on his work; and commends that expanding mission, as well as the older mission, to the New Hebrides, to the protection of the Great Master.

Dr. JENKENS moved, seconded by Dr. COCHRANE, and passed unanimously,

That the report of the Foreign Missions Committee (western section) be adopted, and satisfaction expressed with the marked increase of the revenue which the committee has been able to report, and with the success which has attended the labours of the missionaries in the various fields occupied.

#### AGED AND INFIRM MINISTERS' FUND.

Rev. M. MIDDLEMISS, reported (Western Section) that twenty-seven ministers had received annuities during the year amounting in all to \$5,760, an increase of \$420 over the previous year. Five ministers received payments for the first time last year. The largest amount paid to any one was \$200, which is \$30 less than the recognized maximum. The expenses, other than in the direction of payments to Ministers, is \$301, leaving a balance in favour of the fund of \$1,001. Congregational contributions increased \$200 during the year. The amount invested, or held for investment, is now \$5,518, being a considerable increase on last year.

Dr. WARDROPE, in moving the adoption of the Report, stated that \$400 a year for each beneficiary should be aimed at. Dr. URE urged the claims of the fund.

After some further discussion the motion was carried.

Rev. Mr. SINCLAIR presented the report of the eastern section of the Committee on the Infirm Ministers' Fund, showing that the receipts, with the balance over from the previous year, were

\$1,605. The number of annuitants was 6, each receiving \$200, or \$1,200 in all. The expenses were \$80.

On motion of Mr. FORBES, of St. John, N.B., seconded by Rev. D. MITCHELL, the report was adopted, with thanks to the Committee, and especially to the Convener, for their management of the fund.

Mr. SINCLAIR moved that the Committee of the eastern section in the meantime be allowed to manage the fund for that section, under any regulation agreed upon by the Synod of the Maritime Provinces, subject to the approval of the Assembly. Carried.

#### THE WIDOWS' AND ORPHANS' FUND.

Mr. T. W. TAYLOR read the report of the committee appointed to consider the subject of amalgamating the several sections of the Widows' and Orphans' Fund, recommending that though they would have liked to see the funds amalgamated, yet owing to the opposition to the present carrying out of the scheme in the Maritime Provinces, further action be postponed.

The report was received and adopted.

Rev. R. CAMPBELL read the report of the Committee on the Widows' and Orphans' Fund in connection with the Church of Scotland, showing that there were forty annuitants on the fund, receiving an average of \$147 50—a total of \$5,903. The assets in all are \$100,052, invested in various securities. The receipts from all sources being \$20 037.

The report was adopted.

Mr. T. W. TAYLOR presented the report of the Widows' and Orphans' Fund of the late Canada Presbyterian Church, showing that the total assets are \$92,226; and the income of last year's including the balance on hand, was \$9,879, divided among 46 annuitants, leaving a balance on hand of \$866.

The report was received and adopted.

The Committees of the Widows' and Orphans' Fund in the Maritime Provinces: First, in connection with the Church of Scotland; second, in connection with the Presbyterian Church of the Lower Provinces, reported through Rev. A. M. Sinclair. In the first the receipts were \$2,832, and the amount spent in annuities \$1,545, the number of annuities being 27. The balance on hand is \$1,287, and the total assets \$25,734. In the second the receipts were \$825, and the payments to annuitants, three in number, \$290. The other expenses made a total of \$352, leaving a balance of income over expenditure of \$472.

Each report was adopted.

#### MORRIN AND MANITOBA COLLEGES.

Mr. McMURRICH reported for the College Committee the following deliverance:—

The application of Morrin College to have a certain territory set apart for it is recommended to be laid on the table until next session. With regard to Winnipeg College, it is recommended that Prof. Bryce be granted leave of absence for at least six months, and be authorized to present the claims of the college before the British churches, with a view to raising an endowment. That the

arrangement for the support of the college in force last year be confirmed, and that the first Sabbath of September be set apart as a day for taking a special collection for the benefit of the college. The Assembly is recommended to express satisfaction at the considerable number of young men appearing to study for the ministry, but deem it unnecessary to alter the arrangement for the conduct of theological education already sanctioned.

The Statistical Report was adopted. The Committee on Distribution of Probationers was re-appointed and asked to devise a better plan than the present.

#### TEMPERANCE DISCUSSION RESUMED.

All were in favour of temperance and every wise method for its promotion; but some objected to committing the Assembly to specific acts of legislation. The motion was to adopt the Committee's recommendations that the Assembly express approval of the principle of Legislative prohibition of the liquor traffic, and particularly of the Scott Act, and the hope that any changes in it would be in the direction of greater stringency and efficiency.

Rev. H. M. PARSONS, of Toronto, said that if all that intended was to affirm the principle of prohibition, he would move the following amendment:—"That the Assembly approve of the Legislative prohibition of the liquor traffic as correct in principle; and they also approve all efforts to render the legislation effective."

Rev. Mr. MCKAY, of Prince Edward Island, who had previously expressed himself in favour of the report, objected that in some places in Canada the Scott Act was now before the people, and the effect of the amendment would be to hinder the work of the supporters of the Act.

A vote was taken on Mr. Parsons' amendment, which was lost by a vote of 33 to 36.

Rev. Principal GRANT, seconded by Rev. Mr. MACDONNELL moved:—"That the members and officers of the Church be recommended to promote the carrying out of the present laws regulating the sale of intoxicating liquors."

This amendment was lost.

Rev. Mr. McCUAIG moved an amendment reaffirming the Assembly's decision of last year. The original resolution in favour of the recommendation of the Committee was then carried by a vote of 44 yeas to 25 nays. Rev. Dr. Proudfoot and Rev. Mr. Laing recorded their dissent.

On motion, the Committee were given leave to withdraw the recommendation that the terms of the report be read in the churches; and on motion of Rev. D. J. Macdonnell the following recommendation was added:—"Recognizing the importance of the principle of overcoming evil with good, the Assembly recommended the members and officers of the Church to encourage the establishment of coffee houses as substitutes for liquor saloons."

The prayer of the overtures from the Presbytery of Lanark and Renfrew was granted allowing Rev. Dr. Bain, of Perth, to retire from active duties, and his name was placed on the roll of the Presbytery as pastor *emeritus*.

Overtures from the Synod of Montreal and



Ottawa, and other overtures were referred to various Committees.

The overture of a number of members of Assembly was read asking for changes in the Standing rule of the house with a view to expediting business. On motion of Dr. Proudfoot the overture was referred to the Presbyteries for consideration.

On motion the name Rev. Mr. Smellie, of Guelph, was added to the roll of that Presbytery.

Rev. Prof. Forrest's name was retained upon the roll of the Presbytery of Halifax.

An overture of the Brockville Presbytery praying that a manual of Church government be published under the authority of the Assembly was laid on the table.

A letter of greeting from the Synod of the Reformed Church in America was received, and the clerk was instructed to make a suitable reply.

The Committee to consider the manner of appointing standing committees was at its own request re-appointed, with instructions to report at the next meeting of the Assembly.

The report of the Finance Committee was presented, showing increases in the College, foreign missions, aged and infirm, missionaries', widows' and orphans', and Assembly funds, and a decrease in the Home Mission fund. The latter is attributed to the special effort made in this direction in the preceding years. The amount of contributions to the Assembly fund is \$600 more than last year.

On motion the Committee was instructed to grant Mr. Wright, of Muskoka, an annuity of not more than \$100 from the Aged and Infirm Ministers' Fund.

An overture from the Presbytery of Manitoba in favour of establishing a fund to build churches in Muskoka and the North-West Territory was read, in which it was stated that a gentleman in Newfoundland had offered \$1,000 to start such a fund. After a brief discussion, in the course of which the importance of the proposal was dwelt upon by several speakers, the overture was received—the Assembly cordially expressing its approval of the object, and referred to the Home Missions Committee.

A Committee was appointed on the Manitoba College.

Days were, on motion, appointed for the taking up of collections for particular schemes of the Church.

On motion of Dr. BURNS, the thanks of the Assembly were expressed to the Christian friends of Kingston for the hospitality with which they had received the delegates, mentioning especially Prof. James Fowler and Alex. McAllister, members of the Committee of Arrangements, and the ministers and elders of St. Andrew's Church. Thanks were also given to the Principal and Board of Queen's College, the railways and the press. The mind of the Assembly on this subject was expressed by a rising vote and loud applause.

The Moderator briefly addressed the Assembly, and at his request the closing prayer was offered by Dr. McGregor.

After singing the psalm beginning "Pray that

Jerusalem may have peace and felicity," the Moderator in the usual way declared the Assembly dissolved, and announced that the next Assembly would meet in St. Andrew's Church, St. John, N. B., on the second Wednesday in June, 1882, at 7:30 p.m.

The benediction was then pronounced.

## The Presbyterian Record.

MONTREAL: JULY, 1881.

JAMES CROIL,  
ROBERT MURRAY, { Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

PAYMENT IN ADVANCE.

Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

OUR Church has entered upon a new ecclesiastical year. Thankful for God's guidance and blessing in the past, let us determine that through His grace the coming years shall be still more fruitful. The present issue of the RECORD gives an outline of the work done at the General Assembly, and a fair summary of the Church's work during the year. Our hope and aim are that all our people may take a lively and intelligent interest in the whole work of the Church. Each year the field seems to widen; the demand for work becomes greater, and the encouragements more numerous. Our Church is now sowing the seed for a glorious harvest.

## Literature.

COMPARATIVE NEW TESTAMENT.—Dawson Brothers, Montreal.—This edition contains the Authorized Version and the Revised Version in parallel columns. The print and paper are good, and the arrangement is exceedingly convenient for reference. It is specially suited to the study table.

KANT AND HIS ENGLISH CRITICS: *A Comparison of Critical and Empirical Philosophy*: By JOHN WATSON, M.A., L.L.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. Glasgow: JAMES MACLEHOSE.—This work indicates a thorough mastery of Kant's Philosophy and a familiar acquaintance with recent philosophical discussion and speculation. We are glad that a Canadian University can show so remarkable a monument of sound reasoning and extensive learning. Dr. Watson's criticism of the Spenceian Philosophy is acute and conclusive.

**Acknowledgments.**

RECEIVED BY REV. DR. REID, AGENT  
OF THE CHURCH AT TORONTO, TO  
5th JUNE, 1881.

**ASSEMBLY FUND.**

Received to 5th May, 1881... \$4550.27  
Belgrave omitted on 13th Apl. 7.00  
\$4557.27

**HOME MISSION.**

Received to 5th May, 1881... \$34030.68  
Markham, St John's S Sc... 13.50  
Port Colborne... 20.00  
Ayr, Knox Ch... 78.00  
Longford... 00.15  
Springville, addl... 9.00  
\$34151.33

Less this amount credited in  
mistake to Longford... 10.00  
\$34141.33

**FOREIGN MISSION.**

Received to 5th May, 1881... \$33866.67  
Owen Sound, Division St... 56.90  
Centreville S Sc, omitted on  
3rd Dec... 4.50  
\$33928.07

**COLLEGES ORDINARY FUND.**

Received to 5th May, 1881... \$9228.14  
Ingersoll, Knox Ch... 60.00  
\$9286.14

**AGED AND INFIRM MINISTER'S FUND.**

Received to 5th May, 1881... \$5298.99  
Southampton, omitted... 1.00  
Woodville... 11.00  
Scarborough, Knox Ch... 9.92  
Scarborough, Melleville Ch... 2.00  
Pricerville, St Columba Ch... 4.42  
Stratford, Knox Ch... 20.00  
\$5347.33

Less this amount credited to  
St Gabriel St Ch... 32.00  
\$5315.33

Rates received to 5th May,  
1881... \$1219.07

With Rates from Revds J  
J A Proudfoot, \$7.00; Dr W  
Reid, \$9.00; Robt Camp-  
bell, 4 years, \$32.00... 48.00  
\$1267.07

**KNOX COLLEGE BURSARY FUND.**

Received to 5th May, 1881... \$690.00  
Toronto, Knox Ch... 120.00  
\$810.00

**ASSEMBLY FUND, 1881-82.**

Halifax, Poplar Grove... 6.00  
Woodville and Little Sands... 4.00  
Beverley... 8.00  
Price's Corners... 2.40  
Charlottetown, St James Ch... 5.00  
Nepean and Bell's Corners... 5.08  
Bristol... 6.25  
Shakespeare, St Andrews... 5.00  
Trenton... 2.00  
Little Narrows... 2.85  
Mimosa... 4.20  
Grimsby... 1.50  
Muir Settlement... 1.50  
Milverton and North Mor-  
rington... 12.45  
North Pelham... 3.00

Halifax, Chalmers' Ch... 5.00  
Summerside, P E I... 10.00  
\$84.00

**HOME MISSION, 1881-82.**

West Nottawasaga... 15.00  
Camilla... 14.50  
Meaford, Erskine Ch... 10.00  
West Gwillimbury, St Johns... 3.00  
Barton... 12.00  
Davenport Road S Sch... 10.00  
Thames Road... 8.00  
Rev Alex Henderson, Hyde  
Park... 25.00  
Riverview... 4.67  
Ankienne... 2.95  
Pinkerton S Sch... 1.00  
Ivy... 2.00  
Shakespeare, St Andrews... 25.00  
Trenton... 10.00  
Camden and Tamworth... 7.00  
Rapid City... 6.00  
Cadurcis... 3.00  
Anonymous, Vaughan... 20.00  
Whitby, St Andrew's S Sc... 5.00  
Oro, Guthrie Ch... 10.00  
Elora, Chalmers' Ch... 55.00  
Doon S Sc... 4.00  
Wyoming S Sch... 2.50  
North Normanby... 16.00  
Whitechurch... 40.00  
Fordyce... 6.00  
Bradford... 11.00  
Brantford Thankoffering... 5.00  
A Friend, St Paul's Ch, Mon-  
tréal... 25.00  
Rodgersville S Sch... 7.55  
Shank's Station, Rapid City  
Group... 2.50  
Chatsworth... 15.00  
Mosa, Burns' Ch... 50.00  
North Westminster... 50.00  
\$483.67

**FOREIGN MISSION, 1881-82.**

West Nottawasaga... 10.00  
West Gwillimbury, St John's... 2.00  
Scotstown... 6.00  
Mayor Comstock, Brockville,  
\$25.00; P C McGregor, do,  
\$10.00, to purchase land for  
teachers' houses in For-  
mosa... 35.00  
Little Girl, Vernonville, for  
Formosa... 1.00  
Davenport S Sch... 1.00  
Thames Road S Sch, Formosa... 20.00  
Ivy... 2.00  
Hamilton, St Paul's S Sch... 15.00  
Anonymous, Georgetown, for  
Zenana... 1.00  
Nepean and Bell's Corners... 3.00  
Shakespeare, St Andrews... 12.00  
Thorold... 10.00  
Guelph, St Andrews... 23.00  
Trenton, do... 4.00  
Sarnia, St Andrews, (Dr Mc-  
Kay's meeting) for Formosa... 170.65  
Whitby, St Andrews, S Sch... 5.00  
East Normanby... 1.30  
Oro, Guthrie Ch... 5.00  
Elora, Chalmers' Ch... 30.00  
Hespeler... 4.40  
Blyth, St Andrew's S School,  
Formosa... 8.00  
Wyoming... 5.00  
English Settlement... 32.45  
Utica Miss. Ass... 5.50  
Whitechurch... 30.00  
Fordyce... 6.00  
Carleton Place, Zion Ch... .00  
Brucefield (Rev. John Ross's  
Con)... 55.00  
Ladies' Association, McNab  
street Church—sale of pho-  
tographs... 26.20  
A R, Vittoria... 2.00

Chatsworth... 12.00  
Mosa, Burns' Ch... 18.33  
\$602.83

**COLLEGES.**

West Gwillimbury, St Johns... 1.00  
West Nottawasaga... 5.00  
Hawkesville... 2.55  
Ivy... 2.00  
Shakespeare, St Andrews... 12.00  
Trenton... 3.00  
Guelph... 40.00  
Dunwich, Duff's Ch... 8.00  
Pakenham, St Andrews... 2.50  
Utica Miss'y Association... 2.50  
Whitechurch... 15.00  
Fordyce... 3.00  
Bradford... 3.00  
Port Dalhousie... 4.75  
Grimsby... 10.00  
Muir Settlement... 5.00  
Amos... 6.00  
Orchardville... 3.00  
Middle Normanby... 3.00  
Clifton, St Andrews... 10.00  
Milverton, Burns' Ch... 9.56  
North Morington... 7.99  
Hillsbury... 8.00  
Chatsworth... 10.00  
Pinkerton... 5.66  
Thornbury and Clarksburg... 4.00  
\$186.51

**WIDOWS' FUND.**

West Gwillimbury, St Johns... 1.00  
Thames Road... 7.50  
Kirkton... 5.20  
Ivy... 1.00  
Shakespeare, St Andrews... 3.0  
Nepean and Bell's Corners... 2.0  
Morrishburg... 2.46  
Elora, Chalmers' Church... 6.00  
Utica Miss'y Association... 2.00  
Whitechurch... 4.00  
Fordyce... 2.00  
Kingston, Chalmers' Church,  
Special... 19.73  
Grimsby... 2.00  
Muir Settlement... 2.00  
Toronto, old St Andrews... 100.00  
Chatsworth... 8.00  
Wick... 18.00  
\$185.89

With Rates from Revds W Scott,  
P E I, Dr Cochrane, Robt Jamieson.

**AGED AND INFIRM MINISTER'S FUND.**

West Nottawasaga... 5.00  
West Gwillimbury, St Johns... 2.00  
Ivy... 2.00  
Nepean and Bell's Corners... 1.00  
Shakespeare, St Andrews... 3.00  
Trenton... 2.00  
Revd Alex Kennedy, Dun-  
barton... 100.00  
Aylwin and Desert... 5.00  
Elora, Chalmers' Ch... 12.00  
Whitechurch... 8.00  
Fordyce... 2.00  
Kingston, Chalmers' Church,  
Special... 5.27  
Clifton, St Andrews... 10.00  
Chatsworth... 8.87  
\$165.14

With Rates from Revs J McKen-  
zie, \$300; Dr Cochrane, \$9.00; D  
McNaughton, 4 years, \$13.50; A Su-  
therland, \$3.50; H Edmison, 3 years,  
\$15; G Burson, 3 years, \$17.25; J A  
Murray, 5 years, \$43... Total, \$104.25

**KNOX COLLEGE BUILDING FUND.**

Flamoro West, per Rev. J.  
Chrystal... \$19.00



Alborton, per Rev. Wm. Burns	5.00
Cobourg, " "	
Grafton, " "	57.00
Grafton, " "	9.00
Vernonville, " "	16.00
Oakville, per J. Barclay	61.00
	\$177.00

## KNOX COLLEGE BURSARY FUND.

Brantford Zion Church	\$50.00
Rev. John Morrison, Proton	
Gaelic	1.00
	\$51.00

## MANITOBA COLLEGE ORDINARY FUND.

Keady	\$4.25
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## CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.

Fergus Melville Church	\$75.00
Brussels Melville Church	48.00
Brantford Zion Church	50.00
	\$173.00

## WALDENSIAN PASTOR'S FUND.

R. McGowan, Wawanosh	\$1.00
A Friend, Toronto	2.00
	\$3.00

## RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO JUNE 4TH, 1881.

## FOREIGN MISSIONS.

Acknowledged already	\$10,588.52
"A St John, N.B., Boy" for	
Trinidad	4.00
Rev. Dr. Pollok, St. Andrew's	
Church, Halifax	5.00
Widows' Fund, for Mrs. Ged-	
die and Morrison	330.00
Geddie Memorial Fund	208.70
	\$11,136.32

Amount transferred to pay	
Dayspring debt	\$1995.92

Total for Foreign Mission	
Fund to May, 1881	\$9140.30

## RECEIVED SINCE CLOSING OF ACCOUNTS.

Ladies' penny-a-week social,	
Churchville	\$14.00
Mrs. Alex. Munro, Pt Elgin	1.00
Summerside, P. E. I.	35.00
Middle Stewiacke	11.35
Angus Sutherland, Plain-	
field, Pictou	1.00
Middle River, Pictou	7.00
Foreign Mis. Bd. in connection	
with C. of Scotland, for	
Rev. H. A. Robertson and	
Rev. J. F. Campbell	60.60
Westville	24.00
Souris Bay Fortune and	
Grand River	14.00
Freddie McKittrick, Kent-	
ville, for 4th Missionary	2.00
Blackville and Derby	7.00
Vale Colliery	10.00
W. For M. S., Shubenacadie	20.00
Bequest Peter Ross, Hope-	
well, second instalment	100.00
	\$306.95

## RECEIPTS PER REV K J GRANT.

Mrs George Munro, N Y	\$30.00
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Mrs K McKay and children,	
Richmond, N. B.	4.75
Maggie Dickenson	2.00
Yarmouth congregation	8.16
Dr and Mrs Geddes, Yarmth	33.00
Friend, per Mrs Webster	1.25
Dr Jas Walker, Fairville,	
St John, N. B.	100.00
St Stephen's Ch, St John	31.65
St David's S. S. St John	15.00
T MacLellan, Esq, St John	10.00
Mr Brass, St John	2.00
Mr Wishart, Carleton	1.00
Mrs S Johnson, Chipman, NB	10.10
New Glasgow	50.00
Moneton	53.00
Newcastle	50.00
Douglstown	14.50
Campbelltown for Buildings	33.00
Dalhousie	14.84
Summerside	20.50
Rev R S Patterson	5.00
Truro	62.00
Stellarton	30.00
Mrs A Keith, Stellarton	5.00
Rev Wm Stuart, Green Hill	5.00
A McPhee, Tangier	1.00
Friend at Durham	1.00
Chatham, Senator Muirhead	\$5.00
" Mrs. Gardiner	5.00
" A Friend	1.00
" J. Bremner	1.00
" Mr. Saddler	3.00
Mr. Ferguson, Customs	10.00
" Mr. Vondy	5.00
" L. G. Tweedie	3.00
" A Leishman	1.00
" W. Anderson	4.00
" W. S. Loggie	2.00
" A. McKinnon	1.00
" Dr. Baxter	1.00
" Wm. Murray	3.00
" A. J. Loggie	4.00
" Miss E. Thompson	1.00
" A Friend	.50
" Alex. Marshall	1.00
" Rev J. F. McBain	2.00
" A few friends	4.75
" St. Andrew's Church	20.85
River Charlo, J. McMillan	2.00
" Geo White	1.00
" Mr and Mrs. Thos.	
Nicholson	12.00
" D. McMillan, Esq.	10.00
" D. McLean	1.00
" Mrs. A. Macpherson	2.00
" Peter Hamilton	2.00
" Jas McMillan	1.00
" R. McNair	1.00
" Mrs. N. McNair	.75
Charlottetown, Zion Church	
collection	17.50
" Prince street C. col'n	9.00
" St. James Church	30.00
" Mr. Bruce	5.00
" Miss Isa. Miller	1.00
" Mrs W. Mutch	5.00
" Miss Mutch	2.00
" A. Kennedy	10.00
" D. Small	2.00
" Rev. K. MacLennan	2.00
" Dr. MacLeod	1.00
" Miss McRae	.50
" S. D. Fraser	1.00
Antigonish collection	38.69
" H. H. McCurdy	11.31
" A. Kirk	5.00
" J. F. Robb	1.50
" W. H. MacKenzie	2.00
" J. D. Copeland	2.00
" Dr. MacDonald	2.00
" T. H. Macnehe	.50
" Margaret Cameron	.20
	\$854.70

The lists from Pictou and Halifax will be published in next number of RECORD, as they are not yet received in full.

DAYSRING AND MISSION SCHOOLS.	
Acknowledged already	\$2723.30
Beachburg, St. Andrews ad'e	3.00
Ersine Ch. S.S., Toronto	40.00
	\$2776.30

Received from For. Mis. Fund	
for liquidation of debt	\$1995.92

Total for Dayspring Fund to	
May, 1881	\$4762.22

## HOME MISSIONS.

Acknowledged already	\$3748.76
Rev Dr Pollok, St Andrew's	
Church, Halifax	5.00
Rev W S Whittier	10.00

Total for Home Mission Fund	
to May, 1881	\$3763.76

## RECEIPTS SINCE CLOSING ACCOUNTS.

Summerside, P. E. I.	\$25.00
Middle Stewiacke	9.13
Westville	23.00
Souris, Bay Fortune and	
Grand River	10.00
Blackville and Derby	20.00
Bequest late Peter Ross, Esq,	
Hopewell, 2nd instalment	100.00
	\$187.13

## SUPPLEMENTARY FUND.

Acknowledged already	\$3206.78
Rev Dr Pollok, St Andrew's	
Church, Halifax	5.00
St Stephen's Ch, St John	26.21

Total for Supplement Fund	
to May, 1881	\$3237.99

## RECEIVED SINCE CLOSING OF ACCOUNTS.

Summerside	\$20.00
Middle River, Pictou	3.00
Souris, Bay Fortune and	
Grand River	10.00
Miss Nancy Miller, per Rev	
D R Crockett	5.00
	\$38.00

## COLLEGE FUND.

Acknowledged already	\$7053.61
Rev Dr Pollok	5.00
Poplar Grove, Halifax add.	8.00
Redbank additional	1.00
Interest	70.00
" from For Mis Fund	72.00
for 3 mos on \$1,200 at 6 p c	18.00
Int. from Dayspring Fund	132.00
"	120.00
" from Supplement Fnd	23.53
"	5.84

Total for College Fund to	
May, 1881	\$7508.98

## RECEIVED SINCE CLOSING OF ACCOUNTS.

Gay's River	\$15.86
St Andrew's Truro	37.65
St Stephen's Church, St John	49.75
Souris, Bay Fortune and	
Grand River	10.00
John Stewart, Gabarus	1.00
	\$114.26

## AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$1600.30
Rev Dr Pollok	5.00

Total for Aged Ministers'	
Fund to May, 1881	\$1605.30

RECEIVED SINCE CLOSING OF AC- COUNTS.	
Balance on hand May 1, 1881	\$325.30
Souris, Bay Fortune and Grand River.....	10.00
Bequest of late Peter Ross, Esq, Hopewell, 2nd instal't	25.00
Rev A McRae, rate for 1881.	2.00
	<hr/> \$362.30

BURSARY FUND.	
Acknowledged already.....	\$747.77
Rev Jno McMillan, for prize	25.00
Rev Dr Pollok.....	5.00
Sheet Harbor.....	7.40
Total for Bursary Fund to May, 1881.....	<hr/> \$785.17

PRESBYTERIAN COLLEGE, MONTREAL.	
Rev. R. H. Warden, <i>Treasurer,</i> to 31st May, 1881.	

ORDINARY FUND.	
Acknowledged to 6th May ..	\$3956.27
Laprairie.....	4.75
Lancaster, Knox Church...	10.00
Scotstown.....	3.00
Richard White, Montreal..	6.00
Williamstown, St Andrew's..	13.00
Bearbrook.....	2.00
Russelltown.....	6.00
St Hyacinthe.....	5.25
Rev T Fenwick, Metis.....	2.00
Montreal, St Johns.....	4.00
Canning St Ch.....	2.25
D Lyons, Montreal.....	5.00
Avoca.....	1.50
Richmond & Lower Windsor	10.42
Lake Megantic.....	3.25
St Lambert Bible Class....	9.65
Cote des Neiges.....	25.00
Jas Court, Montreal.....	250.00
John St ling.....	500.00
Jonathan Hodgson " on ac't	250.00
A C Hutchison ".....	100.00
D Morrice.....	500.00
R Langwill, St Lambert....	25.00
	<hr/> \$5694.34

THEOLOGICAL CHAIR.	
Acknowledged to 6th May ..	\$2830.00
Hon Justice Torrance.....	60.00
John Anderson.....	25.00
J S Archibald.....	12.50
	<hr/> \$2927.50

SCHOLARSHIP FUND.	
Acknowledged to 6th May..	\$954.00
Hugh McLennan.....	25.00
P Q (French).....	20.00
	<hr/> \$999.00

BUILDING FUND.	
Acknowledged to 6th May..	\$381.10
Rev J Scrimger, Montreal..	130.00
Mr McNiven.....	10.00
	<hr/> \$521.10

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND.	
Farquhar, Forrest & Co, <i>Treasurers,</i> 173 Hollis street, Halifax, to May 31st, 1881	

Already acknowledged....	\$62151.24
Isaac Thompson, St Peters rd	
P E I, third instalment...	9.00
Rev W Scott do. do.....	9.00
Grace Robertson do. do.....	3.00
Charlotte Nickerson do. do..	2.00
Rev A M L Sinclair.....	179.00
John McRae (Bentie) BadkCB	6.00
Rodk McLeod, " ".....	4.00
Donald McRae " ".....	5.00
Wm. Hunter, Kelmahu- maige, P E I.....	32.25
Blue Mts, Pictou Co, N S....	27.00
Middle River ".....	15.00
John McKay, elder, New Glasgow, N S.....	15.00
Jas Ramsay, Malpeque, P E I, in full.....	10.00
	<hr/> \$62467.49

DETAILED STATEMENT OF AMOUNTS COLLECTED FOR PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND BY REV A M SINCLAIR. ALREADY ACKNOW- LEDGED.	
---	--

Presbytery of Pictou.	
Goldenville.....	\$240.84
Sherbrooke.....	78.33
Antigonish.....	202.89
Barney's River.....	5.33
Lochaber.....	28.00
East River, Pictou.....	73.00
" ".....	25.05
East River, St Mary's.....	36.70
	<hr/> \$690.14

Presbytery of Truro.	
St Andrew's, Truro.....	208.66
St Paul.....	151.00
First Pres Cong (Dr McC's)...	70.00
Great Village.....	101.71
	<hr/> \$531.37

Presbytery of Wallace.	
Pugwash.....	\$4.50
Wallace.....	118.00
Tatamagouche.....	68.69
	<hr/> \$191.19

Miramichi.	
St Andrew's, Chatham.....	\$160.00

St John's, Chatham.....	77.95
Bathurst.....	193.98
Campbelltown.....	92.58
Blackville and Derby.....	13.66
Newcastle.....	128.69
Richibucto.....	96.00
	<hr/> \$762.84

Presbytery of St John.	
Moncton.....	\$104.00
Total.....	<hr/> \$2279.54

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON, ONT.	
---	--

C. F. Ireland, <i>Treasurer.</i> Building Fund.	
Already acknowledged....	\$28284.85
Ford & Sons, 3 on 500.....	100.00
W Coresdale, 3 on 100.....	20.00
Mrs Betts, 3 on 100.....	20.00
To 1st June.....	<hr/> \$28424.85

Land and Equipment Fund.	
Already acknowledged.....	\$5000.00

Endowment Fund.	
Already acknowledged....	\$64188.82

Kincardine.	
J L Murray, 3 on 25.....	5.00
J McLeod, 1 on 10.....	5.00
Ottawa.....	
J Scriven, 3 on 25.....	5.00

Williamstown.	
A Grant, 1 on 10.....	2.50
Mrs R McLennan, 3 on 5....	1.00
P R Grant, 3 on 5.....	1.00
D A Grant, 3 on 10.....	4.00
R Robertson, 3 on 6.....	2.00
Mrs P Grant, 3 on 4.....	1.00
D B McLennan, 3 on 30....	6.00
D Ferguson, 3 on 5.....	1.00
A Dingwall, 3 on 10.....	3.00
W Campbell, 2 and 3 on 100..	40.00
M McMartin, 3 on 20.....	4.00
D J McArthur, 2 and 3 on 10	6.00
A McGillivray, 1 on 100....	20.00

Harrowoodsmith	
Rev J Connaack, 3 on 100...	20.00
Orillia	
J Gray, 3 and 4 on 100.....	40.00
Sarnia	
Mrs J D Simpson, 3 on 100..	20.00

Fergus	
A Brockie, 2 on 30.....	10.00
P Dow, 3 on 10.....	3.33
P Greene, 3 on 5.....	1.00
W Hastings, 3 on 5.....	1.00
J B Mullen, 3 on 250.....	50.00
W Ritchie, 3 on 5.....	1.00

Pinkerton.	
J C Eckford, on acc't.....	5.00
For June ..	<hr/> \$64447.65

## MEETINGS OF PRESBYTERIES.

Bruce, at Port Elgin, 19th July, 2 p.m.  
 Kingston, at Belleville, 5th July, 7.30 p.m.  
 Peterboro', at Port Hope, 12 Sept., 7.30 p.m.  
 Stratford, St. Andw. Ch, 5th July, 10 a.m.  
 Lan. & Renfrew, at Arnprior, 5th July, 3 p.m.  
 Montreal, at St. Paul's Ch., 12th July, 11 a.m.  
 Maitland, at Kincardine, 12th July, 1 p.m.  
 Chatham, at Chatham, 5th July, 11 a.m.  
 Miramichi, at Chatham, 2nd August, 10 a.m.  
 Glengarry, at Lancaster, 12th July, 10 a.m.

Whitby, St Andw's Church, 19th July, 11 a.m.  
 Saugeen, at Harrison, 12th July, 11 a.m.  
 Huron, at Godefich, 12th July, 11 a.m.  
 Toronto, at Knox Church, 5th July, 11 a.m.  
 Hamilton, at Hamilton, 19th July.  
 London, in First Pres. Ch., 12th July, 2 p.m.  
 Barrie, at Barrie, 26th July, 11 a.m.  
 Halifax, at Poplar Grove Ch., 5th July, 10 a.m.  
 Guelph, at First Pres. Ch., 19th July, 10 a.m.  
 Lindsay, at Beaverton, 30th Aug., 2 p.m.  
 Brockville, at Prescott, 12th July, 2.30 p.m.  
 Paris, Erskine Ch., Ingersoll, 5th July, 2 p.m.



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Ruby 16mo., References. French Morocco,	do
do French Mor. Circ. Binding,	do

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THE

# Presbyterian Record

FOR THE

DOMINION OF CANADA.



AUGUST, 1881.

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# THE PRESBYTERIAN RECORD

## FOR THE DOMINION OF CANADA.

Vol. VI.

AUGUST, 1881.

No. 8.

### CONTENTS.

Editorial Correspondence .....	197
The Revised Version and its Reviewers.....	200
Scotch Proverbs.....	201
Sabbath School International Lessons.....	202
Our Own Church.....	204
Obituary.....	207
Eccelesiastical News.....	208
Our Trinidad Mission.....	210

India .....	211
Field Notes.....	212
Women's Work.....	213
United States Missions.....	214
David Livingstone.....	215
Story of the Pitcairn Islanders.....	216
Hon. Mr. Lot of Sodom.....	218
What should we give.....	218

### Editorial Correspondence.

**S**COTLAND YET! It was my good fortune to secure a passage from Quebec to Liverpool in the steamship *Parisian*. We sailed on the 21st of May, and reached our destination on the morning of the 30th, making the voyage, by Cape Race, in less than nine days. The several days' "runs" were as follows:—328, 310, 325, 326, 336, 342, 341, 345, 190—the whole distance being 2,843 miles. Excluding stoppages, the average rate of sailing was 331 miles per day of 23½ hours. Outwardly the *Parisian* does not differ so very much from the other splendid steamers of this line. She is larger, but so well proportioned that you scarcely notice her size. At a little distance you would judge her to be an overgrown steam-yacht, rather than the mammoth steamship that she is. But her arrival in Canadian waters marks a new era in the commercial history of the Dominion, and she may be regarded as the pioneer ship of a fleet that is destined to eclipse in capacity, speed and comfort all that have preceded. Built of steel, she is five hundred tons lighter than had she been made of iron. Her gross tonnage is 5,500 tons. The daily consumption of coal was one hundred tons. In the early days of steam navigation it was held to be a fatal objection that a steamer could not carry enough coal to carry her across the Atlantic: the *Parisian*, if I am correctly informed,

brought enough coal from Liverpool not only to bring her to Quebec, but to take her back again to Liverpool. Surely mind has triumphed over matter! It occurred to me that this amount of coal would heat my house in Montreal for two hundred years! Did space permit, I might expatiate on the many excellencies of the *Parisian*, but it must suffice to say that, as respects comfort and seaworthiness, she is all that can be desired. The ventilation is perfect. She neither indulges in rolling nor pitching, and whether you lounge in her midship dining-room, or in the music saloon, or pace her lofty promenade deck, you escape in a marked degree the distressing ills that sometimes afflict seafaring folk. We had with us one hundred and fifty cabin passengers; among the number was Sir John Macdonald, the Premier of Canada, and other stars of lesser magnitude. But I need scarcely say that, among them all, the old chief was *facile princeps*, and charmed us with his pleasantry and courtesy. Rev. Dr. Dewart, editor of the *Guardian*, conducted divine service for us on the first Sunday out, and gave us a good sermon from that famous text, Luke 15: 10. On the second Sunday, Mr. White, an Episcopalian, read one of those faultless discourses whose chief excellencies consist in purity of diction and the avoidance of debatable ground. We should liked to have heard a rugged, well-reasoned Presbyterian prelection from Mr. Macdonald, of Seaforth, who was also with us, but who, for reasons which need not be explained, felt indisposed to preach. Shall I tell how the great *Parisian* was stopped in her course one night by very insignificant means? Of all strange "fish stories" this seems one of the strangest, and perhaps

some one may derive a lesson from it. Of a sudden, the engine bell rang, and the ponderous machinery stopped short. The sea had suddenly become white. Was it ice? No. Evidently the cautious captain had been deceived for once in his life. It proved to be only schools of fish—herring probably—disporting themselves on the surface of the water, and causing such an effulgent phosphorescent illumination of the sea as is seldom seen. It spread over areas of many acres, and had all the appearance of masses of field ice precisely where such danger was to be apprehended. Captain Wylie, who was on the bridge at the time, may have inwardly laughed at his mistake, yet he taught us a lesson, if indeed he did not preach a good nautical sermon. After leaving Moville we groped our way down the channel in a dense fog. That utmost caution is needed in such a case is admitted on all hands; but what risks will some mariners run to gain a few hours! That same night, within a few miles of us, a fine ship of the Anchor Line went on the rocks and became a total wreck! How like the fate of many on the great ocean of life—almost saved, yet *lost*.

By the old town of Chester, with its grand cathedral, and ancient walls, and curious "rows" of overhanging houses, and well-defined traces of Roman occupancy, we pass into beautiful Wales, and catch the first inspiration arising from renewed contact with the scenes and sounds of the dear old land of hill and dale and wooded copse, and fragrant hedgerows, and hear again the song of the mavis and the plaintive note of the cuckoo. It is fine. But we are not in Scotland yet. The most direct route thither is *via* the border town of Carlisle, a place of many attractions, too. Here the Rev. James Mackie, sometime assistant minister of St. Paul's Church, Montreal, is minister of the National Scotch Church congregation—for there are still a few Presbyterians south of the Tweed who, as we venture to think, from a mistaken idea of loyalty to sentiment, have not yet cast in their lot with their brethren of the Presbyterian Church of England. From small beginnings, however, Mr. Mackie has gathered about him a large congregation, who think none the less of their pastor that to his other accomplishments he has added some experience of colonial life and work. Indeed I think that many of the young ministers of Scotland might, with advantage to themselves, take an extra session in some of our Canadian colleges, and a year or two of work in some of our mission fields. Passing on to Glasgow, you traverse a well-tilled and fertile country, and cannot help being struck with the tidiness of the farmsteadings and the mathematical exactness of

the lines drawn by skilled ploughmen, whose motto seems to be that whatever is worth doing should be well done. You may not find much to interest you in Glasgow, but its various industries are on a large scale. You ought, at least, to visit the shrine of "St. Mungo"—the finest cathedral in Scotland—and the new College, and if you have a taste for mechanics, the birthplace of the *Parisian*. Go to Edinburgh. Walk about it and tell its towers. Every point of view will disclose fresh charms—the Castle Hill, the Colton Hill, Arthur's seat, the Princes street gardens; its churches, hospitals, schools and colleges; its three great Assembly Halls. If you should see nothing else in Scotland, see Edinburgh. Every step you take in it will bring to your mind associations that will do you good. You may come in contact with some of the master-minds of the day; at any rate, you cannot fail to be refreshed by memories of many who have left their mark on the pages of history, and whose names have been to you as household words. "Doon the water," in the West of Scotland, means, along the shores of Clyde. I do not suppose that anywhere in this world you will find such a combination of beauty and grandeur as in these summer resorts of hundreds of thousands of Scottish people. At one of the most romantic points, on the Gareloch, I was agreeably surprised to meet one of our Canadian ministers, the Rev. Charles Tanner, in the very act, as I believe, of interviewing a canny Scot with a view to obtaining a subscription from him towards the funds of our Board of French Evangelization. The following item of his experience in connection with his canvass, if it is a digression, is too good to be omitted. In a certain village he had called upon an invalid, who had been confined to his home for years, and received from him his customary contribution of five pounds for our French work. Next day he preached in the parish church, and at the close of his sermon gave a full account of the mission. On retiring to the vestry a letter was put into his hands. It was from the invalid friend, who, by means of the telephone, had heard in his chamber every word that was said in the pulpit, and who now sent, in addition, *ten pounds* as an expression of his satisfaction with the statements that had been made. From other quarters I was glad to learn that Mr. Tanner's mode of presenting this subject to the British public has been eminently judicious and satisfactory. We spent a delightful hour at the manse of Dunoon. What a lovely place it is! The Rev. John Cameron is the parish minister. He is a Nova Scotian by birth, and for some years was minister of Dundee, in the Presbytery of Montreal. His church, which is



seated for over one thousand, is filled to overflowing, and there are several *quoad sacra* churches within the parish bounds. Come with me by Stirling and Dunblane to Perth; but refresh your memory with the legends of the Gowrie plot and the battle of the clans before you visit *The Inches*, and recal to mind John Knox and the Reformation ere you enter the old Church of St. John's. Here you are in sight of the Grampians and the Ochil hills—at the gate of the Highlands. The railway hence to Inverness carries you through some of the most romantic scenery in Scotland, along the banks of the Tay, the Tummel, the Garry and the Spey, through the pass of Killiecrankie and the field of Colloden. It is well worth turning aside to see the splendid ruins of Elgin Cathedral. At this time the locality had an additional interest for me. In the neighbourhood is the parish of Duffus, one of the finest in the north, of which a worthy Canadian was recently elected the minister—the Rev. William Masson, for many years at Russeltown, in the Presbytery of Montreal, and more recently of St. Andrew's Church, Galt, Ontario. His numerous friends in this country will be glad to hear of his welfare. I scarcely know whether the parish or Mr. Masson should be most congratulated, but sure I am that the success which has already attended his parochial labours, and those of his wife, especially in the Bible-class and the Sunday-school work, is largely to be attributed to the introduction of the Canadian system of instruction.

On the 21st of June, we sailed from the Mersey in the good ship *Caspian*, of the Allan Line, bound for Halifax, *via* St. John's, Newfoundland, with a full complement of passengers and cargo. We touched at Queenstown, in the south of Ireland, and admired its fine harbour and the beautiful hills by which it is surrounded. It is a busy little place. Most of the great ocean steamers plying between Liverpool and New York call here to receive or to land the mails, which are sent to or from Dublin by rail, whereby a few hours are saved—a consideration, in these fast days, of much importance to the commercial world. We thought to have a summer passage, but were doomed to disappointment. The weather was such as one might expect to encounter in November. It was blowing fresh when we left, and the wind increased until about midnight of the second day, when it reached a gale. By this time the sea was running very high—every now and then dashing against the sides of the ship with sledgehammer blows, or falling on the deck with a thud that made her tremble from stem to stern. At three o'clock in the morning the cry was heard—"A man overboard!" The

engines were immediately stopped, life buoys were thrown out, and a floating light that burned brightly amid the raging waves. But long before the ship could be brought back to the spot, Hughes, the Welsh seaman, was no more. Poor fellow! His comrades mourned for him sadly. They said he was both a good sailor and a godly man, so we trust that, short as was the notice, Jack was ready to go "aloft." And the ship sailed on. A subscription, amounting to some £25, was taken up for the widow and the three fatherless bairns. On the evening of the eighth day we were off the harbour of St. John's. It was a night to be remembered—dark as Egypt; enveloped in fog; rain fell in torrents; the lightning flashed only to make the darkness more visible; the wind blew a hurricane. But the *Caspian* faced the storm bravely, and rode it out. Next morning she was skillfully thrust into the harbour through a narrow channel lined on either side with lofty, precipitous rocks. We had the best part of a day to explore the town and neighbourhood, and made good use of the time. Proceeding at once to the manse of St. Andrew's, I met with a hearty reception from the Rev. L. G. Macneill and his wife. The population of St. John's is about 20,000, and of the Island, about 200,000. Of Roman Catholics there are about 70,000. The bulk of the Protestants are Methodists and Episcopalians, the former having *sixty* ministers in the colony, many of whom undergo great hardships and privations in the exercise of their calling. The Catholic Churches are large and handsome, but the English Cathedral will be the finest edifice in the city when it is completed. St. Andrew's Church occupies a good central site. It cost about \$60,000, and is seated for 750. It is a beautiful building, but already too small for the large and increasing congregation. The people are well-to-do and liberal. Their contributions for the schemes of the church last year amounted to \$1,700, and for all purposes over \$12,000. Formerly there were two Presbyterian churches in St. John's. One of them was under the pastoral care of the Rev. Moses Harvey, whom it was also my privilege to meet. By a singular coincidence both the old churches were burned some years ago, which the people seem to have interpreted as a sign that they should unite, and I believe they have seen no cause to regret their union and their incorporation with the Presbyterian Church in Canada. At Harbour Grace, fifty miles distant, we have another congregation, under the care of Rev. Alexander Ross, which, in proportion to numbers, is also a liberal one. Besides these, there are mission stations at Bay of Islands, Little Bay Mines, and Bett's Cove.

Halifax was reached without further adventure on Saturday evening, the 2nd of July. As we entered the beautiful harbour a royal salute from the citadel announced that His Excellency the Governor-General and suite had just arrived from the West, with the intention of remaining a week. On the following day His Excellency attended morning service in St. Matthew's Church. The Rev. Dr. McGregor, of Edinburgh, who has been invited by the Marquis to accompany him on his contemplated tour to the Rocky Mountains, preached an eloquent and vigorous sermon from the opening verse of the 97th Psalm—"The Lord reigneth: let the earth rejoice." Speaking of "the decrees of God," Dr. McGregor took occasion in his opening remarks to pronounce a high eulogium on the Shorter Catechism, which he held to be the best epitome of systematic theology that had ever been written, and the study of which he strongly recommended as one of the best of human aids to the formation of a robust Christianity. In the course of the week, while sham-fights and torpedo explosions were affording instruction in the art of war to thousands of interested spectators, the Presbytery of Halifax quietly continued its sittings in Poplar Grove Church, consulting respecting things that make for peace. Thus an opportunity was afforded of meeting the brethren. Mr. Duncan and Principal McKnight are still in Scotland. I heard it said of the former, by a member of the General Assembly of the Church of Scotland, that Mr. Duncan made a capital speech in Edinburgh, and, what was most remarkable, *he did not ask for any money!* I was glad, also, to have the opportunity of visiting the Presbyterian College, which is beautifully situated on the Northwest Arm. The house was built for a private residence at a cost of \$100,000. Along with several acres of ornamental grounds, it was purchased by the College Board for \$25,000, and is in every way suitable for their purposes, having, besides house-room for their Principal, spacious class-rooms, an elegant library, and ample accommodation for the board and lodging of students. The distance by rail from Halifax to Montreal—858 miles—is easily accomplished in thirty-six hours. And so we come back to the place of beginning, and to that vacant chair, and by these presents endeavour to comply with the immediate and inexorable demand for "copy." Alas for so meagre an account of a six weeks' cruise! But it is the best we can do with the thermometer at 94° in the shade. Thanks to the Committee, and especially to the Conventer, for leave of absence; and to brother Warden who held the fort meanwhile.

J. C.

## The Revised Version and its Reviewers.

THE PUBLICATION of the REVISED VERSION OF THE NEW TESTAMENT is one of the most remarkable facts in the history of literature. The circumstances under which the work was undertaken, and the acknowledged ability of the men to whom it was entrusted, give it vast importance. The book which they have published is unique. The number of copies sold in the short period since it was issued is without parallel in the history of bookselling. The two English Universities alone sold in one month over three million copies. Immense editions have been issued from the American press, which has outstripped England in being the first to give to the public the old and the new versions in parallel columns, with the American notes on the pages to which they refer. We are within the mark in estimating the circulation, since the 20th of May, at between five and six millions of copies. No other book or publication ever had a circulation so vast. It has proved indeed the literary sensation, not only of the season, but of the century. How many have purchased the book with a view to impartial criticism; how many predetermined to rise from its perusal disappointed; how many honestly in search of truth; how many have read it out of sheer curiosity, and how many have criticised without reading it, it is impossible to tell and useless to enquire. But we take it as a token for good, this eagerness to possess a copy of the Revised Testament. That it will be read by some who perhaps never read it before, is not unlikely, and well may the Evangelical Alliance suggest that special prayer be offered to God to bless the reading of the Scriptures to the millions who have turned to these sacred pages from no higher motive than curiosity to see what changes had been made. Eleven years have been spent in the revision of the New Testament, and at least three years more will be required to complete the revision of the Old Testament. It is said that the new version contains no fewer than 10,000 emendations on the text of the authorized edition; that in the Gospels a change has on the average been made in almost every verse, and in the epistles an average of *three* changes in each verse. And yet it is a remarkable fact, admitted on all hands, that not one of the essential doctrines of Christianity have been in the smallest degree invalidated by these changes, a fact for which the Christian public ought to be, and doubtless are, profoundly thankful, and which is in the highest degree complimentary to the theologians of the



seventeenth century who produced King James' version. One of the most unpalatable changes is that made in the Lord's prayer in the Gospel by Luke—a change from which ordinary, unlearned people naturally revolt, as though sacrilegious hands had been rudely and unnecessarily laid upon the most sacred formula with which they are acquainted; and indeed we have not yet heard of any one having the courage to defend the alteration. Though far from accepting it as an improvement, we had long ago made up our minds that the fine old English word "*Charity*" must be supplanted by the more modern word *Love*, in the 13th chapter of Corinthians. These are specimens of alterations which we do not like, but which we can have no possible objection to, on the score of an absolutely correct rendering of the original. Among the few cases in which the changes have encroached into the precincts of articles of belief, are the well-known and oftquoted passage about the three Witnesses, in 1 John 5: 7, 8; and the last verse of the second chapter of Acts. But our belief in the Trinity, and of the infinite wisdom and foreknowledge of God are not in the slightest degree shaken by reason of the supposed errors of omission, or of commission, that may have lurked for 200 years in the authorized version. Perhaps the most radical change of all is that made on the familiar text,—"Almost thou persuadest me to be a Christian," the new rendering of which has, at first sight, a very different meaning,—"*with but little persuasion thou wouldst fain make me a Christian.*" Yet after all, the difference is not so vast as it appears, and at any rate it leaves us open to denounce procrastination as loudly as before. As far as our own observation has gone, public sentiment is largely in favour of the Revision. This is especially the case with the ministers, who ought to be the best judges. At the same time, there are exceptions to the rule; among the latter, Dr. Talmage of Brooklyn, who, if the public press has done him justice, has made known his entire disapprobation of the work from first to last, as a whole, and in every particular, in language that does not seem very becoming a doctor of divinity, and a scholar. And it is admitted that the large sales of which we have spoken have been chiefly in the cities, towns and villages. In the rural districts there is very little enthusiasm, or even interest, manifested in the Revision; on the contrary, many of the old fashioned country folk are quite contented with the Old Version, and regard the New as a presumptuous if not a wicked innovation. They never saw any need for the Revision, and perhaps never will. Copies of the new edition having been presented to the Supreme Courts of the Scottish Churches at their recent annual meetings, it is interesting to know, that

while they were careful not to commit themselves to unqualified approbation, there was not a dissentient voice raised in either house when a vote of thanks was recorded to the Universities for their valued gift. Some of the Scotch Presbyteries have gone much further than this—commending it, *ex-cathedra*, to their people, and even sanctioning its introduction into the pulpit. If any of our readers have not yet acquired a copy we recommend them to do so quickly, else they will fall behind the age. We do not, however, believe that the Revised New Testament in its present form, is going to supersede the authorized version. Most ministers and teachers will be content to use it as they do other critical commentaries, reserving to themselves the right of private judgment as between the Old and the New versions, and as to the importance to be given to the American notes contained in the Appendix.

#### SCOTCH PROVERBS.

We have often thought that if we were called upon to give the proverb which reflects most completely the Scottish character we should go to that old house in the West Bow in Edinburgh, if it be still standing, over which was inscribed, "*He yt tholis overcummis*"—"He that tholes," that is, he that endures, "overcomes." It is a fine proverb; it is not found in all collections, even of Scottish proverbs, but scarcely any could more appropriately represent that steady and indomitable tenacity of purpose, that power of holding on against odds and difficulties, that power of holding out, and against hope believing in hope, which has done so much, on so many shores and in so many circumstances to make the Scotchman successful and invincible. It is a fine lesson too, for every order of life, and especially for youth, the power of enduring, the quality attributed to Moses—the *tholing*, the enduring, "as seeing him who is invisible;" the quality enjoined by the old soldier, Paul, upon the young soldier, Timothy—the *tholing*, the enduring "hardness." It seems such an eminent Scottish virtue; and the old lettering on the house to which we refer, when Robert Chambers, with difficulty, deciphered it he thought it could not be more recent than 1530. This characteristic has descended from an ancient line. And there is another proverb like it, thoroughly Scotch, a cheerful reproof of despair: "When ae door steeks anither opens"—"When one door shuts another opens." The whole fleet of life is not lost in one ship—the wealth of life is not in one venture—is a faithful exhortation with an innate disposition to give up and to be downhearted—*Leisure Hour*.

## The Passover.

AUGUST 7th.

EXODUS XII : 1-14.

*Golden Text, 1 Corin. 5 : 7.*

**O**NE PLAGUE had followed another in rapid succession. The last terrible one was at hand of which Pharaoh had received due warning, ch. 11. We have here instructions to the Israelites in anticipation of the exodus—the institution of the Passover, just as the Lord's Supper was instituted before the betrayal of our Saviour. V. 2. *This month*—the month *Abib*, corresponding to our March—April, as it began a new era in the history of the Israelites, is henceforth to commence their ecclesiastical year. Vs. 3, 4. *The congregation*—so called for the first time. Moses had directed the people to prepare for their departure and now they assembled from all parts of the country. *A Lamb*—it might be from the sheep or the goats. V. 5. *For an house*—There is here the idea of *communion*, and the importance of family religion. V. 5. The Paschal lamb was eminently typical of Christ—The Lamb of God. John 1 : 29. 1 Cor. 5 : 7. *Without blemish*—denoting the purity of the Lord Jesus, 1 Pet. 1 : 18, 19. *A male*—to take the place of the male first-born of Israel—*Of the first year*—in its prime. Christ offered himself for us in the full vigour of manhood, not in infancy. V. 6. *Until the 14th day*—It is thought that our Lord died on the day of the regular passover, thus completing the simile. *The whole assembly*—but each in his own house. It was a personal transaction, yet unity in it. In every Egyptian house one died : in every Israelite's house one lamb died in place of the child. So in the scheme of Redemption, one Lamb, one Church, one Song, Rev. 5 : 9 and 7 : 14-17. Vs. 7, 8. *Of the blood*—the symbol of expiation, Heb. 9 : 22. *Strike it*—The killing of the lamb was not enough. The sprinkling was the token of the Israelite's faith, so the Spirit of God “applieth” to us the redemption purchased by Christ, “by working faith in us.” S. Catechism, 29, 30. *Eat the flesh*—This solemn eating of the paschal lamb, while it strengthened them for their journey, indicated also their acceptance of the substitute. So do we receive Christ for our spiritual nourishment, John 6 : 53-55. *With bitter herbs*—recalling to their minds their bitter bondage, and to ours the remembrance of our sins. V. 10. *Let nothing remain*—to prevent a superstitious abuse of the ordinance, the elements were to be sacred for this purpose. V. 11. *With your loins girded*—The attitude was to be that of travellers and workers, waiting and ready for marching orders at any moment. So with the Christian. Ephes. 6 : 14, 15 ; 2 Pet. 3 : 11-12. V. 12. *I will pass*—Jehovah Himself is to execute this awful judgment without the intervention of Moses and Aaron. *This night*—of the Passover—that after the 14th of Abib, the transactions of which have just been described ; (a week after the words are spoken.) *The first-born*—and therefore the pride and hope of the family, Gen. 49 : 3. *The gods of Egypt*—the princes or judges, ch. 22 : 28, 8, 9, as well as the animals which were worshipped.

## The Red Sea.

AUGUST 14th.

EXODUS XIV : 19-27.

*Golden Text, Exodus 14 : 15.*

**W**HILE the Israelites were eating the paschal lamb the Destroying Angel passed through the land. At midnight there was one dead in every Egyptian family. In Pharaoh's palace, in peasant's cottage, in the dungeon of the prison, there was consternation, and wailing. The terrible judgment conquered Pharaoh's pride for the time being. Rising in the night he summoned Moses and Aaron into his presence and bade them “be gone,” ch. 12 : 30-32. Instantly the people were marshalled and the rising sun saw them on the march carrying with them the spoils of Egypt, ch. 12 : 35, 36, and “the bones of Joseph” which they had preserved for 140 years, ch. 13 : 19. A vast cavalcade—603,550 men, together with the women, the youths under 20 years, and the Levites—in all about 2,500,000. Guided by the pillar of cloud by day and of fire by night, they reached Etham, at the head of the Red Sea. Had they gone straight to Canaan they had certainly been overtaken. At the command of God they turn to the south and encamp before Pihahiroth on the western shore of the Red Sea. The place of crossing is uncertain, probably it was south of Suez where the gulph has a width of three miles at high tide. Read from v. 17 of ch. 13. Vs. 19, 20. *The angel of God*—The pillar of cloud, ch. 13 : 21. Hitherto before them, now in their rear, serving a double purpose, to blind the Egyptians and to protect the Israelites. The providences of God have ever a two-fold aspect—a dark side towards sin and sinners, a bright and pleasant side to believers. Vs. 21, 22. *Caused the sea to go back*—Compare Josh. 2 : 10. Natural agencies are used to effect what still was a miracle. Moses and Aaron would be the first to venture in. Example is better than precept. To say “come” in a good cause is better than “go.” See in this evidence of their faith. See Ps. 66 : 6 and 77 : 11-20. Isa. 63 : 11-12. Heb. 11 : 29. *The waters were a wall*—answered the purpose of a wall—water to right of them, water to left of them, protecting them from a flank movement of the enemy. *Pharaoh's horses*, vs. 6-9. Perhaps Pharaoh himself, Ps. 136 : 15. Vs. 24, 25. *Morning watch*—about sunrise. This “look” of Jehovah may have been flashes of lightening with thunder and rain. *Took off their chariot wheels*—by coming into collision, or sinking into the sand. *Let us flee*—Too late ! Besides, whither shall men flee from Jehovah ? Ps. 139 : 7-12. V. 27. *Moses*—that he may still appear the ambassador of God, gives the signal upon which wind and wave combine to repeat the miracle precisely at the moment when the overthrow of the entire host may be effected. Natural causes alone can never account for these phenomena, Ps. 74 : 13. The controversy God had with Pharaoh was not so much in his individual capacity nor even as the ruler of Egypt, but as the representative of sinners who harden their hearts against the influences of the Holy Spirit.



## The Manna.

AUGUST 21st.

EXODUS XVI:1-8.

*Golden Text, John 6:32.*

THREE DAYS brought the Israelites to *Marah* where the bitter waters were made sweet, ch. 15:23-25. Thence their route lay along the coast about two miles from the sea-shore. They pitched their tents at Elim, where were 12 wells of water and 70 palm trees. They turn to the right and encamp by the Red Sea, Numbers 33:10.

V. 1. Striking inland they came to the wilderness of *Sin*—the south-west edge of the great desert of Paran, to which they returned after many devious wanderings and spent 38 years of their wilderness life, of which evidence remains to this day in countless graves and rock-cut inscriptions. On the 15th of the 2nd month—i.e. one month after leaving Egypt, ch. 12:18. Vs. 2, 3. *Murmured*—as if nothing had been done for them! But what would we have done in like circumstances? Did not even the disciples murmur? Mark 8:17-21. We should never doubt God's care, Rom. 8:31-32. *Died by the hand*—Sudden death like that of the first-born in Egypt, they said, peevishly, were preferable to starvation. *The flesh-pots*—see what they cooked in them, Num. 11:5. Discontent magnifies what is past and disparages the present. *Ye have brought us*—What ignorance, ingratitude, and distrust of God! Ps. 106:7, 13. V. 4. Mark the long-suffering patience of God: instead of punishing their unbelief he supplies their wants. Israel, type of the Church of God, shall be fed with "bread from heaven," Ps. 78:24, 25. Jn. 6:32, 41, 51, 58. The miraculous MANNA differed from the common manna of Arabia which exudes from the tamarisk tree, both in regard to quantity and the manner of its production—one day's gathering being more than the whole annual product of the natural gum, see vs. 14, 31 and Num. 11:7. *A certain rate*—So we are taught to pray,—“give us this day our daily bread.” Trust God for to-morrow, Matt. 6:31-34. *That I may prove them*—The object of their being there was to educate them for the great future in store for them and that they might learn their dependence on God for the daily supply of both temporal and spiritual wants. V. 5. On the sixth day—because the next day was the Sabbath. Though not yet announced at Sinai, the seventh day had long before been pronounced holy to the Lord, Gen. 2:3. When the command came to *Remember the Sabbath*, it was not said of a new institution, but something already established and observed. V. 6, 7. That very evening they had proof of God's providential care for them. *The quails came*—a flock of birds, the size of partridge, flying so low as to be easily taken, v. 13. Next morning the ground was covered with manna. They saw the glory of the Lord—in the cloud, v. 10. *What are we?* Their murmurings addressed to God's ministers were in reality against the Lord. They that resent the reproofs and convictions of God's word strive against their maker. Isa. 45:9. Beware of a discontented and murmuring disposition, Heb. 3:8-13.

## The Commandments.

AUGUST 28th.

EXODUS XX:1-11

*Golden Text, Matthew 22:37, 38.*

THE ISRAELITES had numerous adventures after leaving Elim. See chs. 17, 18. On the first day of the third month they encamped at SINAI, that weird, desolate region in the centre of the peninsula where the mountains rise to a height of 7000 feet. Five days were spent in preparation—making 50 days from the passover to the giving of the Law; hence the feast of *Pentecost* in the Old Testament Church, afterwards selected for the institution of the Christian Church, John 1:17. Acts 2:1. The awful solemnity with which the Law was proclaimed attests its importance and perpetual obligation, ch. 19:18, 19. Heb. 12:18-21. Compare Deut. ch. 5. To prevent misunderstanding, the Decalogue (“ten words”) were written by God on two tables of stone, ch. 24:12, and in this form were sacredly preserved in the Ark, which is hence called “the Ark of the Covenant.” Deut. 31:26. Heb. 9:4. The first table contained four commandments referring to our duties to God. The second, to our duties to man. Vs. 1-3. God Himself is the speaker—*The Lord, Jehovah, “I am,”* ch. 3:14. The self-existent Creator and Governor of all things, possessing absolute authority. *No other gods*—The Egyptians had many gods; and sinful men have always had “other” gods, Isa. 2:8 and 26:13—*graven images*, Isa. 44:13-17. *Molten*, Deut. 9:12. *Golden*—Dan. 3:1. Not to speak of other kinds of idols, riches, popularity, fame, &c. *Before me*—except me. Vs. 4, 5. *Shalt not bow down*—The mere making of images is not the sin. Such were made by divine command, Exo. 37:7. 1 Kings 7:25; the idolatrous worship of any creature is forbidden. *Jealous*—has a high regard for His own honour, Isa. 42:8 and 48:11. *Visiting*—a powerful incentive to obedience, also a warning that transmitted sin will be punished in those who make it their own. *That hate me*—All who do not love God, Matt. 12:30. V. 6. *Mercy*—unmerited favour. V. 7. *The name of God*—or of anything by which He makes Himself known—profane swearing, swearing in disguise, irreverent quotations from the Bible, punning upon Scripture, &c., Matt. 5:34-37 and 12:36. Jas. 5:12. V. 8. *Remember*—The Sabbath was an old institution, Gen. 2:3. *Six days labour*—The penalty of the Fall, Gen. 3:19, became a necessity of man's nature. To labour during the week in some honourable calling is as much an obligation as to rest on the Sabbath. *The seventh day*—not necessarily of the week. SABBATH—Rest, employed as a figure of heaven, Heb. 4:1-9. V. 10. *Any work*—all unnecessary work, as well as amusement. See S. Catechism, 60. *Thy man-servant, &c.*—The employment of others to minister to our convenience is not to interfere with their “rest day.” *For in six days*—divine days, probable long periods. *Blessed the Sabbath*—for man's bodily and mental refreshment. Isa. 56:2 and 58, 13, 14. The consequences of Sabbath breaking, Jer. 17:21-27. It should be observed thankfully and joyfully, because it was made for man. Mark 2:27.

## Our own Church.

**W**E direct attention to the circular from Mr. Middlemiss *in rebus* the Aged and Infirm Ministers', and the Widows' and Orphan's Funds. While the amount required for these funds is small compared with some of the other schemes of the Church, there is danger, on this very account, of overlooking their claims for support. A moment's reflection will convince any one, however, that they ought to be regarded as having a first claim on our practical sympathies. No greater stigma can be laid to the charge of a church or congregation than that of heartless indifference as to the comfort of ministers of the Gospel who, from the infirmities of age, have been obliged to retire from active duty, and neglecting to visit the orphans and widows in their affliction. We trust that every congregation will contribute generously to both of these funds, the collections for which are appointed to be taken on the the third Sabbath in August. It should be noticed that where a joint collection is made for the two objects, the division should be made by the parties remitting the money, as a good deal of confusion has arisen in the past from inattention to this. The two funds are quite distinct and separate.

**VISITORS.**—We are favoured this summer with a flying visit from two illustrious Scottish divines, DR. JAMES MCGREGOR, of Edinburgh, who comes as the guest of His Excellency the Governor-General, and who is accounted one of the first preachers of the day, and DR. ANDREW BONAR, of Glasgow, who is to be the guest of Mr. Moody, at Northfield, Mass., during the present month. Dr. Bonar is widely known as the author of the "Life of Robert McCheyne." He is to take the lead in a series of meetings instituted at Northfield for Bible study, and for the conducting of which he is especially well qualified.

**A GOOD INVESTMENT.**—REV. E. A. MACCURDY, of James' Church, New Glasgow, N.S., has written to the Secretary of the Presbyterian College Board, Halifax, informing him that a member of his congregation has set apart one thousand dollars, the interest of which will be paid to the College Board or Bursary Committee annually "for

the assistance of some student in theology, to enable him to carry on his studies with more comfort and advantage." No conditions are attached, but the donor wishes the benefit to be assigned to a student, characterized by devotion to the Master, preference being given to one in somewhat straitened circumstances: the Board to name the person, or to divide the amount between two, should they judge this to be expedient. The donor has made provision that, in the event of his decease, the principal shall become the property of the Board. In the meantime, the interest will be paid over annually for the object above mentioned, and this announcement will, we have no doubt, add a student to the list for 1881, who otherwise would require either to delay for a year, or to go abroad for aid, and be placed under a temptation to remain in another country. We hope our wise and liberal investor will have the gratification of seeing many young men brought "comfortably and advantageously" through their course by his help, and usefully engaged in our Home and Foreign Mission Work.—P. G. MCG.

**EDUCATIONAL:** THE COMMITTEE appointed by the Synod to take charge of the matter of a Young Ladies' Presbyterian Seminary met in Truro last month. They decided to establish the Institution. A stock list is to be opened at once. They will ask for \$20,000 to be subscribed in shares of \$10 each—\$6 a share to be paid up. In view of the fact that the buildings in Truro can be utilized with great advantage, the Committee recommend that the college be placed in Truro. A good Committee has the matter of issuing a prospectus stock list in hand.

**THE HUNTER CHURCH BUILDING FUND.**—This fund has proved very helpful to a number of weak congregations in Nova Scotia. Last year there were given in grants to six congregations \$1,550; free loans to two congregations, \$900; loan on interest to one, \$500. The Committee inclines to the opinion that the donation system is better than free loans. Forty-six congregations in all have thus far been benefited by the fund. Whole payments from the first, \$24,535. The good accomplished by this fund, now in operation about five years, shows what might be expected from a \$100,000 Church Erection Fund.

A LARGE NUMBER of our own ministers are on the wing. Mr. Fletcher, of Hamilton, is visiting the Holy Land; Messrs. Tanner and Cruchet are in France; Messrs. Gordon, of Ottawa, Macdonnell and Principal Caven, of Toronto, Little, of Bowmanville, Macdonald, of Seaforth, Duncan and McKnight, of Halifax, and Dr. Mathews, of Quebec, are amongst the number of those who have gone to Scotland.



Dr. Cochrane is out on a tour of inspection in the great North-West Territories. It is rumored that Mr. Gordon will receive a call to Knox Church, Winnipeg, vacant by the appointment of Mr. Robertson to the superintendency of Missions in Manitoba and the West. Dr. McKnight had the honour of addressing the General Assembly of the Free Church, and Mr. Duncan that of the Established Church of Scotland.

MR. JOHN L. MORRIS, the solicitor of the Temporalities' Board, has been in London for some time in connection with the suit now before the Privy Council. We learn that the case has been argued, and that a final decision may be looked for in a very short time.

### ORDINATIONS AND INDUCTIONS.

EGANVILLE: *Lanark and Renfrew*:—Mr. G. T. Bayne was ordained as a missionary on 21st July.

MIDDLEVILLE AND DALHOUSIE: *Lanark and Renfrew*:—The Rev. Joseph Andrew was inducted on 19th July.

KEMPT AND WALTON: *Halifax*:—The Rev. Thomas Murray, formerly of Riversdale, was to be inducted on the 25th of July.

ST. STEPHEN: *St. John*:—Rev. Mr. Love was inducted on the 6th of July.

CALLS:—The Rev. Malcolm Macgillivray, of Scarboro', has accepted a call from St. Andrew's Church, Perth, Ont. Rev. W. Leitch, of Dunganon, is called to Camden and Newburgh, *Kingston*. The Rev. Dr. Waters, of St. David's Church, St John, N. B., has accepted a call from Newark, New Jersey, U.S. Rev. Joseph Andrews, formerly of the Methodist Church, has accepted a call to Middleville and Dalhousie, in the Presbytery of Lanark and Renfrew.

### HOME MISSION ITEMS.

NORFOLK, MANITOBA:—We are indebted to Mr. Daniel Mackay, a member of the Presbyterian College, Montreal, Missionary Society, for the following jottings. The field which our Students' Missionary Society is working this summer, is situated upon the Assiniboine about a hundred and twenty miles from Winnipeg. It is partly in the North west, and partly in the Province of Manitoba.

unning parallel with the river it extends in length about 40 miles, and of an average breadth of 7 or 8 miles. The settlement is about two years old, and is as thickly populated as any other part I have seen, with the exception of some old localities. But at best they are far apart, which necessitates a good deal of walking on the part of the people to have a large congregation. In the central part of this District, we have service every

Sabbath, having an average congregation of between 50 and 60. We have also a Sabbath-School here which is well attended. Some of the children coming four and five miles. We are to have a new library of 40 or 50 books, being the result of our collection. One of the greatest difficulties in the organization of Sabbath-Schools is the getting of a place to hold them in. There being but one schoolhouse in this district completed. In viewing our work as a whole we have many difficulties, yet very much to encourage us to persevere in the work which we have undertaken this summer. And I hope that through the liberality of the congregations, of the graduates, and the people of Montreal, we may be able next year to send out two missionaries to this country instead of one. This may be regarded as the most important field ever our Society took up, and one which will first be taken off its hands by becoming a self-sustaining congregation.

LISCOMBE, MARIE JOSEPH, and ECUM SECUM.—These districts lie on the south-eastern coast of Nova Scotia, far removed from the more thickly settled parts of the country. A Catechist, Mr. James Murray, has visited these districts, under the instructions of the Presbytery of Pictou. The people are fishermen, lumberers, or very small farmers. The missionary visited from house to house, held meetings on week evenings as well as on the Lord's Day, and the attendance at all the meetings was very good. "I have had worship in over sixty families, and, in case of sickness and old age, three or four times in the same house. All welcomed me, except one R. C. family, who, when I commenced to read, got up and left the room." The missionary met with cases of dense ignorance and spiritual darkness in the district. The people at all the stations showed their good will by making contributions for Home Missions. There is but one Presbyterian family at each station.

### Meetings of Presbyteries.

PICTOU: July 5:—A committee consisting of Messrs. A. Maclean Sinclair, G. F. Forbes, D. McGregor, R. Laird, and J. S. Carruthers was appointed to co-operate with the College Board in securing additional subscriptions to the Endowment Fund, and in collecting sums already subscribed.—A call from the united congregation, West River, addressed to Rev. A. W. Macleod was laid on the table. A portion of the congregation has petitioned to be set apart as a separate charge. The call and petition were allowed to lie on the table, and a committee was

appointed to meet with the congregation and report. Mr. John L. George was licensed to preach the Gospel. Mr. J. A. Cairns (according to the Assembly's decision) was received as a probationer and his name sent to the Home Mission Board, Mr. James Murray, catechist, reported from Liscombe, Ecum Secum, and Marie Joseph.

E. A. McCURDY, *Clk.*

SYDNEY: June 29:—The Presbytery met at Sydney, Mr. Drummond was elected moderator for the year. The union between Cow Bay and Glace Bay congregations was dissolved. Mr. Farquharson resigned the office of Clerk of Presbytery and Mr. G. L. Gordon was appointed to that office. Cordial and unanimous thanks were conveyed to Mr. F. for his faithful discharge of his duties as clerk for many years. Messrs. Farquharson, Murray and McMillan were appointed a committee to take charge of the Home Mission work of the Presbytery. Mr. M. Campbell was licensed to preach the Gospel.

G. L. GORDON, *Clk.*

HALIFAX, July 5.—Rev. A. L. Wyllie was appointed moderator. A call from the congregation of Kempt and Walton in favour of Rev. Thomas Murray was sustained and provisional arrangements were made for his induction. A lively discussion followed on the Presbyterian visitation of congregations. Messrs. J. A. Forbes and A. Rogers were duly licensed to preach the Gospel. In anticipation of a visit from the Rev. Dr. Mackay, of Formosa, arrangements were made for convening a public meeting in one of the city churches.

ALLAN SIMPSON, *Clk.*

MONTREAL: 12th July:—Rev. D. Patterson was appointed moderator for the ensuing six months. Rev. C. Brouillette tendered the resignation of his charge of New Glasgow, with a view to accepting an appointment to Home Mission work in Nebraska, in connection with the American Presbyterian Church. Arrangements were made for holding missionary meetings in all the congregations during the month of September. Rev. R. Campbell was appointed to co-operate with Mr. Warden in presenting the claims of the Colleges to congregations under the new regulations. The Home Mission report was presented by Mr. Warden and its recommendations adopted. A suitable minute was adopted in reference to the death of the Rev. James C. Muir, D.D., of North Georgetown. Commissioners to the General Assembly reported their attendance at the sittings of the Court, and in general terms as to the harmonious nature of the proceedings.

J. PATTERSON, *Clk.*

LANARK AND RENFREW: 5th July:—There were 14 Ministers and 8 Elders present. Mr. Bennett, Almonte, was elected moderator

for the next six months. Special prayer was offered for the Revd. Walter Ross of Beckwith, who was seriously ill and not expected to recover. Revd. S. C. Fraser, for many years minister at McNab, being present was cordially invited to correspond. Leave having been granted by the Synod, Mr. J. A. Townsend and Mr. G. T. Bayne were duly licenced to preach the Gospel. An extract minute of the G. Assembly in the case of Dr. Bain, Perth, sanctioning the action of the Presbytery in declaring him Minister *emeritus* of St. Andrews Church, and for leave to retain his name upon the roll of the Presbytery, was read and ordered to be received. The usual arrangements were made for services in the large Home mission field over which Mr. Campbell, Renfrew, presides so ably. The Presbytery's standing committee on Temperance gave in an excellent report through Mr. Macalister, convener, and suggested several practical steps in the work of educating the public sentiment in the direction of prohibition. Mr. R. Bell of Carleton Place laid on the table his yearly carefully compiled tables of statistics and finance, and the Presbytery carefully examined the returns from congregations, directing attention to the blanks in the collections for the schemes. In the work of the new scheme for the support of the colleges, Mr. Edmondson, Almonte, was appointed as the Presbytery's representative. In the evening the Presbytery held a conference on Family religion in which several of the members took part and which was attended by a considerable number of the people of the place. Since the Presbytery adjourned, the death of Mr. Ross has taken place. This is the second breach in the ranks of the Presbytery since its formation

J. CROMBIE, *Clk.*

KINGSTON, July 5th and 6th.—Messrs James Ross, B.D., David Kellock, Daniel McCannell, B.A., John Chisholm, B.A., and Malcolm S. Oxley, B.A., were after a lengthened examination licensed. Arrangements were made for the dispensation of the sacrament of the Lord's supper in the mission fields. The Home Mission committee, and the committee for the examination of students during the ensuing year were appointed, Dr. Smith, convener of the former, and Mr. Maclean of the latter. Arrangements were made for the ordination of Mr. Kellock, and his settlement as ordained missionary at Mill Haven &c., on the 26th inst. Mr. Wishart was appointed the Presbytery's agent on behalf of the college fund. A special meeting was held on the evening of the second day, partaking of the nature of a conference on the state of religion. Special minutes were adopted in relation to Mr. Matthews, and the late Mr. Stuart of Trenton.

T. S. CHAMBERS, *Clerk.*



TORONTO: July 5th:—Mr. Nichol was appointed to moderate in a call from West King and Laskey; and Mr. E. D. McLaren to moderate in a call from Melville church, Caledon and Ballinacree. An extract minute was read from the Presbyteries of Lanark and Renfrew anent a call to Mr. MacGillivray from St. Andrew's church, Perth. The call and relative papers were also produced and tabled. It was then agreed to hold an adjourned meeting on the 19th of the month, when all the parties should be heard and the call issued. Leave was granted to the congregation of East Church, Toronto, to mortgage their church property to the extent of \$3000, in order to enable them to proceed with the enlargement of their church. A complaint and petition were read from Mr. John Oliver, a member of Cooke's church, Toronto, in relation to non-action of session anent certain charges brought by him against another member of said church. The case was referred back to the session, with instruction that members of session are competent to give evidence, and assessors were appointed to sit with the session and give judgment. Probationary trials were heard from Messrs J. Farquharson, B.A., Malcolm McGregor, B.A., J. W. Cameron, B.A., Andrew Henderson B. A., and John Mowat, all of them students of Knox College; and said trials being sustained, the candidates were duly licensed to preach the Gospel. The matter of enlarging the library of Knox College was brought up by Mr. Gilray; and favourable action was taken there anent. R. MONTEATH, *Clk.*

PARIS: 5th July:—Rev. Thomas Lowry's resignation of his pastoral charge tendered some months ago, was accepted. The Presbytery put on record their sense of the great loss they sustained, their gratitude to God that His servant had been spared to preach the Gospel for forty-nine years, and their deep sympathy with him under his growing infirmities. In compliance with circular anent Colleges, Rev. R.N. Grant was appointed for this Presbytery. W. T. McMULLEN, *Clk.*

STRATFORD: 5th July:—18 out of 19 ministers and 12 elders present. Mr. D. Gordon was appointed moderator for six months. Mr. Renwick's resignation of Elma Centre and Monekton was taken up and commissioners were heard who expressed the universal esteem in which he is held. Mr. R. adhered to his resignation and stated that he intended to retire from the active duties of the ministry on account of infirm health. A committee was appointed to confer with the congregation as to a retiring allowance.—Mr. Arch. Stewart obtained leave of absence on account of his health. Mr. Hall, of Nissouri by letter tendered resignation on account of heavy bodily affliction.

Sympathy was expressed and the usual steps ordered. Mr. Henry Norris, late of the Methodist Episcopal Church, was placed under the committee on students and advised to attend college in terms of Assembly's decision. It was agreed to apply for \$3.00 a Sabbath supplement to Trowbridge. J. FOTHERINGHAM, *Clk.*

## Obituary.

THE REV. WALTER ROSS, of Beckwith, in the Presbytery of Lanark and Renfrew, died at Carleton Place, on the 7th of July, in the forty-eighth year of his age. Mr. Ross was a native of Millbrook, Nova Scotia, and was dedicated to the ministry by his grandfather from the time of his birth. He entered Queen's College, Kingston, in 1856, graduated as M.A. in 1862, and, on 15th October in that year, was ordained and inducted to the charge of which he continued to be a faithful and beloved pastor to the end of his days. Mr. Ross was unostentatious, and even diffident, in his manner, but he was nevertheless an able minister, respected by all who knew him. He married, in 1864, Elizabeth, daughter of the late Thomas Burrowes, of the Royal Engineer Department.

THE REV. JAMES C. MUIR, D.D., of North Georgetown, Presbytery of Montreal, died on the 9th of July, in his 83rd year. Dr. Muir was born in the town of Dumfries, Scotland. He was educated for the ministry at the University of Edinburgh, where he had Dr. Chalmers for one of his teachers. He arrived in Canada in the year 1836, as a missionary, under the auspices of the Glasgow Colonial Society. In September of that year he was ordained and inducted to North Georgetown, which, under his judicious and able ministry, came to be one of the largest rural congregations connected with the Presbyterian Church. In 1858, he received his degree of D.D., from Queen's University. This being the first instance in which the University had exercised its degree-granting powers, the honour was highly prized. Dr. Muir was a man of fine parts, who, till the very last, kept abreast of the times in every thing pertaining not only to his profession but who also took an intelligent and active interest in every movement that affected the welfare of the people. He had an inexhaustible fund of anecdote and humour. He was a good theologian, and an excellent preacher. In his daily walk and conversation, he exemplified with unaffected simplicity and constancy the doctrines of the Christian faith, which he was permitted so long to preach to others. His congregation, and the whole countryside will miss "the

old Doctor." He passed away from his family and a large circle of friends in perfect peace.

REV. ROBERT WILSON, formerly of New Brunswick, and for some years past City Missionary in Montreal, died on the 18th July.

MR. JAMES HENDERSON, senior, elder of the South Delaware Congregation, Presbytery of London, died on the 23rd of April last, in the 66th year of his age. He was a native of Argyllshire. On the 30th of June, another worthy member of the same Congregation, was removed by death—Mr. JOHN McFARLANE, in the 79th year of his age.

Mrs. COOK, wife of Rev. John Cook, D.D., died at St. Andrew's Manse, Quebec, on the 21st of June.

### Ecclesiastical News.

THE REV. JOHN CUMMING, D.D., late pastor of the Crown Court Church, London, in connection with the Church of Scotland, has passed away in the 71st year of his age. In his day, Dr. Cumming was one of the most accomplished and popular preachers in London. The rank and fashion of the metropolis thronged his church, so that strangers were only admitted by ticket, and it was even counted a favour sometimes to find standing room in the aisles. He was the author of many books. More than once he preached before the Queen. It is a sad thought that his last days were spent in a lunatic asylum. The Rev. Donald Macleod, formerly of Jedburgh, was recently inducted pastor of the charge, which has for some time been vacant owing to Dr. Cumming's weak state of health. Rev. Dr. Main, of Edinburgh, ex-Moderator of the Free Church, died on 28th May in the sixty-fifth year of his age. Major Malan, the warm friend of Missions to the Heathen and advocate of the Christian education of women, has also gone to his rest. The Rev. R. M. Thornton and Rev. Andrew Melville of Glasgow have been sent as a deputation from the Free Church, to inspect the Mission stations in South and East Africa. At the moment there is nothing stirring the ecclesiastical air save the *sough* of the Assemblies and Synods, which has not quite died away. The chief matter of discussion in THE ESTABLISHED CHURCH has had reference to the "Scotch Sermons," as they are called, a volume of discourses by several leading ministers of the Broad Church school, among whom are Principals Caird and Tulloch, Dr. Cunningham, of Crieff; Dr. Story, of Rosneath, and others. The sermons in question differ from

ordinary discourses by the way in which things are "put," the freedom with which weighty subjects are discussed, and an apparent disregard for the trammels of orthodoxy. One of them, by Mr. McFarlane, of Lenzie, appears to have been the most objectionable, and its author had been taken to task by his Presbytery, where it developed into a case of heresy, and so found its way into the Assembly. It seems a pity that so much prominence should thus have been given to a book that otherwise would, in all probability, have come into the world still-born; for even Mr. McFarlane acknowledged to the Assembly that his own sermon was a mistake and apologized for having published it. Dr. Story and Mr. McLeod, of Govan, created a breeze by advocating the opening of churches for daily services and for private prayer, the frequent administration of the Lord's Supper, and a number of other changes savouring of ritualism, against all of which Dr. Pirie solemnly and emphatically protested. The Foreign Missions were said to be crippled by lack of funds. In THE FREE CHURCH ASSEMBLY the all-absorbing topic of discussion was the Robertson Smith case, which, tiresome as it has already become, seems to be as far from a satisfactory solution as ever. By a majority of 178 the Assembly agreed to express their decided disapprobation of the professor's views in regard to the authenticity and inspiration of certain portions of Scripture, and of the means he had taken to promulgate the same, and finally declared that it was no longer considered safe nor advantageous for the Church that he should continue to preach in one of her colleges; at the same time it was agreed that, to avoid the risk of a civil suit, Professor Smith's salary should be continued. In the absence of any action to the contrary, of course Professor Smith's status as a minister is unimpaired. The Synod of THE UNITED PRESBYTERIAN CHURCH was, on this occasion, undisturbed by any cases of heresy. Ample time was thus afforded for discussing ways and means in connection with the extensive and flourishing missions of that body, which, in proportion to numbers, is the most liberal of all the Scottish churches in support of Foreign Missions. It is a church comprising only 549 congregations, which yet occupies eight foreign mission fields and supports *forty-nine* ordained European missionaries, *seventy-four* native evangelists, fourteen ordained native missionaries, four medical missionaries, *one hundred and forty-seven* teachers—in all, a staff of 333 educated labourers, working in 63 principal stations, 153 out-stations, with 9,687 communicants and 10,707 scholars. That is a good record. Of course the Synod must have its annual fling against Establishments.



Dr. Hutton was as earnest and enthusiastic in favour of Disestablishment as in former years. Even Dr. Calderwood, who looked so pleasant and amiable as a Pan-Presbyterian, at Philadelphia, is capable of dealing heavy blows when he gets on this war path. Dr. Cairns likewise. They all do it. But the Synod, as a whole, was satisfactory, and had a good healthy ring about it. THE IRISH ASSEMBLY met in Dublin, and although they had some burning questions on hand they appear to have handled them coolly and harmoniously. The number of congregations in the Irish Church is 560. The subject of missions occupied a large portion of the Assembly's time. It could scarcely fail to be markedly a missionary meeting with Dr. Fleming Stevenson as Moderator. It were a trite remark to say that the debates were conducted with manifest ability, for, give Irishmen their due, unpremeditated good speaking is a speciality with them. "The organ question" is still in the air, and although the Newtownbreda congregation has very prudently decided, in obedience to the recommendation of the Assembly, to discontinue, for the present, the use of their organ, it is easy to be seen that the agitation will be revived at an early day. According to the latest figures, the communicants of the Free Church are about 230,000, of the United about 172,000, and of the Established about 500,000. These, with the other divisions, would make nearly 1,000,000 Presbyterian communicants in Scotland, and show that more than three-fourths of the population are in Presbyterian families. The Free Church has 16 Synods, 73 Presbyteries, and 1,043 congregations, with 49 other preaching stations. Its money columns for the year just closed, grouped as we group ours, amounted to £491,102 (\$2,455,511) for congregational, and £99,230 for benevolent causes. The Foreign Mission collections, embraced in this, were £79,111. The Established Church has 1,268 parishes and 200 chapels and preaching stations. Its Foreign Mission contributions last year were £49,000. The United Presbyterian Church has 549 congregations. Last year £245,000 were raised for congregational, and £81,700 for missionary and benevolent purposes. The whole income for the year was £383,000. The average congregational income is about £700. The average salary of pastors is £265. Only 78 of the 550 ministers receive less than £200 a year. The original Scotch Secession, which, under the Erskines, left the Presbyterian establishment 160 years ago, has a Synod, 4 Presbyteries, 21 ministers, two of them professors, and 3,300 communicants. It appears that since the year 1841 the population of Ireland has decreased by more than three millions. The census re-

cently taken places the present population at 5,130,893, of whom 4,951,888 are Roman Catholics. The Episcopalians number 635,670; Presbyterians, 485,503; Methodists, 47,669.

## Aged and Infirm Ministers Fund.

WESTERN SECTION.

### ANNUAL COLLECTION.

THE ANNUAL COLLECTION for this Fund is, by appointment of the General Assembly, to be made on the THIRD sabbath of August, by congregations that do not contribute to it from the funds of their missionary associations. While there has been a very considerable increase of income during the last three years, the increase has not been such as to enable the Committee to continue the payment of the maximum annuity of \$250. For the three years preceding the Assembly of 1878, the Committee, owing to the increase of the number of beneficiaries, had to draw upon their capital at the rate of \$1300 yearly. The Assembly of 1878 enjoined that there should be no further reduction of capital, and that only the income derived from congregational contributions, ministerial rates, and interest of capital should be paid out by the Committee in annuities and other necessary expenditures; and at the same time urged congregations to support the Fund more liberally. To a very great extent, there has been on the part of congregations a most dutiful response to the Assembly's appeals for increased contributions; but unhappily there are not a few congregations, and some of these VERY WEALTHY CITY congregations, that have hitherto done little or nothing to assist the Committee in their struggle to prevent the reduction of the annuities. During the past year, *twenty-seven* retired ministers received annuities, varying from \$100 to \$220, and amounting in all to \$5760. *One* beneficiary died during the year; and *three* will be added to the list by the action of the late Assembly. The Committee, therefore, has this year to meet the claims of *twenty-nine* beneficiaries, who, with few exceptions, are much in need of all that the Fund can do for them. \$6000 will hardly suffice to pay the annuities at the same rate as last year; and not less than \$6500 will be necessary to enable the Committee to resume their payment of \$250. The full amount required will, without doubt, be placed at the disposal of the Committee, if congregations that have hitherto been neglectful in relation to the Fund will, this year, send in only such *moderate* contributions as shall not be so *small* as to warrant either personal or Presby-

terial animadversion. The congregational contributions of last year amounted to \$4300. If congregations hitherto *non-contributing* (including the VERY WEALTHY CITY congregations above referred to) will contribute this year as other congregations have been doing annually for many years, and will, it is presumed, continue to do, the congregational contributions for the year may probably come near to \$6000, and warrant the payment of annuities at the former rates. As the collection for the Widows' and Orphans' Fund is appointed for the same day, congregational treasurers are requested, when remitting to the general Agent their collections for the two schemes, to specify what proportion is to be given to each scheme.

JAMES MIDDLEMISS, *Convener*.

#### THE PRESBYTERIAN SABBATH-SCHOOL TEACHER'S COURSE OF STUDY, 1881-2.

THIS COURSE of study is to run parallel with the International Course of Lessons, and to be in two divisions, junior and senior, on the same subjects, but different questions for written examinations.

**BIBLICAL DEPARTMENT.**—A paper on the Old Testament—Exodus—the lessons now going on. A paper on the Gospel of Mark, commencing January, 1882.

**DOCTRINAL DEPARTMENT.**—A paper on the Shorter Catechism, from Quest. 29 to 38, inclusive.

**ECCELESIASTICAL DEPARTMENT.**—A paper on Church Government.

The examinations will be held on the last week in December and the first week in April, on days to be announced. The syllabus for each department of study will be ready early in September. The classes will be organized early in October. The General Assembly commends this course of study to the Church, but it is not within the province of the Sabbath-School Committee to make provision or regulations for prizes or certificates; these matters are left to the care of congregations or the liberality of persons interested in the work, or Presbyteries may, if they see cause, direct this element of stimulus. Five hundred enrolled themselves as students last year, and thirty-one are reported as having passed the prescribed examinations. These belong to all classes of congregations, in cities, towns, villages and rural districts—Summerside, Prince Edward Island; Montreal and Toronto, Ingersoll and Chatham, N. B.; Madoc, Thedford, Manotick, Latona, Annan, Red Bank—and in every case the teachers gladly testify to the quickening and healthful influences of the work, and as greatly deepening their inter-

est in Bible study. Twenty-eight classes in all were in operation; and with the change in line of study, and the line of work in the home and the school, being along side of each other, we look for a fourfold increase in classes and students for both divisions. Preparation and actual work will go hand-in-hand. This arrangement has proved itself practicable and helpful.

There is a constituency of twenty thousand senior scholars and ten thousand teachers reported as engaged in the work from Sabbath to Sabbath. This work is to be done thoughtfully, prayerfully, intelligently, perseveringly, and to apply ourselves to patient and painstaking study is demanded by the Master; the husbanding of our time to this one thing, and the testing of ourselves by examination is reasonable and strengthening. We cannot in the best sense be helpful to others, unless we give ourselves to preparation such as is within our reach. Questions will be based on the lessons now being taught on the Life and Ministry of Moses. Keep the object before your mind. "Thou that teachest another teachest thou not thyself."

JOHN MCEWEN,

ALLAN SIMPSON,

Joint Conveners.

### Our Trinidad Mission.

TUNAPUNA, March 25th, 1881.

**I**N continuation of my letter of March 24th I beg to report:—

(1) That the school which was opened at Aronca, March 1st, has kept up an average of over 25, and is doing well.

(2) That a school was opened at Curepe Village, May 1st, the people there pledging themselves to pay the room rent. The teacher Akbar Ali, seems to be getting hold of a fine class of boys who are working, but come to be taught in the afternoon.

(3) The house we occupy is very uncomfortable in itself—inconvenient in situation, and uncertain in tenure, as we may be obliged to leave it at a month's notice. I have therefore purchased land in a central position, and have a building already framed and covered in. The upper story will be our dwelling, a part of the lower will serve for a school and church till the progress of the work may justify or necessitate a larger expenditure.

(4) Mr. James R. Greig, of Glasgow, collected and forwarded £34:6 sterling. This amount has been reserved for a building at Frederick estate. The building there is only delayed on account of the necessity of push-



ing forward the Tunapuna building before the wet season, and the difficulty of carrying on our mission work, and overlooking the erection of buildings in different places at the same time.

(5) Present arrangements will suffice at the other two stations for a time. Later, a school-house will be needed at Aronca, and Mr. Zurcher has kindly promised a lot of land near the Aronca railway station for that object.

(6) His Excellency Governor Freeling has sent us unsolicited a donation of \$25. We are glad to report that the good will of the planters has been shown in various ways. We hope to occupy our new premises by July 1st. This undertaking involves us in very considerable pecuniary responsibility; but it seems the simplest, quickest and cheapest way to provide for our own health and for the necessities of the work. JOHN MORTON.

### India.

MISS MCGREGOR writes to Mrs. Harvie, Secretary of the Womens' Foreign Mission Society, as follows:—*Indore*, 25th February, 1881:—

I suppose it is now about 2 P.M., of your day in the West, and probably a stormy, blustering day too, one in which you like to sit by a blazing hearth, while we are beginning to wish for punkah, &c. It has just struck 9 P.M., so we are at least as many hours before you, and will be retiring to rest about the time you are eating your dinner.

Mr. Wilkie called here a short time ago; he is well I believe; but Mrs. W. has been ill for a matter of ten days past, but is convalescent now. Mr. and Mrs. Campbell have also been in Indore since yesterday, having returned from intinerating a short time ago. We have a native girl stopping with us since yesterday evening. She is very bright and has a wonderful memory, as I found in school this morning, but she goes to Poona to-morrow. She and her father were at a station about 18 miles from here. He died and left her alone, her mother being in Poona. The girl had no money to pay her railway fare, but what do you think she did? With unheard of daring she seated herself on the buffer of a dry goods train and came to Indore about 10 P.M. They put her in gaol to punish her for her boldness, kept her a day, then sent her to me. She is asleep now on the floor in Denois' room, and has been quite happy and merry all day. Even though she was very hungry when she came she could not eat our food. This and the last two months have been the time for celebrating Hindoo images, and daily in the city

we meet bridal processions, with such deafening noise of tom-toms. It is singular what a love of noise the average Hindoo has. He will sit by the hour beating a small drum, and evidently enjoying his own performance immensely, though no European could distinguish any music. We have a new political agent here now, Mr. Lepet Griffin, in the room of Sir Henry Daly, who has gone home to England. I have not seen the gentleman yet, we presume things will move on as usual, that is as far as we are concerned. My school continues to prosper, and I am glad to notice that the parents often visit us, and remain through the religious exercises at the close. I always encourage them to come. You would be pleased to see how reverently the little ones behave at the time of prayer, shutting their eyes and not even whispering. It is true one little maid told me another did not shut her eyes, forgetting that her own must have been open in order to see her neighbor's fault. Such is human nature. As soon as the days grow longer I will try my village schools again, but yet the sun does not rise until 6 A.M. How quickly it seems to travel upward though, and the scorching heat of the day begins. I have in my school a little girl of eight years. She is a new scholar, and is married to a *man of forty*. You remember perhaps about my telling you of a visit I made a long time ago to Apee Bolio Holbari's son-in-law. Well, this man has already four wives, and several concubines, yet to him the child I speak of, and also her sister, are sacrificed. Of course the parents received money for their children's happiness, but even they bitterly repent their folly now, as the father confessed one day he came to school with his daughters. When will these shameful child marriages cease? Pray God that it may be soon. Many of the more enlightened amongst the people are weary of these hateful, loveless marriages, but unless some general movement is made, each one fears to act according to his own convictions. It is amusing to notice how the women (native) do not fail to see that English gentlemen treat their wives so differently from the manner of Hindoo men, and they tell us about it. They say that they see it at their railway stations, &c. I mention these things to show you that the current of thought is setting in towards Christianity, slowly it may be, but surely.

When I went to Aneitum there was not a widow to be found on the island. There was not even a name in the language for widow, the reason being that the law doomed every woman, on the death of her husband, to be strangled, and her dead body to be thrown into the sea with his.—*Inglis*.

## Field Notes.

FROM REV. J. W. McLEOD.

*Princetown, Trinidad.*

WHEN it became known that the Rev. John Morton was to remove from Savanna Grande, where he had laboured long and successfully, to the new field in Tacarigua, it naturally caused much sorrow among his people. At the close of a meeting of teachers and other converts, for mutual improvement, shortly before his departure, they presented to him a valuable clock, accompanied by a suitable address, expressive of their gratitude and affection. The Europeans of that and adjoining districts presented to Mr. Morton a silver baptismal font, and to Mrs. Morton a beautiful necklace and locket of the same material. Miss Blackadder was also made the recipient of a silver necklace, with locket, as a token of their appreciation of her services to the mission. An elegant marble font was given to the Coolie Church in the same place. An address, numerously signed, beautifully transcribed on parchment, and encased in a large clock and gilt frame, accompanied the gifts. It expresses their regret for his removal from Savanna Grande to Tacarigua, and their desire to bear testimony to the esteem of all classes in the community towards him. As the pioneer in Coolie mission work in Trinidad, his experience fitted him for opening a new field, and warranted future as it exhibited past success. It testified to the ability and energy with which the work had been prosecuted in Savanna Grande by himself, and to the valuable aid rendered to the mission by Mrs. Morton and Miss Blackadder. On the eve of Mr. Grant's departure the converts of his church presented him the sum of \$20 to aid in defraying the expenses of his journey. This is very gratifying, and testifies not only to the affection and esteem in which Mr. Grant is held by them, but to the success of his labours in their thoughtfulness and ability to give the same.

We are comfortably situated in Mr. Morton's former field and residence. It is considered the healthiest part of the island. Our health has been wonderfully good since our arrival.

We are making what progress in the language the presence of other duties in a large district already organized permits. I read the Testament in the meetings, but have some questions on the subject spoken through interpreters. I am well supplied with interpreters, as there are two government interpreters, besides teachers, and other lads, who know both tongues. Mrs. Macleod is also learning Hindoo, and teaches in the even-

ings and on Sundays. We are just trying to keep things moving on as well as we can. Mr. Morton kindly and fully gives his advice on everything asked. We can see more fully human helplessness and the need of the Spirit to bless the truth presented. The prayers of the Church are necessary as well as provision of means.

## LETTER FROM REV. JOHN WILKIE.

INDORE, March 1st, 1881.

Yesterday there was a large mela about six miles from here, to which I and my helpers went. Thousands of people from the whole country round about flocked to it, and so gave us an opportunity for telling the "good news." All the road out the Fakirs lined the sides of the thoroughfare begging. Here is one with a large stone about nine inches square lying upon his breast, whilst over there is another lying on his back with his legs twisted under the back of his neck and his hands pointing in the opposite direction. What were all these thousands going for? Out there is a large taute, or well, in honour of Mahades, the God of Sensuality. In this taute they bathe, but in the temple near where they profess to worship their god they give way to excesses that I dare not even name.

As soon as we arrived there, at once we took up our stand on a prominent place by the roadway leading to the temple, and also directly under the same. Soon were gathered large crowds who listened, many of them for the first time, to the story of Jesus. We had at first some trouble with some impudent Mahommedans, who tried to raise a row; but by playing them against the Hindoos (for they hate each other), and then pointing out some of the absurdities of their system, we soon silenced them, and had a most interesting time preaching and singing the Gospel.

After we became tired we went for a rest by the taute itself, where were a crowd of Fakirs, to whom almost at once we were led to tell of the fountain opened for sin, which, unlike this water, which only cleansed the body, could cleanse the soul.

The only attempt at disturbance in addition to the above was when, late in the afternoon, some of the policemen came up and ordered us to move off. This order, however, we did not heed, and so the man moved off and got four of the Maharajalis cavalry to come up, as if for the purpose of riding through us and thus dispersing us. I was determined that they could only do so by riding me down, and so went on as if they were not there. The result was that in a



few minutes they too moved off. It was a grand opportunity for doing good. From 12 till 7 we had an almost continuous service with thousands who probably never before heard of Jesus Christ. As the result of the heat of the sun to-day my head and eyes are very sore, and from the preaching my throat is rough and somewhat sore; yet that will soon pass off. But I must close, as it is now mail time. Excuse haste. I need not ask, in a closing word, that you remember us and Central India in your prayers.

J. W.

**SAN FERNANDO U. P. CHURCH.**—Rev. John Hendrie, missionary to Jamaica of the U. P. Church of Scotland, has been appointed to succeed Rev. Mr. Henderson, recently deceased, in charge of the U. P. Congregation in San Fernando. Mr. Hendrie has been a missionary in India, and can preach in Hindostani, and will no doubt take a deep interest in missionary work among the Coolies in Trinidad. The friends of the mission have cause for gratitude that the vacancy occurring there has been so soon and so well filled.

**REV. A. FALCONER, U. P.,** Minister of Port of Spain, has returned to Nova Scotia, at his congregation's request, to rest and recruit for a half year. Mr. Falconer has given, by counsel and otherwise, such valuable aid to the Mission that his return is the nearest approach to a visit from one of the regular Mission staff. Mr. Grant was daily expected at date of Mr. Falconer's sailing.

## Womens' Work.

### UNION MEETING OF THE WOMANS' MISSIONARY SOCIETIES OF THE PRESBYTERIAN CHURCH IN CANADA.

A VERY interesting and successful meeting of all the Woman's Missionary Societies of our Church was held in Kingston, during the sittings of the General Assembly, on Tuesday, June 14th. Representatives were present from the Society of the Western Section, from the Montreal Woman's Board of Missions (undenominational), from the Scarborough Ladies' Association, from the Indore Mission Society, Quebec, and from the Ladies' French Evangelization Societies of Montreal and Quebec. The Halifax and St. Johns, (N. F.) Societies, not being able to send delegates, were represented by written papers. The Kingston Society, by whose invitation the meeting was held, was of course represented in large numbers, and the

presence of Mrs. Mackay, of Formosa, added interest to the meeting. The meetings (forenoon and afternoon) were held in St. Andrews Hall, which was tastefully decorated with flowers. The morning meeting was opened by Mrs. Harvie, of Toronto, with an appropriate prayer, and, in the temporary absence of Mrs. Machar, the President of the Kingston Society, who was present in the afternoon, Mrs. Dickson, Vice-President, gave a cordial address of welcome to the ladies who had assembled for conference. A short letter of greeting from Mrs. Machar was also read. Mrs. Harvie, Mrs. McDougall, and other ladies appropriately responded.

The forenoon meeting was mainly occupied by papers or addresses, describing the work of the several Societies. Mrs. Gregg of Toronto read Mrs. McMurchy's sketch of the Society of the Western Section. Mrs. McDougall of Montreal described the catholic work of the Montreal Woman's Board of Missions. Mrs. Macdonald, of Gananogue, read the sketch of the Halifax and St. John's Societies. Mrs. McGillivray, of Scarborough, read a sketch of the history of the Association of that place, and Miss Peebles of Quebec gave a short account of the work of the Indore Mission Society of Quebec, and also of the Ladies' French Evangelistic work in that place. Mrs. Campbell of Montreal read an interesting paper describing the good work done by the Ladies' French Evangelization Society among our French compatriots. Some time was then profitably spent in conference concerning the best methods of awakening and sustaining interest in missions, Mrs. Harvie and Mrs. McDougall giving some useful practical counsel. An earnest letter from Dartmouth, N. S., was also read.

The afternoon programme was more varied. A large and deeply interested audience assembled to listen to a stirring address from Dr. Mackay, of Formosa, with which the proceedings began. He was followed by the Rev. Colborne Haney, just returned from some months of Evangelistic work in connection with the McAll Mission in Paris, who gave an interesting sketch of the work done by ladies in "the white fields of France." Mrs. Graham, of Montreal, was then introduced by the Rev. R. Campbell, of Montreal, and spoke, both in French and in English, giving a short account of a Mission among a French colony at Namur, and also of an interesting colony of Italians in Montreal, with an ex-priest as pastor. A paper by Miss Machar, of Kingston, was then read, giving a sketch of the noble work for missions done by the women of the Presbyterian Church of the United States. The largest of their Societies, that having Philadelphia as its centre, addressed, through one of its Vice-Presidents, a cordial letter of greeting and sympathy to

this Union Conference. Telegrams of greeting also arrived, during the day, from the Halifax and Whitby Societies, and were appropriately answered.

The meeting was then fitly closed by an earnest practical address from Mrs. Harvie, of Toronto, impressing the importance of entire consecration to Christ as the first requisite for successful Christian work. After prayer and the singing of a hymn, the formal meeting broke up, and was followed by a very pleasant re-union in the rooms attached to the hall, where a good many of the members of the Kingston Society met the representatives from a distance, and an hour or two of social converse was much enjoyed. The interesting Foreign Mission Meeting of the Assembly in the evening, appropriately followed up the proceedings of the day.

The Kingston Society is to be congratulated upon the success of this pioneer Union Conference of the Missionary Societies of the Presbyterian Church in Canada. The whole time of the meetings was one of deep solemnity and spirituality, and cannot fail to inspire the Christian women of our Church to more earnest and self-denying efforts for the salvation of their unsaved sisters, at home and abroad.

#### CONSECRATED WOMANHOOD.

Rev. F. A. West records an incident in his ministry that is worthy of being printed in silver on pages of gold. After an appeal in behalf of missions, a servant girl asked of him a moment's private conference. At this interview, with moistened eyes, she said, "For years I have been saving my wages to give the gospel to the heathen. Here is the result." She handed him two hundred and fifty dollars. He pleaded with her to retain for her own support the larger part. She answered: "I have prayed much over this matter. My duty is clear to me. I beg you not to tempt me to take the money I have consecrated to Christ." And she hurried from his presence.

Dr. Newton tells of a blind girl who made her living by making baskets. She came to his residence with an English pound note. She addressed him in these words: "Here is a pound note, sir, that I want to have sent to some missionary. Being a blind girl, I have not needed candles for my work at night, and this is my candle money." These are they who represent consecrated womanhood. Their souls will revel on earth amid a holy emotional blessedness that neither queens nor emperors know. And beyond the gates of the City they shall "shine as the stars forever and ever." Let us cease to plead inability to assist in great charities; and, above all, to give the Gospel to the benighted,

until we have understood by experience what it is, for the Master's sake, to deny ourselves the luxuries of life. Let us gild on our portemonnaies and bank-books the words, "Holy unto the Lord."

#### The United States Missions.

LAST year, the Presbyterian Church of the United States (North) raised for Foreign Missions the magnificent sum of \$590,680. No other Church in America has raised as large a sum; indeed we doubt if any Church has given more. Dr. Ellinwood stated before the Assembly that the increase in membership of the Mission Church averaged 15 per cent., the largest additions being in China, Siam, and Japan, where the increase in some cases is as high as 40 per cent. Comparing the present year with ten years ago, Dr. Ellinwood says:—"In China we could then report only a total membership of 772, while now we have 1,995—a gain of 160 per cent. In Japan no Christian church of any kind had then been organized; but now our Board alone has fourteen churches, with 745 members, and the total of Protestant communicants is not less than 4,000. Though our work in Siam had continued nearly thirty years, the day of plentiful harvest had not yet come, and our Church membership was but 38; it has now risen to 280, showing a gain of 738 per cent. The Persian mission had just been taken under the care of the Board, with but four missionaries and 700 converts. It now reports 1,510 communicants, and is occupying three great centres instead of one. The Syrian mission has strengthened all departments of its work, has greatly extended the range of its Arabic Bible and literature, has wrought marvels in its educational and social influence; while its church membership has risen from 294 to 878. In India our assaults have been upon the very Malakoff of the enemy, assigned as we were to that northern section where the old Mogul Empire had its seat; where the most stalwart races of the country have so long contended for power; where the Brahmin, the Moslem, and the Sikh, have had their battle-ground for centuries; each strengthening the resistance of each against all truth; and if we have not yet seen the day of large harvests, there has been that faithful seed-sowing which God is pledged to crown with success.

Our Brazilian churches have increased from 116 to 1,044—or just 800 per cent. In Mexico we had no missions ten years ago, but now we report twenty-three native preachers and 5,000 Church-members.



And yet, it is noteworthy that these great gains are not the results of a corresponding enlargement of our missionary force. The number of ordained men shows an increase of only nineteen, while our native preachers of all grades have increased from 41 to 300; and the total church-membership has risen from 3,512 to 14,588—a gain of over 300 per cent., or 30 per cent. per annum.

The most hopeful feature of Mission work at present is the large increase in native agency. Humanly speaking, it is in the rapid increase of native agents, both in numbers and efficiency, that the hope of the speedy evangelization of heathendom lies. The Presbyterian Church appears to recognize this fact.

Speaking especially of Mexico, Dr. Ellinwood says:—"While Mexico had a full century the start of us in the introduction of European civilization and the knowledge of the Christian faith, she has until recent years, remained almost at a standstill in comparison with our progress. And the difference is to be traced not to any inferiority of soil or climate, for in their earlier civilizations her Toltecs and Aztecs were in advance of the Pequots or the Iroquois; not to any lack of vigour or aggressive enterprise in the power by which the country was conquered, for the Empire of Charles V. of Spain, was peerless in that age; but in one word, the Bible has been the differential that has wrought this contrast. The free use of the Word of God, the liberty of conscience, the sacredness of the family, schools, and colleges, the press and general enlightenment—these have been our heritage; while Mexico, with a crucifix instead of the Scriptures, and ceremonies for instruction, and festivals and bull-fights instead of Sabbaths—with foreign viceroys rather than citizen rulers, and a colonial policy which robbed the country instead of improving it—how could she keep pace with the general march of human advancement?

After a narrative of recent events leading to the opening up of Mexico to the Gospel, the writer says:—"A man of great wisdom and discernment said to me two days ago, 'I believe that the world is on the eve of great enlargement in Foreign Missions.' I have the same conviction. But if the Presbyterian Church is to share in that work there must be a great revival of consecration among the young men of the Church. Let the young men of our Church take this hint to themselves!

For the subduing of selfishness, for the gaining of a spirit like Christ's, as well as for the drawing out of the soul in personal affection towards Him, there is nothing that can take the place of Christian giving.

## David Livingstone.

**A**N ADMIRABLE MEMOIR of Livingstone has been published in London—a work, which very materially increases our knowledge of the great missionary, his work and his motives. The author is Rev. Dr. Blaikie, of the Free Church College, Edinburgh. The charm of the book is the way in which it reveals the intense devotion of Dr. Livingstone, his burning zeal for the glory of God, his benevolence, his heroic self-sacrifice, and his broad and enlightened catholicity of sentiment. What Dr. Duff was to India, that, and more than that was Dr. Livingstone to Africa. He was indeed a traveller, a geographer, a zoologist, an astronomer, a physician, a mercantile director, and in all these characters he did work of rare excellence; but all his work, however varied, was in subordination to the grand design of opening up Africa to the Gospel and stamping out the slave-trade with its countless horrors. "I hope I am in the way of duty," he wrote; "my own conviction that such is the case has never wavered. I am doing something for God. I have preached the Gospel in many a spot where the name of Christ has never been heard." Every reader of these lines can enter into these truly Christian sentiments. Can we all say, "I am doing something for God!" Something—however humble!

Dr. Livingstone, addressing his old and humble fellow-workers at Blantyre mills, said, "My great object has been to be like Christ, to imitate Him as far as He can be imitated." This imitation of Christ marked and characterized his whole life. When an English lady took him to task for paying so much attention to geography instead of giving all his time to preaching, he wrote: "Nowhere have I appeared as anything else but a servant of God, who has simply followed the leadings of His hand. My views of what is missionary duty are not so contracted as those whose ideal is a dumpy sort of man with a Bible under his arm. I have laboured in bricks and mortar, at the forge, at the carpenter's bench, as well as in preaching and in medical practice. I feel that I am not my own. I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation." Bravely, patiently, with apostolic ardour, he penetrated the darkest regions of the "dark continent," and the result is, that to-day numerous powerful associations are engaged in preaching the Gospel to the benighted heathen tribes; and merchants are at work superseding the slave-trade by honest and legitimate traffic; and Africa bids fair to be

ere long a land of light instead of darkness. "It is something to be a missionary," says Dr. Livingstone. "The morning stars sang together, and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an Only Son, and He was sent to the habitable parts of the earth, as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared among men; and now that He is Head over all things, King of kings, and Lord of lords, what commission is equal to that which the missionary holds from Him!" It would be well for us who have missionaries among the heathen and are privileged to support them, to remember these words, "The 'burden' is surely a great honour. There is much force in the remark of Dr. Livingstone, that 'the fact which ought to stimulate us above all others is, not that we have contributed to the conversion of a few souls, however valuable these may be, but that we are diffusing a knowledge of Christianity throughout the world. The number of conversions in India is but a poor criterion of the success of missions there. The general knowledge is the criterion; and there as in other lands where missionaries amidst the masses of heathenism seem like voices crying in the wilderness—Reformers before the Reformation,—future missionaries will see conversions following every sermon. We prepare the way for them. We work for a glorious future!! Thus our Missions in India and elsewhere may be doing a work altogether out of proportion to the apparent numerical results,—laying broad and deep the foundations for a coming revolution.

The Boers, of whom we have heard so much of late, were bitter foes to Dr. Livingstone. While absent from his station they destroyed his books and journals, and robbed him of his furniture. He regarded them as the cruel oppressors of the native races. But their harshness and cruelty were the means of leading Livingstone to become the explorer of Africa. They drove him away once and again from fields where he wished to labour, and the ultimate result was what neither they nor he anticipated. It is singular that the text which strengthened Captain Maclure while struggling with the perils of the North-West Passage, was the same that furnished constant comfort to Dr. Livingstone in the heart of tropical Africa: "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him and He shall direct thy steps. Commit thy way unto the Lord; trust also in Him and He shall bring it to

pass." The impression has prevailed that Dr. Livingstone during his later years ceased to feel his early ardour in the Mission cause. The present Memoir very fully corrects this impression, and proves that the heroic missionary continued to the last to work for the glory of God and the good of the myriads of Africa in the way that to his judgment seemed best. The love of Christ constrained him to live and die for Africa. He travelled twenty-nine thousand miles of that continent, witnessed its woes, forecast its deliverance, and by his life and death excited an enthusiasm on its behalf which has already been productive of innumerable benefits.

#### THE STORY OF THE PITCAIRN ISLANDERS.

QUEEN VICTORIA has presented them with a fine organ, Admiral Robinson, of H. M. S. *Opal*, having been commissioned to transport it to the lone island, from San Francisco. Meanwhile, some of the good San Franciscans, learning the ship's destination, sent to the "Pitcairners" various presents on their own account. The ship arrived at night, and the landing was difficult on account of the surf and the sharks, and the sloping banks made slippery by the recent rain. But wading out to the boat through the breakers, the sturdy Islanders bore the royal gift on their shoulders to the church, where the whole population had assembled. Very properly, "God save the Queen" was the first tune sung, and probably it was never rendered more heartily than by these her simple but loyal subjects in the far-off Pacific. Hymns and anthems followed, and to a late hour the music of the new organ mingled with the surf roar of the "many-sounding sea."

But who are the "Pitcairners," and where is their island home, and whence learned they the songs of salvation? In the year 1789, in mid-ocean, near Tahiti, the crew of the English ship *Bounty* raised a mutiny against their tyrannical captain and his mate. They placed these officers and the few sailors who were loyal to them in an open boat and set them adrift, and from that time they were never heard from. The mutineers, finally reduced to eleven by desertions at Tahiti, but at the same time reinforced by several natives, some of whom were women, landed on a solitary island in Eastern Polynesia early in the year 1790. This island, but nine miles in circumference, had been discovered by Capt. Cook and was known as Pitcairn Island. Putting into a little bay on the northern side the mutineers dismantled the ship, and carried ashore all stores and all available material taken from the vessel itself, and then burned the hulk to the waters edge, to prevent its leading to their detection.



Probably a more wicked or desperate company was never known than these people. Within five or six years their leader and all his comrades, except one, had died, mostly by violent deaths, growing out of their jealousies and quarrels. Most of the native men also had perished, leaving a colony composed almost wholly of women and youth of both sexes, and small children.

With these however, one of the original sailors was left. And he not only changed his name, but he experienced a wonderful change of character. From having been a criminal with the rest, he became an earnest Christian, and when he found himself left alone, with this new generation all looking to him for instruction, he seemed to rise with the responsibilities laid upon him. He became their teacher, preacher, guide, and foster-father. In addition to his own children, of whom he had several, he adopted many of the sons and daughters of his former comrades.

Having Bibles and some degree of religious knowledge, he trained up these young people in so exemplary a manner, that when afterwards their hiding place was discovered, they constituted as virtuous and truly religious a community as could be found anywhere in England. For twenty years the British public had known nothing of the fate of the ship *Bounty* and its mutineers, but in 1808 an American ship captain discovered the Pitcairn Island colony, and reported it to the English Government. In 1814 an English vessel visited the place and found John Adams (formerly Alexander Smith) still alive, and enjoying the respect of the whole colony.

Other English vessels visited the island subsequently, and all gave favorable accounts of the character of the people. A degree of enthusiasm sprang up in England concerning this strange missionary colony, greater perhaps than any community which has been honest, would have elicited.

In 1830 the number of the colonists had reached 87, and as the island is small, and is poorly supplied with water, the British Government proposed to remove them to Tahiti. Queen Pomare readily agreed to receive them, and in 1831 they were removed to her dominions, where a tract of land was assigned them, and all needed assistance was rendered in the erection of houses. After a few months the "Pitcairners" became homesick. They preferred the plane and austere life of their own island to the softness and licentiousness which they found in Tahiti, and in September of the same year, they were taken back to Pitcairn by an American brig.

In 1840, at their own request, the colony was received under the care of the British

Government, as a means of protecting them against the lawless crews of whalers. They elected a governor, and formed a code of laws; and now the British flag floats over their island, and the once outlawed colony is part of the British dominions. And if Victoria could have heard them sing "God Save the Queen" when her organ arrived last July, she would have no doubt that the Pitcairners are thoroughly loyal.

A few years after the failure of the removal to Tahiti, the old difficulty of crowded quarters was so seriously felt, that the Government at their request, removed them to Norfolk Island, which lies over three thousand miles to the westward, and not far from Australia. Norfolk has been used as a convict colony, and after the removal of the prisoners the buildings still remained.

In 1859 a few families returned from Norfolk to Pitcairn Island from motives of health and for the greater freedom which they felt they could there enjoy.

In 1864 these were joined by others from Norfolk Island, and among them was Elizabeth George, a daughter of one of the sailors of the *Bounty*. If still living she is over 90 years of age. The Pitcairners are now divided into two colonies, the larger number being on Norfolk Island, while seventy or eighty are on the original island of the mutineers. Both islands were first known to the world as the abodes of culprits and outlaws; but both now are peopled by a race of mixed English and native blood, who in law-abiding and God-fearing virtues constitute model communities. Their laws are simple, but very strict, even profane language being considered a criminal act; yet no violation calling for punishment has been known for years. They are said to be a healthy race, and the women are exceptionally graceful and attractive.

No wonder Queen Victoria feels a peculiar interest in these two little gems of her empire. Among her grander colonies, India, the Canadas, Australia, New Zealand, Burmah, Cape Colony, and Natal, little Norfolk and Pitcairn have their place. And among all the trophies of grace whom the history of Christianity has furnished, few have been more remarkable than John Adams, the mutineer, who, amid the violence and bloodshed of his associates, turned his heart to God, and then adopting their children as his own, trained them up as a virtuous and truly Christian people.

Mean souls, like mean pictures, are often found in good looking frames.

He who talks but little may be suspected of knowing more than he says.

When a man's temper gets the best of him, it reveals the worst of him.

## THE HON. MR. LOT, OF SODOM.

Now if we let the Lord choose for us, He will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham, if you had talked to him about going to Sodom, he would have said: "Oh, no! Go down to Sodom! Do you think I would take my wife into Sodom! Do you think I would take my children down into Sodom—into that great city with all its temptations? Not I!" But he pitched his tent toward Sodom—he looked toward the city—and it was not long before his business took him there. He went down there perhaps to sell his cattle, and found a good market. Some of the leading men wanted him to go down there. He could make a great deal of money—could make it faster. When a man pitches his tent before Sodom and looks in, it won't be long before he gets in there.

His business took him there. "Business must be attended to—a man must attend to his business, you know." "But then, it will be ruin to your family." "Oh, well! I am going to get money, and then get out of it. When I get enough to retire I will move back, and live on the plains of Abraham. But I must attend to my business first." Many a man puts business before his family. Business must be attended to, let the consequences be what they will.

In the sight of the world, Lot was one of the most successful business men of all Sodom. If you had gone in there a little while before destruction came upon it, and enquired about the place and its leading men, they would have told you that Lot, the nephew of Abraham, was one of the most successful men in all Sodom. He held office. We find him sitting at the gate, and that is a sign that he was an officer. Perhaps they made him a judge—a good, high-sounding name. "Judge Lot." It is a good title. The world honored him, Sodom honored him; they liked him very well. Then he would have reasoned in this way: "Don't you see, I have got an influence by coming down here?" He was a man of great influence in the sight of the world—immense influence. They would have told you that he was one of the most influential men in all Sodom. He owned, perhaps, the best corner lots, and he may have had his name on them. If they had a Congress in those days he would have been a very popular man to send to Congress. He would have been "The Hon. Mr. Lot, of Sodom." He was a man the world delighted to honour; for it delights to honour that kind of a man—a man of great influence. But I want to call your attention to one thing—he was there twenty years, and never got a convert. That is a man of influence! Look around and see

where the worldly Christians are. How many souls are they winning to Jesus Christ? Are they the men that are building up Christ's kingdom? I tell you those men are doing more to tear it down than any other class.—*Moody.*

## THE SHORTER CATECHISM.

A correspondent of the *Evangelist*, writing from Philadelphia, says of the Shorter Catechism:—"This matchless body of divinity has already made the tour of the world, and is now penetrating the bays and rivers of all the continents and many of the islands of the sea. It is a curious comment upon the frequent assurances that appear in the newspapers of the senility, decrepitude, and fast fading strength of Calvinistic doctrine, that more copies of this Catechism are now going forth from the press than ever before. The Presbyterian Board of Publication has issued about two millions of copies, and of no other books on our catalogue are the new editions so frequent. At the last meeting of the Board an edition of two thousand was ordered on application of the Rev. Dr. Nassau in the *Benga* language of West Africa. So before very long troops of black Bengas, little and big, will be answering the questions, "What is the chief end of man?" "What does the conclusion of the Lord's Prayer teach us?" and all the intervening one hundred and five questions of that Short but mighty Catechism."

## What should we give?

How much ought a member of the Church to give for the promotion of the Kingdom of Christ? What owest thou thy Lord? What proportion of His natural gifts should we return to Him? And in what manner should we give? These are questions that are of great practical importance to the life of the Church. If we are selfish and greedy, if we close our ears to the Lord's calls upon our service neither we nor the Church can prosper. In a sermon preached last June, before the General Assembly it was shown that gifts were brought to the infant Saviour by the wise men who adored Him. These gifts were an element in the worship they rendered to Him. And thus in our own case, giving should be a part of our daily service to Him that loved us and gave Himself for us.

It appears by our statistics that the average amount contributed to all Church objects by each family connected with our Church is \$19.09; and by each communicant, \$11.02. For the schemes of the Church our contri-



butions have been \$2.62 per family, and \$1.61 per communicant. "The Schemes of the Church" mean missions at home and abroad, Colleges, French Evangelization, and certain other enterprises. Now, can we deliberately conclude that this is a reasonable exercise of Christian liberality? The cry of "hard times" is a very serious one. The poor are always with us; and not a few give cheerfully, regularly, gratefully, and as an act of worship. O that all would follow their example! "Hard times" may be pled with great force; yet there is no doubt that expenditure on the pleasures and "pomp and vanities" of life are as liberal as ever they have been. While such is the case we must speak of "hard times" with becoming reserve. The Jews under the old dispensation were required to give to the Lord a tenth of their substance. Surely the claims upon Christians are not less than the claims in the olden time upon the devout Israelite! The "cheerful giver" should give more and still more from the overflowing fountain of a grateful heart.

There is no limit of legality before him, poor or rich, or in the happy middle place desired by the wise man of old, where he has neither poverty nor riches, still let him give as the Lord has prospered him. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." "Honour the Lord with thy substance, and the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine." "For them that honour me I will honour, and they that despise me shall be lightly esteemed." This has been tested quite extensively. A little pamphlet by a layman has been distributed to many laymen and evangelical ministers, asking if they ever knew an exception to the rule that "God blesses in temporal as well as in spiritual things the man who sets apart a stated portion of his income for His service." From pastors, business men and others, the answer has come: "So far as known, there is no real exception." There can be none—when the conditions of the promises are fully met, for "He is faithful that promised."

How striking, how encouraging, the reports we receive from our Mission fields as to the readiness of the converts to give! This is especially noteworthy in Trinidad and in China. But let us never forget the toils and sacrifices of our dear fellow-Christians in the New Hebrides, who have no money to give, but who freely give money's worth. The Synod of the Maritime Provinces has a Standing Committee on Systematic Beneficence, and we have reason to believe that its labours have had a very beneficial effect in promoting

liberality and regularity in giving to the cause of Christ. Is it not time that, like our sister Church on the other side of the border, we should have an energetic Assembly Committee on the subject? For there is no doubt at all that our Church has to do a great deal more in the future than she has done in the past. Glorious openings in Providence are open before us, and we dare not refuse to obey the Master's call.

The subject of Systematic Beneficence, so far as our churches are concerned, is not an old one. It is only about ten years since we first heard of it. Prior to 1868, there was only one congregation within the bounds of the Maritime Synod, collecting its funds by means of Sabbath offerings. During '68 and '69 its good example was followed by several congregations, principally in the cities. Sometime in '69 the matter was taken up by a vigorous committee, and then congregations in towns and villages and rural districts fell into line. And so the work went on—making good, steady, even rapid progress.

It is not easy to effect great changes; and the change from the old pew rent system to the system of voluntary weekly offerings was quite a change. And when it is considered that the change was effected in a number of congregations in different parts of the church it will be seen that it must have had good advocates. And it had. Today we have not less than 50 or 60 congregations acting on the voluntary principle, and among these are to be found the leading congregations of the Church.

Perhaps it would hardly be fair to institute a comparison between the congregations that have adopted the voluntary principle, and the contributions of the congregations that have not adopted it. But it is fair to institute a comparison between the present contributions of those that have adopted it, and their contributions prior to the adoption of it. And such a comparison will show what? An increase in some cases of 25 per cent., and in some of 50 per cent., and in some of 100 per cent.

In 1868, three congregations in Halifax City, comprising 350 families, contributed \$9,791.00, or an average of nearly \$28.00 per family. In 1877 six congregations in the city, comprising 671 families, contributed \$37,958.00, or an average of \$56.00 per family.

Whether, therefore, we look at the number of congregations that have adopted the systematic plan of giving, or the increased contributions of those congregations under that plan, we see that there has been progress. Judged by results, the plan is a good

(For continuation see page 224.)

## The Presbyterian Record.

MONTREAL: AUGUST, 1881.

JAMES CROIL,  
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Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

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Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

### Literature.

THE CATHOLIC PRESBYTERIAN for July opens with a well-reasoned article, by Principal Caven, of Knox College, Toronto, on "*The Immortality of the Soul, and the New Testament.*" In a previous number, Dr. Caven had examined the teachings of the Old Testament on this great doctrine. In both, he finds the doctrine more frequently implied than stated directly, yet he finds sufficient grounds for his conclusions,—(1) That the soul of man is distinct from his body; (2) That the soul, after leaving the body, retains a conscious existence; (3) That all men, good and bad, shall stand before God in judgment; (4) That as the righteous enter the heavenly blessedness, so the wicked are consigned to a place in which they shall experience the awful consequences of sin; (5) That such terms as *death, destruction, perdition*, applied to represent the fate of the wicked, do not, when understood as Scripture itself teaches us to understand them, contain any reference to annihilation or to extinction of being; (6) That whilst God alone has immortality (incorruptibility), and whilst the continued existence of all souls, and of all creatures, depends upon His will, we have no reason to think that any human soul shall be annihilated; but rather, by the plain and natural meaning of many passages of Scripture, we are taught to believe that all human beings, the righteous and the wicked, the renewed and the unrenewed, the saved and the lost, shall continue to exist for ever and ever.

WALKS ABOUT ZION: By Rev. Joseph Elliot. Toronto: C. B. Robinson.—In this neat little volume we have fifteen addresses "prepared for the press as a contribution to family Sab-

bath readings, and with a view to prayer meetings held in the absence of stated ministers." We have perused these addresses with pleasure and edification, and we can recommend them most cordially for the purposes for which they have been prepared. Mr. Elliot is the master of a crisp and pure style. His reasoning is clearly expressed. He is a most impressive expounder of the Word of God.

THE OLD AND NEW VERSIONS COMPARED.—Porter & Coates, Philadelphia. Montreal: Dawson Bros.; price \$1.50. This is a very fine edition of the New Testament, with the old and new versions on opposite columns, making it extremely useful for comparison. It also has the American notes placed in juxtaposition to the passages they refer to

### MEETINGS OF PRESBYTERIES.

Paris, at Woodstock, 4th October, 2 p.m.  
Lanark & Renfrew; at Pembroke, 20th Sept., 10 a.m.  
Stratford, St. Andw. Ch, 2nd Aug., 10 a.m.  
Truro, at Truro, 2nd August, 11 a.m.  
Peterboro, at Port Hope, 12th Sept., 7.30 p.m.  
Miramichi, at Chatham, 2nd August, 10 a.m.  
Lindsay, at Beaverton, 30th Aug., 2 p.m.  
Sydney, at North Sydney, 31st Aug.  
Kingston, at Chalmers Ch. 20th Sept., 3 p.m.  
Guelph, at Guelph, 20th Sept.  
Hamilton, at———20th Sept.  
Toronto, at Knox Church, 6th Sept.  
Montreal, at St. Paul's Ch. 4th Oct., 11 a.m.  
Quebec, at Sherbrooke, 20th Sept., 11 a.m.

### PRESBYTERIAN FAITH AND PRACTICE.

By the Rev. John B. Scott,  
LEAMINGTON, ONT.

"A very useful little manual that may safely be put in the hands of the youth of the Church, and from which they may learn to give an intelligent reason for the faith that is in them."—*Record*.  
5 cents each. To Sabbath Schools, 50 for \$1.00.

### QUEEN'S UNIVERSITY AND COLLEGE KINGSTON.

The 41st Session will be opened in the Faculties of Arts and Law on the 4th October, in the Faculty of Medicine on 17th October, and in the Faculty of Theology on 2d November. The Calendar containing full information as to Examinations. Graduation in Arts, Law, Medicine, Science, and Theology, Scholarship, Fees, &c., &c., also Examination papers for Session 1880-1, may be obtained on application to the Rev. Prof. Mowat, Gananoque.

July 13th, 1880. J. B. MOWAT, Registrar.



## A Page for the Young.

### EVENING HYMN.

The day is done:  
O God the Son,  
Look down upon Thy little one.

O Light of light,  
Keep me this night,  
And shed round me Thy Presence bright.

I need not fear,  
If Thou art near;  
Thou art my Saviour, kind and dear.

Thy gentle eye  
Is ever nigh:  
It watches me when none is by.

Thy loving ear  
Is ever near,  
Thy little children's voice to hear.

So happily  
And peacefully,  
I lay me down to rest in Thee.

To Father, Son,  
And Spirit One,  
In Heaven and earth all praise be done.

### PART OF THE CONCERN.

A clergyman on his way to a missionary meeting overtook a boy, and asked him about the road and where he was going.

"O!" he said, "I'm going to the meeting to hear about the missionaries."

"Missionaries!" said the minister. "What do you know about missionaries?"

"Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary-meeting. I be-long."

Every child should feel that he is "part of the concern," and that his work is just as important as that of any one else. Linchpins are little things; but if they drop out the wagon is very likely to come a standstill. Every pin and screw should be in working order, and every child should be able to say, "I always go to the missionary meeting. Why, I'm part of the concern."

### ASHAMED TO TELL MOTHER.

"I would be ashamed to tell mother," was a little boy's reply to his comrades who were trying to tempt him to do wrong.

"But you need not tell her; no one will know anything about it."

"I would know all about it myself, and I'd feel might mean if I couldn't tell mother."

"It's a pity you wasn't a girl. The idea of a boy running and telling his mother every little thing!"

"You may laugh if you want to," said the noble boy, "but I've made up my mind never, so long as I live, to do anything I would be ashamed to tell my mother."

Noble resolve, and which will make almost any life true and useful. Let it be the rule of every boy and girl to do nothing of which they would be ashamed to tell their mother.

### THE SEVEN WONDERS OF THE WORLD.

"The seven wonders of the world" are:—  
1. The Pyramids of Egypt. 2. The temple, the walls, and hanging gardens of Babylon, the most celebrated city of Assyria. 3. The Chryselephantine statue of Jupiter Olympus, the most renowned work of Phidias, the illustrious artist of Greece. The statue was formed of gold, and was sitting on a throne almost touching the summit of the temple, which was seventy feet high. 4. The Temple of Diana at Ephesus, which was 220 years in building, and which was 425 feet in length and 220 in breadth, and supported by 127 marble columns of the Ionic order, sixty feet high. 5. The Mausoleum at Helicarnassus, erected to the memory of Mausolus, the king of Caria, by his wife Artemesia, B. C. 358. 6. The Pharos at Alexandria, a light-house erected by Ptolemy Soter at the entrance of the harbour of Alexandria. It was 450 feet high, and could be seen at a distance of 100 miles, and upon it was inscribed, "King Ptolemy, to the gods, the saviours, for the benefit of the sailors." 7. The Colossus at Rhodes, a brazen image of Apollo, 105 Grecian feet in height, and located at the entrance of one of the harbours of the city of Rhodes.

### HEATHEN.

The word "heathen" means literally *heath-dwellers*, and was given in olden days to the poor country folk, who were too often left in the darkness of pagan worship, while the more civilized inhabitants of the town were gladdened by the light of the gospel.

The word is now used to denote all who are living, as did the ancient heath-dwellers, without the knowledge of Christ.

### THE GREATEST LOSS.

A boy has two eyes; if he lose one he can use the other. He has two hands; if he lose one he can use the other. He has two feet; if he lose one he can use the other. He has but one soul; if that is lost, what then?

**Acknowledgments.**

RECEIVED BY REV. DR. REID, AGENT  
OF THE CHURCH AT TORONTO, TO  
5th JULY, 1881.

ASSEMBLY FUND.	
Received to 5th June, '81....	\$84.15
Midland, Medonte, Wye- bridge.....	3.00
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**COLLEGES ORDINARY FUND.**

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Mrs Lambert, Nth Carradoc	1.00
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Silver Hill.....	2.00
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**WIDOWS' FUND.**

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Ravenswood.....	9.95
Silver Hill.....	2.00
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Brussels; J Thomson, Ayr; G Brown,  
S24.00; J D Mathews, R Torrance,  
R Whillans, W M Martin, \$10.50.

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\$5.75; M MacGillivray, bal of 4 yrs,  
\$16.00; G Brown, \$3.75; W M Mar-  
tin, \$4.50; R Torrance, \$3.00; R  
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**CONTRIBUTIONS TO SCHEMES OF THE  
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Received to 5th June, 1881..	\$173.00
Dundas, Knox Church.....	61.18
Toronto, St James Sq Church	500.00
	\$734.18

**WALDENSIAN PASTOR'S FUND.**

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T Wallace, Woodstock, \$2	7.00
	\$10.00

**Oka INDIANS.**

M. K. Dunbarton.....	2.50
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RECEIVED BY REV. DR. MACGREGOR,  
AGENT OF THE GENERAL ASSEMBLY  
IN THE MARITIME PROVINCES, TO  
JULY 4TH, 1881.

**FOREIGN MISSIONS.**

Acknowledged already.....	\$306.95
Valleyfield, P E I, addl.....	1.25
New Annan.....	4.00
Five Islands.....	3.35
J H., Salisbury.....	1.50
St David's Ch, St John.....	110.00
Great Village.....	15.00
Upper Musquodoboit.....	1.00
Bass River.....	24.85
Portaupique.....	8.59
Castlereagh.....	3.83
Cow Bay, Hfx.....	5.00
Friend, Hopkinton, Mass.....	2.00
W F Miss Soc, Hfx, for Miss	
Blackadder's salary, 1 qr.....	101.50
Member of St Andrew's Ch, Chatham, for Trinidad....	15.00
St And, Hamilton, Bermuda	18.61
	\$622.43

**RECEIPTS PER REV K J GRANT.**

Acknowledged already.....\$854.70  
For salary of Lal Behari.

Pictou Town, \$525 as below	
Friend, Pictou.....	100.00
do per Mr S Waddell	50.00
Jas Primrose & Sons, Pictou	75.00
Isaac A Grant.....	50.00
John MacKean.....	50.00
Charles Ives.....	50.00
John Logan.....	25.00
John Cerer.....	20.00
Dan. McDonald.....	20.00
Hon R P Grant.....	20.00
J & J Yorston.....	20.00
Few friends, Knox Ch.....	20.00
D Matheson.....	5.00
J D Merriman.....	5.00
Miss M. Carmichael.....	5.00
R Doull.....	5.00
A Henderson & Sons.....	5.00
Union Missy Mt'g Prince St Ch.....	28.70

**For salary of Joseph Annajee.**

Halifax City \$500 as below	
John S McLean, Halifax	100.00
Alex McLeod.....	100.00
Miss C M Stairs.....	30.00
John Gibson.....	25.00
W F Missy Soc.....	25.00
Mrs Wm Stairs.....	20.00
Mrs Chas Murdoch.....	15.00
Rev C B Pitblado.....	12.00
Isaac S Murray.....	10.00
R B Seeton.....	10.00
Wm Robertson.....	10.00
Mrs S A White.....	10.00
Farquhar, Forrest & Co.....	10.00
Rev P G MacGregor.....	10.00
George Mitchell.....	10.00
Rev R Laing.....	10.00
Rev Dr Burns.....	10.00
Wm Silver.....	10.00
Rev Prof Currie.....	5.00
do Allan Simpson.....	5.00
do Prof Forrest.....	10.00
Robert Murray.....	4.00
Friend.....	5.00
James Thompson, Pleasant St	4.00



Mrs Jordan,	Halifax	5.00
Rev A L Wyllie	do	5.00
Rev Dr Pollok	do	5.00
Rev Dr Ross	do	5.00
John MacNab'	do	5.00
Dr Avery	do	5.00
Mrs H Sterns	do	5.00
Unknown Friend	do	5.00
Union Miss Mt'g, Chalmers Ch		13.00

\$1921.40

New Glasgow, N S, \$50.00  
acknowledged in last Record  
should be for, Mr Morton's  
buildings.

## DAYSPRING AND MISSION SCHOOLS.

Hermion Ch Sab Sc	\$3.76
Nine Mile River	5.60

\$9.36

## HOME MISSIONS.

Acknowledged already	\$187.13
Valleyfield Cong, P E I, add	1.00
New Annan	1.00
Five Islands	10.50
St David's Ch, St John	100.00
Great Village	5.00
Upper Musquodoboit	1.00
Bass River	13.24
Portauque	5.79
Castlereagh	3.83
Cow Bay, Hfx	5.00
Friend, Hopkinton, Mass.	1.00

\$337.49

## SUPPLEMENTING FUND.

Acknowledged already	\$38.00
New Annan	8.00
Five Islands	3.60
Green Hill	10.05
St David's Ch, St John	100.00
Great Village	15.00
Upper Musquodoboit	1.00
John S Maclean, Halifax	100.00
Bass River	5.00
Portauque	2.91
Cow Bay, Hfx	4.15
Musquodoboit Harbour	7.70
Clam Harbour	1.95
Jeddore	1.35

\$298.71

## COLLEGE FUND.

Acknowledged already	\$114.26
Carleton, Yarmouth	2.00
Five Islands	4.60
St David's Ch, St John	130.00
Great Village	6.00
Richmond, (Hfx)	6.97
Dividend, Canadian Bank of Commerce	160.00
Bass River	5.25
Portauque	2.71
Dividend—In memoriam of Roy McE. McCurdy, New Glasgow, for Library	4.00
Dividend—Union Bank of Newfoundland £150 Stg.	720.00

\$1,155.79

## AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$362.30
Prince St. Ch., Pictou for 1880	10.00
Five Islands	3.10
Green Hill, Pictou	3.15
St. David's Ch., St John	70.00
Rev. John MacKinnon—Rate	5.00
Rev. A. B. Dickie—Rate for 1881	3.50

\$457.05

## SYNOD FUND.

Valleyfield, P. E. I.	\$ 5.50
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## JEWISH MISSION.

A Friend, Pictou Co.	\$ 5.00
Mrs. J. A. S., Wallace	11.60
	\$ 16.60

## JUVENILE INDIAN MISSION.

Miss Machar, Kingston, Treas.

Indore Mission Society, Que- bec, for half year	\$ 30.00
Kippen S. School, for half year	18.00

## WIDOWS' AND ORPHANS FUND.

Late in connection with the Church of  
Scotland.

James Croil, Montreal, Treas.

Trenton, late Rev. J. L. Stuart	\$ 17.00
Lachine, Rev Donald Ross	43.50
W. Puslinch, Rev. E. Mac- auley	5.00
Rev. Dr. Bain, Perth, on ac- count	8.58
Rev. James Sieveright	3.00
Normanby, Rev. D. P. Niven	12.09
Rev. Dr. Snodgrass, of Canon- bie	12.00

## FRENCH EVANGELIZATION.

Received by Rev. R. H. WARDEN,  
Secretary Treasurer of the Board of  
French Evangelization, 260 St. James  
street, Montreal, to 9th July, 1881.

## ORDINARY FUND.

Mrs R Kelley, Hamilton	\$4.00
John Calder	2.00
Rev T C Perry, Laprairie	4.00
Laprairie Sab Sch.	2.67
Rev W. Hodnett, Birttle, N W T.	3.00
Sault Ste Marie	5.75
Winnipeg, Knox Ch.	30.00
High Bluff and Prospect	4.50
Northern Advocate, Simcoe County	10.00
Mono Mills, Mono E and Caledon, St Andrews	25.00
Thank-offering, Lambton Co	5.00
York Mills and Fisherville.	15.00
Fullarton	11.60
Avonbank	8.40
Thames' Road Sab Sch.	8.00
Guelph, St Andrews	40.00
Scarboro', Knox Ch.	40.00
A R, Vittoria, Ont.	2.00
J M Wells, Pinkerton, Ont.	2.00

Maggie Mand McKenzie, Pictou, N S	1.50
Geo Duff, Cookstown, Ont.	5.00
G Thompson, Moncton, N B.	5.00
Part Collection, Brock street Ch, Kingston, Rev C Chini- quy's meeting	9.65
Jas Black, St Louis de Gan- zague	4.00
Collingwood Sab Sch.	4.00
W Gwillimbury, St Johns	5.00
Ivy	2.00
Shakespeare, St Andrews	11.00
Whitby, St Andrews' S Sch.	5.00
Oro, Guthrie Ch.	7.00
Wyoming S Sch.	2.50
Whitechurch	20.00
Fordyce	5.00
Toronto, old St Andrews	50.00
Chatsworth	12.00
A Friend, Hullett	50.00
Montreal, Crescent St Ch.	200.00
Mandaumin S Sch.	2.00

Part Collection, Knox Ch, Ottawa, Rev C Chiniquy's meeting	15.18
Sheriff Carney, Sault Ste Marie	10.00
Second Ch, (Douglas) Gara- fraxa	6.00
Hamilton, Knox Ch.	32.00
Chatham, N B, St John's Ch	20.00
Alice	5.65
Cooke's Ch, Toronto, Musical Circle	19.10
Esqueness, Union Ch.	38.65
Norval	11.01
A Friend, Strasburg	1.00
Hanover	11.00
M K, Dunbarton	2.50
Hamilton, Knox S Sch.	15.00
Per Rev Dr McGregor, Halifax:—	
A Supplemented Minister	5.00
Woodville and Little Sands.	4.00
Mira,—Sydney	10.00
Cove Head	10.00
Summerside, P E I.	30.00
Souris, Bay Fortune and Grand River	5.00
New Glasgow, N S, United Church	187.74
Blackville and Derby	7.00
Bequest P Ross, Hopewell,	
2nd Instalment	25.00
Dartmouth, St James Ch.	19.00
J H Salisbury	1.50
St John, N B, St David Ch.	45.00
Great Village	5.00
A Friend, Hopkinton, Mass.	1.00

\$1,115.90

## POINTE-AUX-TREMBLES SCHOOLS.

Rev. R. H. Warden, Montreal, Treas.

## (a) ORDINARY FUND.

J Cookshutt, Brantford	\$400.00
Farrington S Sch.	25.00
Peterboro', St Andrews S Sc	12.50
Angus McDonald, Petite Nation	5.00
Collingwood S Sch.	12.50
Mrs Watters, Quebec	4.00
Montreal, Stanley Street	
Bible Class	50.00
Bryson S Sch.	4.67
S S, No. 5, Bristol	2.15
Weld Rose Temple, Bristol	8.15
Lancaster, Knox S Sch.	6.00

\$529.97

## (b) BUILDING FUND.

Per Rev C A Tanner	\$493.86
G Wilkinson, Aurora	1.00

\$484.86

## WALDENSIAN PASTOR'S FUND.

Per Mr. G. A. Grier, Montreal.

Jas McLarin, Buckingham	\$20.00
Mr. Parker, do	2.00
Jas Wood, Rockland	10.00
G & J Esplin, Montreal	10.00
G A Grier, do	10.00
Mr McLaurin, Templeton	5.00

\$57.00

QUEEN'S UNIVERSITY AND COLLEGE,  
KINGSTON.

C. F. Ireland, Treasurer.

## BUILDING FUND,

Already acknowledged	\$28,424.85
Kingston.	
W Stewart, 2 and 3 on 100	40.00

LAND AND EQUIPMENT FUND.		Ottawa.		PRESBYTERIAN THEOLOGICAL HALL	
Already acknowledged....	\$5,000.00	H G Hopkirk, 3 on 100.....	20.00	BUILDING AND ENDOWMENT FUND,	
ENDOWMENT FUND.		Rev F W Farries, 2 & 3 on 100	35.00	FARQUHAR FORREST & Co., TREASURERS, 173 HOLLIS STREET, HALIFAX, N. S., TO JUNE 30TH, 1881.	
Already acknowledged.....	\$64,447.65	W B Smellie, 3 and 4 on 200.	80.00		
Stouffville.		A McKellar, 2 on 100.....	25.00		
P Widaman.....	5.00	W T Jennings, 3 on 100.....	25.00	Already acknowledged....	\$62,467.49
Smith's Falls.		Lancaster.		West and Clyde Rivers, P E I	17.00
Rev S Mylne, balance on 300	180.00	J Gunn, 3 on 10.....	2.00	Bequest Peter Ross, Hope-	
Toronto.		J McNaughton, 3 on 5.....	1.00	sull, N.S., 2nd Instalment	75.00
K. McLennan, 2 on 100.....	25.00	A R McLennan, 3 on 15.....	3.00	Listock Anderson, St Peter's	
Port Hope.		D McNicol, 3 on 10.....	2.00	Bay, P E I.....	5.00
P Brown, 1 on 25.....	12.50	D Fraser, in full.....	5.00	Oliver W Anderson, do.....	2.00
S Corbett, in full.....	4.00	J McLean, 3 on 25.....	5.00	JW Fulton, Lower Stewiacke	9.00
Miss Ballagh, in full.....	1.00	D McLennan, 3 on 500.....	100.00	North Shore and Malaga-	
W B Ferguson, in full.....	10.00	Guelph.		watch Knox Ch Cong.....	10.40
R B Williamson, in full.....	5.00	Rev J Seiveright, 3 on 100..	29.00	Wm MacNab, Wallace, N S	10.00
Mrs Cassie, 1 on 25.....	5.00	Total to 1st July.....		Rev Dr Burns, Halifax.....	166.65
			\$65,018.15	Norman McLeod, Forks, Bad-	
				deck, C.B., in full.....	4.00
					\$62,766.55

one. Generally speaking, it is working well; and few who have tried it would like to abandon it. Even where it has not accomplished all that was expected of it, it has proved its superiority to the old methods.

For the past three years comparatively little has been said to our people on the subject. But doubtless the action of the Synod the other day meant this—that the consideration of it should be revived. And it seems as if there was need of reviving it. Hard times are affecting our finances injuriously, and will more and more, unless our people give systematically and on principle. Those who give because money is easy with them, and because they scarcely feel what they give, will fail when times change for the worse, unless they are governed by principle in the matter. If there was need of putting the question of religious finance on its true basis, there is need now. The times are trying. Unless men give to-day as a matter of principle, as a matter of right—unless they give to the Lord that which they are convinced is the Lord's own, they will be strongly tempted to reduce their contributions, if not to withhold them altogether. Giving that is controlled by feeling will not answer to-day. Nothing short of giving according to the rule laid down by Paul, 1 Cor. xvi. 2, will meet the requirements of the Lord's work at the present time. Several departments of the work of the church are, at this hour, burdened with debt. Why? Because the Lord's portion of our substance is not given to Him. Let all give and keep giving, according as God hath prospered them, and there will be enough for all purposes. *Allan Simpson.*

#### JANET'S ADVICE TO THE MINISTER.

In a country parish, the minister and deacons of a dissenting church were assembled at their usual monthly meeting in the house of one of the "brethren." After an ample repast Janet's curiosity had been somewhat awakened to know the "serious" business that had occupied their attention. It transpired that the funds were somewhat low, upon which Janet, with a smile, and a humorous twinkle in the eye, which tempered the force of the caustic remark, said: "Some of you seem to think ye've naething to dae but to sit on Sabbath mornin' glowerin' at the plate, as if ye were countin' the bawbees, and searchin' the pockets and weighin' the hearts o' the fook as they gang in. Wae's me, I shouldna like to be you. My temper's gie short at the best, but it would gang clean aff a'thegither like a knotless thread if I had to sit and see every week what I've seen now and again. It gar'd me grue the last time I was gaun' into the chapel to see our neebour in the next farm flingin' in his big penny wi' as grand an air as if it had been, as it should hae been, a crown piece. Richt behin' him was widow Chalmers; and as we met at the door I could see her takin' her saxpence oot from between her Bible and handkerchief and spearmint, an' slippin' it into the plate. She had wrought hard for the saxpence, but she gied it as cheerfully as if she had been puttin' it into the hand o' the Lord, an' no into a pewter plate. I just thoct at the time that that saxpence was a pairt o' hersel, but my neebour's penny was nae mair than a round bit o' common copper. The minister is to blame for no tellin' us from the pulpit mair than he does what is the duty and the privilege o' gien to the Lord. It's the Lord's treasury, an' no his." Turning round to her pastor, she said, "My man, ye're young yet, an' ye've muckle to learn, an' though ye're my minister, let me say that ye shouldna be blate in declarin' the hale counsel o' God."

Be not afraid of a jest. If one throws salt at thee thou wilt receive no harm unless thou hast sore places.



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SARMATIAN.....	4000	Capt. John Graham.
CIRCASSIAN.....	4000	Lt. W. H. Smith, R.N.
MORAVIAN.....	3650	Lt. F. Archer, R.N.
PERUVIAN.....	3400	Capt. J. Ritchie.
NOVA SCOTIAN.....	3800	Capt. W. Richardson.
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Polynesian.....	" 6th Aug.
Parisian.....	" 13th "
Sardinian.....	" 20th "
Moravian.....	" 27th "
Sarmatian.....	" 3rd Sept.

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According to accommodation.

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Canadian.....	" 30th "
Grecian.....	" 6th Aug.
Corean.....	" 13th "
Manitobian.....	" 20th "
Buenos Ayrean.....	" 27th "
Canadian.....	" 3rd Sept.

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Hibernian.....	" 15th "
Caspian.....	" 19th "

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THE

# Presbyterian Record

FOR THE

DOMINION OF CANADA.

SEPTEMBER, 1881

OFFICE OF PUBLICATION,  
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# THE PRESBYTERIAN RECORD

## FOR THE DOMINION OF CANADA.

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### CONTENTS.

North Berwick and the Bass .....	225
Colonial Committee of the Church of Scotland.....	227
Sabbath School International Lessons .....	228
Our Own Church.....	230
College Fund Circular.....	231
Manitoba Items.....	232
Dr. Mackay in the Maritime Provinces.....	232
Meetings of Presbyteries .....	233

Obituary.....	235
Ecclesiastical News.....	236
Mission Work in the N. West, Dr. Cochrane.....	237
French Evangelization.....	242
Our Foreign Missions.....	243
Formosa, Rev. K. F. Junor .....	244
Missionary Ships.....	244
The Revised New Testament, Dr. Jenkins.....	245

### Editorial Correspondence.

#### NORTH BERWICK AND THE BASS.

IN the course of my perigrinations in Auld Scotia, I found myself one fine summer evening in the hospitable manse of North Berwick, the guest of the Rev. G. W. Sprrott, D.D., whose presence in our General Assembly as a delegate from the Church of Scotland in 1879 is a matter of pleasant remembrance to many of us. Dr. Sprrott is a native of Nova Scotia, the son of one of the old pioneer Presbyterian Ministers who left behind him the record of a laborious and useful life, extending over more than half a century, at Musquodoboit, where he died at the great age of ninety years. Dr. Sprrott received his education for the ministry in the University of Glasgow. At the close of his curriculum he directed the attention of some of his fellow-students to the destitute condition of the Church in his native province. At that time, in 1851, the Church of Scotland in Nova Scotia had been nearly extinguished. Some of the ministers had returned to Scotland, others had joined the Free Church, so few were left, indeed, that the Synod of the Kirk in Nova Scotia became *defunct* in 1843 and did not meet again for nine years. One of his companions, having listened to the appeal, shrewdly replied that, if such were the case, he had better go himself. The result was that two of them agreed to accompany him. At all events Messrs. Sprrott, Alexander Maclean, (now of Hopewell) and Allan Pollok (now of Halifax) were licensed and ordained by the Presbytery of Bute and came out together in January 1852. After

fulfilling his appointment of three years in Nova Scotia, Dr. Sprrott served another term of three years in Ceylon as minister of the Scotch Church at Candy. Thereafter he was presented to the Chapel of Garioch, Aberdeenshire, from which he was translated to North Berwick. Dr. Sprrott is not a demonstrative man. He is rather reticent. But when occasion offers, he speaks to the purpose. He is full of antiquarian lore, and is an author of some repute. He is highly conservative, and has a proper veneration for his profession.

I was interested in his quaint old church, and church-yard, and especially in the well-kept records of the Kirk-session, beautifully engrossed and complete from the year 1661. Among the attestations of the minutes this one belonging to 1688, caught my eye,—“seen and approved by Gilbert Burnet, *Clk. Pres.*” This Burnet, then minister of Salton, became the celebrated Bishop of Salisbury who wrote one of the best histories of the Reformation. He was also one of the great preachers of his day—when the hour glass was still used in the pulpit, of whom it is said that when the time for the sermon was exhausted Burnet’s *hummers* would encourage him to turn up the glass and run off the same once more. On the sea-shore are the remains of an old church, where tradition says the devil preached to the witches, and the ruins of a nunnery founded by St. Margaret. At a short distance is Tantallon Castle, formerly a stronghold of the Douglas’—a noble ruin overhanging the sea. North Berwick Law, a conical rock, rising 612 feet above the sea, is a remarkable landmark, used in old times for beacon-fires which spread the news even faster than the telegraph now does. North Berwick is called the *Scarboro’* of Scotland, being the most fashionable place of summer resort on the East coast. The native popu-

lation of the parish—about 2400—is doubled in the summer months. There are five churches in the town.

THE BASS ROCK is two miles from the mainland. It rises perpendicularly out of seventeen fathoms of salt water to a sheer height of 480 feet. It is a mile in circumference. I shall not soon forget the hours I spent upon it. On the previous evening I had hinted to the Doctor that I wanted to explore that rock. "It can be done," he said, dryly, "but it is difficult. You must walk three miles to the ferry; the boatman has a monopoly of the transit, and will 'salt' you pretty well; and, the sea is always treacherous." He excused himself from accompanying me. For this I forgave him the more readily that his accomplished daughter volunteered to be my guide. We made an early start, and, having overcome the three-fold difficulties, we landed at the only point where landing is possible and soon found ourselves on the green sward that clothes the summit. The view in every direction was perfect. Looking north over the expanse of waters were seen the Lomonds in "the Kingdom of Fife," and the Island of May. To the south were the fields of East Lothian—the finest agricultural district in Scotland—waving with luxuriant crops of grain ripe for the sickle. Westward, the Frith of Forth, with Inchkeith and Arthur's seat in the distance, and twenty miles of shore adorned with towns and villages and stately mansions. On the east, the German ocean. Besides the rabbits and two score sheep, the only other denizens of the rock are the Solon geese, estimated at 250,000 in number. They are beautiful creatures, measuring from tip to tip of wing from six to seven feet. The young birds are easily caught. Poor things! they are made for the slaughter. The Island is rented for £30 a year, in consideration of which the tacksman has the right to kill from three to five thousand birds annually, and to rob them of as many eggs. It is a dangerous traffic. The executioner, armed with a club, is lowered over the edge of the cliff. Striking right and left as he descends, the birds fall dead into the sea and are picked up by boatmen. Many a scuffle the man has while dangling in the air, for the old birds die hard and often leave their mark upon their enemy. The curious old custom still obtains by which the Bass Rock contributes towards the parish minister's stipend, as part of the "tiend," twelve Solon geese annually.

But the interest attaching to the Bass is by no means confined to these living creatures. There are evidences of another kind of life than is now found upon it, in the ruins of extensive fortifications whose walls and casements and secret passages and dungeons

can be distinctly traced. In the early times of Scottish history the Bass was a stronghold of the Picts. In the sixth century, St. Baldred, one of the Culdees—a disciple of Kentigern and one of the earliest Christian missionaries in this part of the country—had his home on the rock. The walls of a chapel called by his name are still in good preservation. Later times found the Church of Rome in possession, and in the twelfth century the Bass was claimed by the Bishop of St. Andrew's. It passed into the hands of the Lauder family. In 1671 it was purchased by the government for £4000 and made the state prison of Scotland. Here many of the Covenanters were confined for holding armed conventicles, or because they were suspected of complicity with those who did. It is not known how many were imprisoned during the persecuting times, but the names of at least sixty have been preserved, among whom were Alexander Peden, John Blackadder, John Welsh, and Gabriel Sempill. The name of the Duke of Lauderdale, at that time Governor of the Bass, became as detestable as that of Claverhouse. It was a common saying of his, in respect to those who refused to take the oath of abjuration,— "Then let him go and glorify God at the Grassmarket." It is certain that James Learmont, for presuming to attend a conventicle on the hills of White Kirk "in the sight and view of the garrison of the Bass," paid the penalty with his head at the Grassmarket. Mr. Blackadder died on the Bass in 1685, and was buried in North Berwick churchyard. The epitaph on his tombstone is quaint, like that over many a Scottish martyr's grave. It runs thus:

"Here lies the body of Mr. John Blackadder, minister of the Gospel at Troqueer in Galloway, who died on the Bass, after five years' imprisonment, Anno Dom. 1685, and of his age sixty-three years.

"Blest John, for Jesus' sake in Patmos bound,  
His prison Bethel, Patmos, and Pisgah found.  
So the bless'd John, on yonder rock confined,  
His body suffered, but no claims could bind  
His heaven-aspiring soul; while day by day,  
As from Mount Pisgah's top he did survey  
The promised land, and view'd the Crown by faith  
Laid up for those who faithful are till death.  
Grace formed him in the Christian Hero's mould,  
Meek in his own concerns—in'st Master's bold;  
Passions to reason chained, Prudence did lead—  
Zeal warn'd his breast, and Reason cool'd his head.  
Five years on the lone rock, yet sweet abode,  
He Enoch-like enjoy'd, and walk'd with God;  
Till by long living on this heavenly food,  
His soul by love grew up too great, too good  
To be confined to jail or flesh and blood.  
Death broke his fetters off, then swift he fled  
From sin and sorrow, and by angels led,  
Enter'd the mansions of Eternal joy.  
Blest soul—thy warfare's done, praise, love enjoy.  
His dust here rests, till Jesus come again—  
Even so, blest Jesus come—come, Lord,—Amen."

The Bass was constituted a parish and the church upon it was duly consecrated in 1542—eighteen years before the Reformation. Subsequently it was merged in the parish of North Berwick. J. C.



## THE COLONIAL COMMITTEE OF THE CHURCH OF SCOTLAND.

THIS COMMITTEE has now been forty-four years in existence. It was organized on its present basis in 1837, with Principal Macfarlane as its first convener. Its original object was to co-operate with "The Glasgow Society," which had been instituted in 1826 for the purpose of promoting the interests of Scottish settlers in British North America. That society merged in the Colonial committee in 1838. The successive conveners were, Dr. Fowler of Ratho, appointed in 1856; Dr. Stevenson of South Leith, in 1861, and the Rev. Robert H. Muir of Dalmeny, who was the convener from 1866 to May, 1880, when the present convener, the Rev. Dr. Gray of Liberton, was appointed. True to its name, the committee began its career by devoting its attention exclusively to the colonies of the Empire, and for many years the Colonial Mission was one of the most popular schemes of the Church. Australia, New Zealand, Tasmania, the Cape of Good Hope, the West Indies, South America, British North America, Ceylon, and India, each received such encouragement and assistance as it was in their power to offer. In course of time the Colonial Committee came to exert a widespread influence, and was largely instrumental in advancing the interests of Presbyterianism throughout the world, (1) by sending ministers to the colonies before they had the means of educating a native ministry; (2) by grants of money to aid weak congregations in the erection of churches and in supporting their ministers; (3) by liberal advances for the equipment and maintenance of theological institutions; and, (4) by deputations sent out from time to time to inspect and report upon the state of the churches in the colonies. A great deal of money was spent in these ways. During the first year of its existence the whole income of the committee was only £1350. But it increased steadily until 1875, when it reached £8628—about \$43,000. The income for 1880 was still larger—\$57,000, but that included a legacy of over £7000. The amount received during the past ten years was \$309,035, being an average of nearly \$31,000 a year. The whole amount expended in Canada during these ten years was \$129,840. Within the last few years the Colonial Committee has had several other schemes attached to it, hence it is beginning to lose somewhat of its distinctive character, and on that account it is perhaps losing, to some extent, its hold upon the people to whom it looks for support. It is not so popular as it was in its early days; but while this may be a matter of regret, and perhaps also embarrassing to its executive, it is in the nature of

things that it should be so. In fact the colonies do not now require the assistance they formerly did. In Australia and Canada the churches have virtually declared their independence and assumed the responsibilities of self-support—a condition of things which ought to give rise to mutual congratulations. Surely it was with this end in view that the parent church has so long and anxiously interested herself in the welfare of her Canadian children, and she may well be proud of the position they now occupy in the roll of Presbyterianism. Whatever may be our relations in the future, we are sure that the Presbyterian Church in Canada will never forget what it owes to the Church of Scotland, and we may add here, to the Free Church of Scotland, too, though we are speaking particularly of the other. The last report presented to the General Assembly announces that the grants to all the older Provinces in Canada are now to terminate. At the same time it is gratifying to notice that the committee are still disposed to recognize the claims of Manitoba and the North-West to a share of their sympathies and co-operation, as appears from their concluding remarks:

"In British America, there is increasing work in which the Church of Scotland ought to be engaged. The North-West Territories form more than half of the whole Dominion of Canada. 39,000 emigrants settled last year in the Dominion. Many of these went to Manitoba, and very many of them are Presbyterians. If no effort is made in their behalf, the whole of this immense territory will be lost to Presbyterianism, and many will be lost to religion altogether. The Presbyterian Churches in Canada are already almost overpowered with their own home fields, and confess themselves quite unable to meet these new and ever-increasing demands on them for men and money. This field, therefore, and the college at Winnipeg, seem especially to claim your committee's care."

In saying that the Presbyterian Church in Canada has assumed the responsibilities of self-support, the remark is chiefly applicable to the old provinces. It would not be fair to our Home Mission Committee to place the North-West Provinces and British Columbia in the same category with Ontario and Quebec. They embrace a territory as large as all the old Provinces put together, and the number of emigrants from the old country who are pouring into them is unprecedented in the history of Canada. The Canadian Church is doing its utmost to keep pace with the influx of population in the North-West, but there is as much room, and as good reason for assistance from the parent churches there at the present time as there was in Ontario and Quebec and the Maritime Provinces fifty years ago.

## The Commandments.

SEPTEMBER 4th.

EXODUS XX; 12-21.

*Golden Text, Matthew 22 : 39, 40.*

**V** 12. **HONOUR.** The word is very comprehensive. Applied to God, it means worship and consecration, Psalm 29 : 2, Prov. 3 : 9 ; to men, it implies respect, inward esteem, obedience and service. It recognizes the claims of superiors in age, rank, and attainments, and is one of the most powerful incentives to right-doing. It is inseparable from honesty and self-respect. *Father and Mother* are equal in authority and are equally entitled to the love and respect of their children, Ephes 6 : 1-3. The greatest solicitude of parents is for the welfare of their children, Gen. 44 : 29 ; their greatest grief when forsaken by them, 2 Sam. 18 : 33. *That thy days may be long*—a double reference, (1) to the possession by the Jews of the promised land, (2) to the reward in the heavenly Canaan of those who keep this law. The Chinese, conspicuous for reverence to parents and ancestry, are an instance of national longevity. V. 13. This is a law of nature early promulgated, Gen. 9 : 5, 6, and to which our Saviour gives a wide meaning, showing that anger is equally heinous in the sight of God, Matt. 5 : 21-22, see also 1 John 3 : 15. V. 14. Our Saviour puts the seventh commandment before the sixth, Mark 10 : 19 ; for our chastity should be as dear to us as our lives. He also classes the desire to sin in the same category with the commission of it, Matt 5 : 27-28. See S. Catechism 71-72. V. 15. *Stealing* is a despicable habit. Every thief is a liar, and every liar is a coward. It grows, and breeds other sins. It is equally theft to appropriate what does not belong to one's self and to withhold from another his due. False returns, short weights and measures are theft. The paid idler, as well as the master who keeps back his servants' wages, is a thief. What of the teacher and scholar who come unprepared to the Sabbath-school? *Are they honest?* What of those, who being able, refuse to give their money for religious purposes? Mal. 3 : 8-9. Stinginess does not pay, Prov. 11 : 24-25 V. 16: *False Witness* slanders, misrepresents, insinuates, when it cannot accuse: gossips, retails scandal, sneers and disparages. It is the creature of envy and makes men hypocrites, Matt. 7 : 1-5, see James 3 : 5-10. If we cannot speak good of our neighbour it is best to say nothing about him, Rom. 2 : 1. V. 17. *Covetousness* is the desire to get what does not belong to us, regardless of the means by which it may be obtained, and of the consequences to those from whom obtained, e. g. Naboth's vineyard, 1 Kings ch. 21 ; and Uriah's wife, 2 Sam. ch. 12. Covetousness is born of discontent and leads to dishonesty. It is applied to the inordinate love of money, as in the case of *Achan*, Josh. 7 : 21 ; *Gehazi*, 2 Kings. 5 : 20-27 ; *Judas*, John 12 : 6, *Ananias* ; Acts 5 : 1. It is ranked with idolatry, Col. 3 : 5. Our Saviour specially warns us against it, Luke 12 : 15-21. V. 20. *Fear not*, they who trust in God have no cause for fear, Isa. 41 : 10-18, 1 John 4 : 18, Rev. 1 : 17.

## Idolatry Punished.

SEPTEMBER 11th.

EXODUS XXXII 26-35.

*Golden Text, 1 John 5 : 21.*

**H**OW quickly had they turned aside ! The echo of the words—"neither shall ye make unto you Gods of gold," ch 20 : 3, had scarcely died away among the rocks of Sinai, when, lo ! the Israelites were dancing and shouting before the golden calf ; made by Aaron, too ! Moses had gone up into the mount to receive his instructions for the government of the church and nation. He had been absent 40 days, ch. 24 : 18. Believing him to be lost or perished in the fire, the people became utterly demoralized. They had lost faith in God. In Aaron they had none. Read from v. 1. V. 26. *In the gate*—the entrance to the camp, where, as was the custom, Ruth 4 : 1, causes were heard and settled. *The Lord's side.* He does not say "on my side ;" unlike Aaron in this, he cared nothing for popularity. He stood as the ambassador of God. There may have been many who had not worshipped the golden calf, and for those who had, now was their opportunity. The ringleaders were to be punished, those who repented, to be spared. Vs. 27, 28. *Slay every man his brother, i. e.* the instigators of this crime, who stood out in rebellion ; no matter who they were. Nothing less would be a sufficient warning. Living under a theocracy, idolatry was high treason—punishable by death. *The children of Levi* who now distinguished themselves by loyalty, were for this reason selected as the special servants of the Lord, Num. 3 : 5 13. Their office, like that of elders and deacons, was to assist the priests. They had the keeping and administering of the law, Deut. 17 : 8-11. They had no share with the tribes in the land, were supported by tithes and paid tithes to the priests, Num. 18 : 21-28. 3,000 men—these elected themselves to destruction, for all had the offer of the amnesty, V. 26. This judgment is recorded for our warning, 1 Cor. 10 : 5-12. V. 29 *Consecrate*—prove yourselves worthy for the Lord's service. God requires a complete surrender of heart and mind to His will V. 30 *Atonement*—means "at-one-ment" reconciliation. There can be no atonement without repentance, therefore Moses first shows the people the heinousness of their sin and then intercedes for them. Rom 5 : 6-11. Vs. 31 32. This matchless prayer ! not a word of extenuation. *Blot me out*—as the names of those who died were scored out from the national register. What depth of affection for his brethren ! what sincerity ! It is only surpassed by Christ who *did die* for us, Rom. 5 : 8. Its only parallel, the words of Paul, Rom. 9-3. V. 33. The Lord's answer intimates that while the nation shall be spared, they would be reckoned with *individually*, Num. 15 : 30, 31. Vs. 34, 35. *Mine Angel*—The pillar of cloud and of fire. *Plagued*—punished, as He did in many ways, both before and after they entered Canaan ; and as He *will* punish all who sin wilfully, Heb. 10 : 26-29.



## Temperance.

SEPTEMBER 25th.

1 CORINTHIANS IX : 22-27.

*Golden Text, 1 Cor. 9 : 25.*

**T**RUE temperance is moderation in the use of that which is lawful and conduces to the welfare of individuals and society. The main object of this lesson is to show the propriety of abstaining from the use of intoxicating drinks and the evil consequences of intemperance. The gospel does not deprive men of freedom to act according to the dictates of their consciences, 1 Cor. 7 : 22. Paul had just asserted his liberty, v. 19. V. 22. The idea here is that although he was strong-minded himself, and therefore not liable to fall into excesses of any kind, yet for the sake of his weaker brethren, he would cheerfully deny himself in the use or practice of what in their case might lead to the formation of sinful habits, ch. 8 : 7-13. *All things to all men*—not in the sense of trying to please everybody, but he regulated his life and conduct with a view to the benefit of all sorts of people, on the principle that example is better than precept, Rom. 2 : 21. *By all means*—all proper means. He would not knowingly sin against God to save the soul of his neighbour. It is never right to do evil that good may follow—but he would deny himself any amount of mere personal gratification *to save some*. V. 23, *for the Gospel's sake*—i. e. for the honour of Christ whose the Gospel is, and for the salvation of souls for which it was designed. *Partakers with you*—rather with *them* who are thus “gained” by me to the Gospel. V. 24. The pains which were taken to prepare for the Grecian games and the enthusiasm with which they were contested would be to the Corinthians striking emblems of Christian earnestness. *So run*—with like determination, perseverance and self-denial, the more because all who run the Christian race may win the prize. V. 25. *Temperate*—exercise self-control. The competitors were bound by strict regulations as to diet and bodily discipline, 2 Tim. 2 : 5, to abstain from everything that interfered with their success, Heb. 12 : 1. If they did all this for a *corruptible crown*—a chapter of green leaves, how much more should we whose prize is the crown of life, 1 Pet. 5 : 4. Jas. 1 : 12. Rev. 2 : 10. Vs. 26, 27. His was no mere sham-fight, but a real striving and wrestling against the sinful propensities of his nature, Rom. 7 : 23-25. *A castaway*—Rejected by God as a failure. Jer. 6 : 30. 2 Cor. 13 : 5. *Temperance* is not confined to abstinence from intoxicating drinks, it means the curbing of all other injurious appetites and desires, but inasmuch as drunkenness is the cause of so many other sins and produces so much misery in the world, it is specially to be guarded against. There is no law against temperance, Gal. 5 : 3. Total abstinence is commended in Scripture, Jer. 35 : 14, 18, 19. 1 Thess. 5 : 22. 1 Pet. 2 : 11. There are many warnings against drunkenness, Prov. 20 : 1 ; 23 : 21, 29-32. Isa. 5 : 22. Joel 1 : 5. 1 Cor. 6 : 10. 1 Thes. 5 : 7, 8.

## Free Giving.

OCTOBER 2d.

EXODUS XXXV : 25-35.

*Golden Text, 2 Cor. 9 : 7.*

**M**OSES was repeatedly summoned up into the Mount to receive instructions from God. On two occasions he remained forty days, ch. 24 : 18 and 34 : 28. He was fully directed as to the making of the tabernacle, see from v. 5. A description of it when finished is given in chs. 36 to 39. In this lesson we see the zeal and liberality of the people in providing the materials. Women brought their jewelry, embroidery, and fine linen. The men supplied gold, silver, brass, precious stones and furs. Both offered to work with their hands. Such a scene was never witnessed before nor since. They had to be restrained from giving, ch. 36 : 6. The tabernacle, to serve the purpose of a church edifice for nearly five hundred years, was to be built by voluntary contributions, and every one *whose heart was made willing*, v. 21, responded to the appeal. Then, as now, there may have been a few *not* willing to contribute—who loved their gold and silver better than God, but the great majority gave nobly, as they were able to do, from the spoils of the Egyptians they had brought with them, ch. 12 : 35, 36. Vs. 25, 26. *All the women*—To their honour it is recorded that the women were as *willing* as the men—not only consecrating their ornaments, but their handiwork also to the Lord's service. And so in the early history of the Christian Church we read that women were the last to leave the cross and the first to visit the sepulchre, and all through the New Testament they are mentioned as fellow-labourers with the apostles in the Gospel, Acts 9 : 39. Rom. 16 : 1, 2. Phil. 4 : 3. *Wise-hearted*—skillful and ingenious—they showed their wisdom by their industry. *Did spin*—with the spindle or distaff—still used in the East, Prov. 31 : 19. V. 27. *The rulers*—the elders or heads of the tribes. *Onyx*—or chaledony, a precious stone found in Havilah, Gen. 2 : 12, used to ornament the breastplate, and, as a brooch, to fasten upon the shoulders the *ephod*, ch. 28 : 6-12. V. 28. *Oderiferous spices* were mingled with the oil for the lamps that burned continually in the sanctuary, and with the *incense*, see ch. 30 : 34-38, which was sacred and only to be used by the priests. King Uzziah was struck with leprosy for presuming to use it, 2 Chron. 26 : 16-21. Angels offer it in heaven, Rev. 5 : 8 and 8 : 3.—symbolizing the prayers of the saints ; and also the merits of Christ's death and intercession, Eph. 5 : 2. Vs. 30—34. *Bezaleel*—was the artificer to whom was entrusted the construction of the tabernacle—assisted by Aholiab. *Money* and personal service are as much needed now as then for the Lord's work, and it is an important part of Sabbath-school instruction to teach the youth of the church, the habit of early consecrating themselves and their substance to God. Prov. 3 : 9-10. Two-thirds of the human race are still in heathen darkness, and we are called upon to send them the gospel. The *willingness* of these men and women are worthy of imitation. *God loveth a cheerful giver*. 2 Cor. 9 : 7.

## Our Own Church.

**W**E INVITE ATTENTION to Dr. Cochran's admirable statement of the extent and requirements of the great HOME MISSION FIELD in the West. We are also favoured this month with a thoughtful article on the REVISED NEW TESTAMENT, from the pen of a learned and experienced Doctor of Divinity, which will be read with interest. Mr. Warden sets before us the claims of the French Evangelization scheme in a manner at once lucid, comprehensive, and convincing. It is seldom, indeed, that we have it in our power to offer our readers so good a bill of fare. For next month we have on hand an article on the new French Reformation by one who can testify to what he has seen of the work now going on in Paris and elsewhere.

**THE COLLEGES.** The support of our Theological Halls is now the order for the day—see Mr. Warden's circular in another column. We believe the General Assembly was led to a wise decision when it unanimously resolved to do away with the "territorial system" that has obtained in the western section since Union. The plan lately inaugurated bids fair to put an end to a very serious difficulty in connection with the maintenance and support of the colleges in Ontario and Quebec, and it now remains for the friends of these institutions throughout the country to give effect to the well-considered resolution of the supreme Court. We trust that the Presbyteries will heartily cooperate with the Secretary in the movement. If the matter is only taken up *con amore* in each congregation, the needed means will be secured without any undue pressure, and, besides this, an important end will be gained by the increased harmony which is sure to follow.

**THE SUPERINTENDENT.**—The appointment of Rev. James Robertson, of Winnipeg, to the superintendency of Missions in the North-West, carries our thoughts back to the early days of Presbyterianism in Scotland, when Spottiswood, Willock, Winram, Carswell, and Erskine of Dun, were severally appointed overseers of large districts, under the name of "superintendents." It has been keenly disputed whether these men were not, in point of fact, *Bishops*. Of course, they were, notwithstanding the fact that one of them was only a layman, if Principal MacVicar's statement in the Council of Philadelphia is true, that "all elders are presbyters,

and that *presbuteroi* and *episcopi* are synonyms." We heartily congratulate bishop Robertson on his preferment, and the church may be glad that so good a man has been found to fill the office.

**DANCING.**—Our attention is drawn to this subject by the resolution of the Presbytery of Hamilton, to be found in another column. We guard ourselves by saying that, in the connection in which it is there animadverted upon, it is *not* a matter of questionable expediency. It is unquestionably wrong. The whole system that panders to a taste for that which is simply *gairish* in connection with religion, is reprehensible, and ought to be put down. Concerts, of which the chief attractions are comic songs; readings, in which the burlesque is that which brings the house down; musical performances that are extolled for their "wonderful execution;" debates, in which special pleading wins the palm; "social meetings," from which religious topics are carefully eliminated. "Entertainments" such as these should not be countenanced in the lecture hall or Sabbath-school-room, nor in the name of religion. A line must be drawn somewhere. We draw it unhesitatingly at *dancing parties* got up for the purpose of raising church funds.

**PERSONAL.**—We take leave of Rev. Dr. Waters, of St. David's Church, St. John, N.B., with sincere regret. He has gone to Newark, N.J., in the United States, to occupy a larger field of usefulness, where he will find ample scope for the gifts and graces which made him one of the most active and useful ministers of the Presbyterian Church in Canada. The Reformed church with which he has identified himself is to be congratulated on having added to its roll so good a pastor and a man of rare administrative ability.

## ORDINATIONS AND INDUCTIONS.

**MELBOURNE, and WINDSOR MILLS:** *Quebec*:—The Rev. F. P. Sym was inducted on the 17th May.

**MILLHAVEN &c.:** *Kingston*:—Mr. David Kellock, was ordained as Missionary and Stated supply on the 26th of July.

**MATILDA &c.:** *Brockville*:—Rev. James McElroy, late of the Presbyterian Church in Ireland, was inducted on the 2nd of August.

**MANITOBA:**—Rev. James Robertson, was inducted to the Superintendency of Missions in the North-West, on the 26th July.

**DRESDEN and KNOX CHURCH:** *Chatham*:—The Rev. Thomas Tallach, formerly of Amherst Nova Scotia, was inducted on the 11th of August.

**LAKE AINSLIE:** *C. Breton*:—Mr. Malcolm Campbell, was ordained and inducted on the 30th of August.



EARLTOWN and WEST BRANCH, River John : *Wallace*.—Mr. E. Gillies, was ordained and inducted on the 24th of August.

MANITOBA:—Mr. Daniel Stalker, B.A., was ordained *ad Presbyterium vagam* by the Presb. tery of Manitoba on 24th of July.

OSPREY : *Saugeen*.—Mr. John Chisholm, was ordained and inducted on the 3rd of August

STRATHALBYN : *P.E. Island*.—Mr. John McLeod's, ordination and induction was appointed to take place on 30th of August.

PERTH : *Lan. and Renfrew*.—Rev. Malcolm McGillivray, of Scarboro, was inducted to St. Andrew's Church on the 4th of August.

CALLS. Mr. Geo. D. Bayne has accepted a call to Wakefield,—*Ottawa*. Rev. Colborne Haney has received a call to Trenton,—*Kingston*. Rev. Geo. Bruce of St. Catharines is called to Cobourg, and Rev. Mr. Galloway to Garden Hill and Knoxville.—*Peterboro*. Rev. James A. McLean of Clyde and Barrington is called to Mabou.—*C. Breton*. Rev. A. W. McLeod of Parrsboro has accepted a call to West River.—*Pictou*. Rev. Alex. Matheson of Springfield has received a call from Selkirk and Little Britain.—*Manitoba*. Rev. R. W. Leitch has declined a call to Camden and Newburgh.—*Mailand*. Mr. McLeod has accepted a call to Florence and Dawn.—*Chatham*.

DEMISSION.—Rev. John W. Penman, of Carp and Kinburn, *Ottawa*. Rev. D. Munro, of Port Colborne. *Hamilton*. Rev. T. F. Fotheringham of Norwood and Hastings.—*Peterboro*. Rev. Archibald Henderson, of Mountain and S. Gower.—*Brockville*. Rev. William Murray of New Carlisle, Miramichi. Rev. G. Roddick, of Grand Valley.—*Manitoba*. Rev. John McDonald, of Dundas.—*P. E. I.* Rev. F. McRae, of W. Williams &c.—*Sarnia*.

#### NEW CHURCH.

NORTH MOUNTAIN: BROCKVILLE: The handsome new stone Church at this place was opened for worship by Rev. Dr. Smith of Kingston on the 17th July. \$1,000 were contributed at the opening services, and the congregation have now the satisfaction of worshipping in their \$5,000 Church free from debt.

#### COLLEGE FUND CIRCULAR.

BY APPOINTMENT OF THE GENERAL ASSEMBLY, THE ANNUAL COLLECTION FOR THE COLLEGE FUND TAKES PLACE ON SABBATH 11th SEPTEMBER. Since the Union in 1875 there has been considerable diversity of opinion in regard to the method of supporting the several Theological institutions in the western section of the Church. The system adopted of setting apart a certain territory for the respective

Colleges has not proven successful from a financial standpoint, while it has been productive of a good deal of irritation and has tended somewhat against the consolidation of the Church. At last Assembly a large committee was appointed to consider this matter maturely, and after very full discussion it was unanimously agreed to recommend the institution of a *common fund* for the support of Knox, Queen's and Montreal Colleges. This recommendation was unanimously adopted by the General Assembly as follows:—

1. That the most satisfactory method of surmounting the immediate difficulties besetting the support of the Colleges in the Provinces of Ontario and Quebec is the establishment of a common fund for their benefit, the division of which shall be *pro rata*, according to their present requirements,—such requirements, for the current year, being as follows, viz: Knox College, \$10,000; Theological Faculty, Queen's College, \$4,000; Montreal College, \$5,000, total \$19,000, and that such common fund be established by the authority of the General Assembly. 2.—That this common fund shall be known as the College Fund, and the Rev. R. H. Warden appointed Secretary and Agent of the same, with power to bring the matter fully before the Church as early as possible. 3.—That the Rev. Dr. Reid and the Rev. R. H. Warden be joint-treasurers. 4.—That the Assembly re-iterate the conviction expressed by previous Assemblies that it is desirable that the several Colleges should take steps toward their complete endowment, so soon as, in their judgement, circumstances appear to favour such action in the respective districts, which they may be expected to reach, and the Boards of the several Colleges are authorized to give this recommendation their most careful attention.

Not only were these resolutions unanimously adopted, but representatives of the several Colleges expressed their cordial approval of the scheme, and prayer was offered expressive of the gratitude of the Assembly at the happy solution of what has been a somewhat difficult problem for many years. The success of the scheme depends, under God, upon the liberal and hearty support accorded to it by the congregations of the Church. The amount required to be raised this year is \$19,000,—a comparatively small sum from the 80,000 communicants in the Provinces of Ontario and Quebec. When it is remembered, however, that only \$12,320 were raised last year, it will be at once apparent that there must be largely increased liberality in order to obtain the *fifty per cent additional* required this year. To render the union College fund successful, I venture to urge the following points:

- 1.—That EVERY congregation (settled or vacant) and EVERY Mission Station should contribute to the fund, as enjoined by the General Assembly. No loyal Minister or Missionary will fail to give his people the *opportunity* of doing so. 2.—That the amount contributed by each congregation should bear a fair proportion to the numbers and abilities of the people and to the amount required. The *average* contribution needed per communicant is 23 cents. It is hoped that even the weakest congregations and stations will aim at this. 3.—That the collection be made, if at all practicable, on the *Sabbath appointed by the Assembly*, and that from the funds of Missionary Associations an appropriation be made to the College fund during September, and all collections and contributions forwarded as early as possible. 4.—That, owing to the precariousness of a Sabbath collection, collectors be appointed in those congregations where there are missionary associations, to solicit

contributions towards the fund. Special attention is directed to this. A brief statement from the pulpit and a little trouble in securing suitable collectors, will result in a very material increase in the contributions. The names of collectors and of all subscribers of \$1 and upwards will appear in the financial statement to be submitted to the next Assembly. Subscription sheets may be obtained on application to the undersigned. 5.—That an opportunity be given to the youth of the Church in Bible-classes and in Sabbath-schools to contribute to the fund.

There is much to encourage in connection with our Theological Institutions. The services they have rendered in the past to the Church and to the country can scarcely be over-estimated. The number of students is far greater than at any former period, there being at present upwards of 200 young men studying with a view to the ministry of our Church. With so many devoted young men consecrating themselves to the work, is it too much to ask the membership of the Church to exert themselves to the utmost for their thorough training? It is earnestly hoped that the action of the General Assembly in instituting this common College fund will meet with cordial approval throughout the Church generally and that liberal contributions in its behalf will be received from all our congregations. It is with full confidence in the loyalty of our people to our Theological Institutions and, above all, to the Great King and Head of the Church that this union fund has been established, and, recognizing how much its success rests with ministers and sessions, I respectfully but most earnestly solicit your hearty co-operation. Along with liberal contributions, let there be earnest prayer on behalf of professors and students that they may have a rich baptism of the Spirit, and may be all taught of God: and that the students may be thoroughly equipped for their life-work as preachers of the glorious Gospel of Christ. If such believing prayer abounded throughout the Church, might we not hope to see a rising ministry even more faithful and successful than in days that are past: then would the Church be revived and quickened, and the moral wastes around would rejoice and blossom as the rose.

ROBT. H. WARDEN, *Secretary.*

#### MANITOBA ITEMS.

HIS EXCELLENCY THE GOVERNOR GENERAL has visited Winnipeg and the reception given him has been very hearty. He is greatly pleased with the North-West, and the North-West with him. He is an unassuming, observing, genuine man. He honoured the Presbyterian Church by laying the corner stone of the fine new building being erected for Manitoba College in Winnipeg. The citizens took much interest in the event. The new Superintendent of Missions for the North-

West—Rev. Jas. Robertson, has been inducted into his office. The meeting for induction was a large one, and was held in Knox Church Winnipeg. Rev. Prof. Bryce presided and inducted. Dr. Cochrane addressed the minister. Rev. G. Bruce, St. Catharines, Ont., and Prof. Hart, the people. An address with a gold chain, and another address with \$632 was presented Mr. Robertson by the ladies of Knox Church. Mr. Robertson has gone vigorously to work. Some thirty-six missionaries are now employed in Home Mission Work by the Presbytery of Manitoba. The tide of immigration has reached Fort Ellice 250 miles west of Winnipeg. The Superintendent will have his hands very full. Dr. Cochrane has preached and lectured in Winnipeg, Portage La Prairie, and Emerson, and with his usual energy is making himself useful. Mr. Bruce of St. Catharines, has gone on a trip west from Winnipeg and will return through Southern Manitoba, 450 miles of a round trip. He will see many mission stations. Portage La Prairie congregation are erecting a handsome new church to cost \$8000. Rev. A. Bell, the pastor, has raised the congregation from a handful to be a self-sustaining charge, his salary being \$1000. The corner stone of the new church was laid on 28th July, with imposing ceremony. Addresses were delivered by Prof. Bryce, Rev. G. Bruce, and Rev. J. Robertson. Knox Church, Winnipeg, is discussing the advisability of selling the present church property and dividing the proceeds to erect two church buildings equal to the present, but in different parts of the city. Since the refusal of Rev. Mr. Pitblado the second congregation has done nothing, and very likely it may be absorbed in the new events now going on. Winnipeg can well sustain two vigorous congregations and a third is already being talked of. Presbyterian principles are very strong in the North-Western capital. The Marquis of Lorne remarked that the further west he journeyed the more Scotchmen he found, and in Winnipeg there are many of other nationalities who are Presbyterians. It should be so always. If our principles are the best for one nation they may well be adopted by others.

#### DR. G. L. MACKAY IN THE MARITIME PROVINCES.

DR. MACKAY, spent three Sabbaths in the Maritime Provinces; July 3rd in St. John; July 10th in Charlottetown, and the 17th in Halifax. He addressed eighteen meetings, all well attended by deeply interested audiences. Besides the cities mentioned, he visited Fredericton, Moncton, Summerside, Pictou, New Glasgow, Truro, Maitland and other places. On the Saturday afternoon which he



spent in Halifax, he addressed a large missionary Garden Party got up by the "Mission Band". Here he met old friends, and persons with whose friends he had been acquainted in the distant East. On the Sabbath he addressed three large congregations telling them of the wonderful work of God in his beloved Formosa. On Monday there was a deeply interesting gathering at Shubenacadie where Dr. MacKay spoke for the last time in the Maritime Provinces. It was understood that every meeting addressed should have the opportunity presented, of giving either to the ordinary Foreign Mission fund or specially, if preferred, to the promotion of Dr. MacKay's work in "Formosa". He spoke as we have said eighteen times and in a few instances, Truro meeting for example, and Mission Band meeting, and probably some others, remittances were sent Westward to be applied specially for the Chinese Mission. Twelve meetings reported to the Maritime Treasurer, as per acknowledgements in this month's *Record* amounting to \$529. Expenses, to the extent in all of \$80 being deducted, a balance remains of \$449. While this statement is given for the information of all enquirers, it should be noted, that the Missionary made no appeals for money and never asked a dollar for his own objects. He put forth the command of the Saviour, and shewed His claims to the persons and the property of all his disciples. He reminded all that they were but stewards, and would be held to account for unfaithfulness to their trust. He made good use of the reply of one of his aged converts who, when asked what he thought of his past life, replied, "It was wicked, but I knew no better. No one told me of the true God." And thus people were made to feel like saying one to another, "We do not well. This day is a day of good tidings, and we hold our peace. Our Lord calls for more labourers and we are keeping back the means of sending them." They were thus led to self-condemnation and new resolves, but left to carry these out, in the line of ordinary missionary effort. Financial results were not specially aimed at, but will doubtless appear in due time as the legitimate outcome of the visit made. Had it been two or three months instead of as many weeks, many more would have rejoiced, and have followed him to his fold with their prayers.

### Meetings of Presbyteries.

**T**RURO: Aug. 2nd:—Fifteen ministers and three elders were in attendance. Rev. James Maclean was chosen moderator for the ensuing year. Dr. Pollok asked the Presbytery to appoint one of their number

to co-operate with a member of the College Board, for the purpose of collecting the subscriptions and completing the work of the Endowment Fund. The request was cordially acceded to, and the Rev. Edward Grant appointed. Attention was called to the resolution of Synod that congregations should contribute to all the schemes of the Church. Revds. Edwin Smith and J. C. Meek were appointed a Committee for the purpose of securing compliance with this rule. A resolution was passed unanimously expressing deep and unfeigned regret at the recent violation of the Lord's Day by His Excellency the Governor General. J. H. CHASE, *Clk.*

VICTORIA AND RICHMOND: 26 August:—A call in favour of Mr. Malcolm Campbell from the congregation of Strathlorne was sustained. Also a call from Mabou, C. B., to Rev. James A. Maclean. K. MCKENZIE, *Clk.*

ST. JOHN: July 12:—The demission of Rev. Dr. Waters of the charge of St. David's Church, was accepted,—congregation and Presbytery deeply regretting the Doctor's departure. Suitable resolutions were adopted expressive of the Presbytery's high appreciation of Dr. Water's services during his seven years' pastorate of St. David's Church, and earnest prayers were offered for his success and prosperity in his new sphere of labour in connection with the Reformed Church (Dutch) in the United States. Rev. A. J. Mowatt was elected moderator of Presbytery for the ensuing year. The stations of St. Martin's, Cross Road, and Black River were formed into a congregation.—The steamers that were wont to leave St. John on Monday morning for Boston, have this summer changed their day of sailing to Sunday morning, thus causing a great amount of Sabbath desecration. The Presbytery appointed a committee to deal with this evil. J. C. BURGESS, *Clk.*

MIRAMICHI: Aug. 2nd:—Mr. McBain was appointed moderator. The demission of Rev. William Murray of New Carlisle etc. was accepted with regret, a minute was adopted expressing the Presbytery's high sense of Mr. Murray's faithfulness and efficiency. Mr. Russell was appointed to visit New Carlisle and the other stations, to announce the vacancy and, with Mr. Lindsay, counsel the people as to the future. The Presbytery resolved to ask for an ordained missionary at Metapedia in summer and the Restigouche lumber camps in winter. Aid is expected from New York friends who have an interest in Metapedia. Mr. W. E. Dodge offers \$100. Two labourers are to be secured if possible for the Miramichi lumber camps, and a third for other rivers. S. HOUSTON, *Clk.*

P. E. ISLAND: August 3:—Rev. W. Grant was elected moderator. Arrangements were made for the ordination and induction of Mr.

John McLeod, at Strathalbyn. Mr. Crawford's resignation of two sections of his charge was allowed to lie on the table. Rev. K. MacLennan was appointed to co-operate with a delegate of the College Board in collecting unpaid subscriptions to the endowment fund. Rev. John McKinnon was granted leave of absence for six months to visit Scotland. A Sabbath-school convention will be held at Summerside on the afternoon and evening of the first Sabbath of November. Mr. Angus MacMillan, a graduate of the Presbyterian College Halifax, and Mr. John Macleod, of Knox College, Toronto, were licensed to preach the Gospel. J. M. McLEOD, *Clk.*

OTTAWA. 2nd August:—Rev. Robt. Hughes, of Cumberland was appointed moderator. The clerk read an extract minute from Assembly minutes intimating that Mr. Lee's petition was granted and that he was accorded the standing of a student entering the first year in Theology. Standing committees were appointed with conveners as follows:—On the *State of Religion*, Rev. Robert Whillan, *Convenor*. S. Schools, Rev. John Munro; Home Missions, Rev. F. W. Farries; French Evangelization, Rev. G. M. Clark; Statistics, Rev. Wm. Caven; Examination and certification of students, Wm. Armstrong. Members of Presbytery were assigned departments in which to examine in connexion with licensure and ordination. A call from Wakefield to Mr. George D. Bayne promising \$800 and manse, as stipend, was sustained and accepted by Mr. Bayne and his ordination and induction fixed for the 6th September. Dr. Moore gave some account of the work being done at L'Ange Gardien, a French mission station, and expressed great hopefulness with regard to it. A church was being erected towards which the people themselves contributed liberally. JOSEPH WHITE, *Clk.*

BROCKVILLE: 12th July:—The Home Mission report of the Presbytery was read and received, and several recommendations appended to it were adopted. Rev. Archibald Henderson tendered resignation of his charge at Mountain and S. Gower. A committee was appointed to co-operate with Rev. R. H. Warden in the matter of raising the necessary funds for the Colleges. Mr. Burnfield gave notice that at next meeting he would move "to consider the propriety of holding public discussions on suitable popular topics at the regular meetings of Presbytery. W. M. McKIBBIN, *Clk.*

LANARK AND RENFREW:—Since last announcement this Presbytery has held several *emergent* meetings. The first of them was a very sad one, the committing to the grave the body of a brother beloved, the Rev. Walter Ross of Beckwith. From the house of Mr. Robert Bell the Presbytery adjourned to the church. At the grave, Dr. Mann offered prayer. In

this it was remarked that the same voice that was heard as the organ of the Presbytery at Mr. Ross' ordination, eighteen years ago, was now heard again as the grave closed over his remains. The second meeting was at Middleville, for the induction of Rev. Joseph Andrew, one of the ministers received at last Assembly after an attendance of two years at Queen's College. The third meeting was at Eganville when Mr. G. T. Bayne was, after the usual "trials," ordained as a missionary over a large field including Eganville, Grafton, and Stafford. The fourth, was held at Perth for the induction of Rev. Malcolm McGillivray in St. Andrew's Church. JOHN CROMBIE, *Clk.*

HAMILTON: 19th July:—Mr. Scouler reported that a session had been formed in Erskine Church Hamilton. Mr. Simpson was appointed for six months to Louth, &c. Mr. Munro of Port Colborne tendered his resignation. Mr. R. J. Thompson student was licensed. The commissioners to the Assembly reported diligence. A letter from the missionary at Fort Erie, called attention to a proposal made for raising money for the support of ordinances by a picnic with dancing which had been advertised. The Presbytery gave the following decision. "Resolved to approve the conduct of Mr. Mutch in opposing the raising of money for the support of the gospel by such means; and feeling the danger which threatens the church from questionable methods of raising money for the Lords' work, and sinful conformity to the world in social amusements; further resolve to instruct the clerk to write to the office-bearers of the church at Fort Erie beseeching them to do their endeavour to avert so grievous a scandal upon the good name of the Presbyterian Church, as must obtain if the picnic advertised for Tuesday the 26th inst., be conducted in the manner advertised "in connection with the Presbyterian cause" Mr. Robertson of Strabane was appointed to preach at Fort Erie, Sabbath first; read the above decision and council the congregation. JOHN LAING, *Clk.*

BARRIE: July 26:—Rev. Alexander McDonald was elected moderator. Mr. McKee resigned charge of Angus, New Lowell and Bonnyton—having been appointed Inspector of schools for South Simcoe. A plan was adopted for defraying expenses of commissioners to the Assembly. Resolved to procure if possible ordained missionaries for important parts of the mission field, and to supply with catechists, (if they can be procured), the mission stations hitherto vacant during the winter. In an isolated field like Muskoka much of the summer's gain is lost by their being no services from October to April or May. Sanction given for site of new church in Valley of Tottenham for 1st Tecumseth congregation.—Committee ap-



pointed to assist in improving Knox College Library. *ROBT. MOODIE, Clk.*

**BRUCE:** 19th July:—There were fifteen ministers and eight elders in attendance. Rev. W. Ferguson was appointed moderator; Messrs. Tolmie and Straith were appointed a committee to visit Sault St. Marie and the other mission stations on the north of Lake Huron, during the month of August. Mr. Caswell, student, and Mr. Thompson, commissioner, from Balaklava, were heard in relation to that field. It was resolved to postpone the consideration of a circular anent the Colleges until next meeting. The matter of Knox's College Library Fund having been brought under notice: it was resolved that this Court, recognizing the importance of the College being suitably furnished with books, cordially approve of the movement and earnestly recommend that sessions and congregations use means to secure liberal contributions. *A. G. FORBES, Clk.*

**MAITLAND:** July 12th:—Rev. H. McQuarrie was appointed moderator. Molesworth congregation was added to the Presbytery and Rev. T. Johnston's name entered on the roll. Grants to supplemented congregations were revised. A petition from Wingham asking for a separate congregation was not granted. South Kinloss congregation and Lucknow were separated. Mr. Cameron remains in Lucknow. Mr. Sutherland with his elders was appointed to organize, as far as needed, the South Kinloss congregation. The standing committees of the Presbytery for the year were appointed. The following ministers were appointed to take special charge of the schemes of the Church. Foreign Missions, Mr. Murray; Colleges, Mr. McQuarrie; Home Missions, D. Cameron; French Evangelization, Mr. Leitch; Infirm Ministers Fund, Mr. Leask; Widows and orphans fund, Mr. Brown; General Assembly fund, Mr. McRae. A complaint from Eadie's congregation was amicably disposed of. Messrs. Ross and Jones were appointed to arrange for the holding of a conference at next meeting in the evening on some subject connected with Christian doctrine, life or work. *R. LEASK, Clk.*

**MANITOBA:** 20th July:—The chief business was connected with Mr. Robertson's appointment to the superintendency of Missions in the North-West. In severing the tie between Mr. Robertson and the congregation of Knox Church, Winnipeg, the Presbytery paid a high tribute to the value of his services during the past eight years. Application was made by the said congregation for leave to sell their church edifice if it should be thought best, promising that the proceeds should be equally divided between the members that might agree to form two congregations in the city. A code of rules for the guidance of the Superintendent of

Missions was then discussed and finally adopted, as follows:

(1) His duties shall include the oversight and visitation of all the mission stations and supplemented congregations within the aforesaid territory; the organization of new stations and the adjusting of the amounts to be paid by the different stations and congregations for the support of ordinances, and the amounts to be paid by the Home Mission Committee; and in general the supervision and furtherance of the entire mission work of our Church in Manitoba and the North-West. (2) In the prosecution of his work he shall consult with and act under the direction of the Presbytery of Manitoba or such other Presbyteries as may be hereafter erected and report to the meetings of the Home Mission Committee, in March and October, a detailed statement of the progress of the work, including the adaptability of the missionaries to the fields assigned to them, and the fulfillment on the part of stations and supplemented congregations of the engagements entered into for the support of the missionaries. (3) He shall transmit to the Home Mission Committee an annual report for presentation to the Assembly, containing complete statistics of the membership, families and adherents in each mission station and supplemented congregation; also the additions made during the year, the amount of contributions for the support of ordinances and for the Home Mission Fund during the year, and the extent of new territory occupied during the same period, with any other information and recommendations that may be deemed important for the Committee and the General Assembly to know. (4) All moneys shall be paid by the Superintendent of Missions to the stations and supplemented congregations, and he shall be empowered, should he see cause, to withhold payments of grants promised by the Committee in cases where the stations and supplemented congregations have not fulfilled their monetary engagements, or where statistics have not been regularly furnished. (5) Payments shall be made to the stations and congregations quarterly. (6) No draft shall in any case be drawn by the Superintendent of Missions until he has sent to the Convener of the Home Mission Committee a detailed quarterly statement of the amounts due to each station and congregation, and until he has received his sanction to draw for said amount upon the treasurer of the Church. (7) In the meantime the missionary at Prince Albert shall receive his payments directly through the Convener of the Home Mission Committee. (8) The Superintendent of Missions shall spend three months of each year as directed by the Home Mission Committee, in the other provinces, with a view to enlist the sympathies and evoke the liberality of the Church in the mission work of Manitoba and the North-West. (9) The Superintendent of Missions in his dealing with stations and congregations shall be guided by the rules passed by the last General Assembly for mission work in Manitoba and the North-West, and any other rules that may from time to time be enacted by the General Assembly. (10) The Superintendent shall report his travelling expenses every six months to the Presbytery, to be passed by it before being paid by the Home Mission Committee.

Mr. John A. MacDonald was licensed to preach the Gospel. The Clerk was ordered to procure a book with formula to be subscribed by ministers of the Presbytery. *JAMES ROBERTSON, Clk.*

## Obituary.

**THE REV. DONALD McKERRACHER.** We notice with sincere regret that this estimable minister departed this life on the 13th of July. For a number of years Mr. McKerracher laboured faithfully and endured hardness in the mission fields of the North-West, more particularly at Prince Arthur's Landing,

and neighbouring stations. He had only been a few months settled in Wallaceburg in the Presbytery of Chatham when he was taken to his rest and reward. But he had already won the affections of his congregation and of his co-presbyters. When we say that he was a man of a genuine missionary spirit, we feel that we can pronounce no higher encomium. It is such men the Presbyterian Church in Canada needs most, and when they are taken away from us the church at large sustains a great loss.

REV. ROBERT HALL died at the manse, East Nissouri, on 26th July, in the 50th year of his age. He was a native of Northumberland, England, and was brought up in the Secession Church. At the instance of the late Dr. Taylor of Montreal, he came to Canada in 1855, and having studied theology under Dr. Taylor, was licenced in due course and, in April 1860, was ordained and inducted to the pastorate of a group of congregations, two of which, North and South Nissouri, constituted his charge at the time of his death. He was a devoted minister, who laboured bravely and faithfully amid many discouragements and with very inadequate support. He was a man of superior intellect and of scholarly attainments.

REV. THOMAS SCOTT of Plantagenet died on Sabbath, the 7th Aug., in the 65th year of his age. He had been for some months in failing health but the end came suddenly. On the previous day he had a stroke of apoplexy and from that time was insensible. Mr. Scott was born at Ballylesson, County of Antrim, Ireland, received his Theological education at Belfast College, and was ordained and inducted to the ministry at Simcoe, Ontario, in 1844. He was successively minister of Camden, Williamsburgh, Matilda, and Plantagenet. Some years ago he retired from the active duties of the ministry, though he frequently conducted divine service in the absence of stated supply. He was a warm-hearted, genial man, a fluent speaker, and an excellent preacher. He leaves a widow but no family.

REV. WILLIAM MCKAY died at the residence of his brother in Thamesford, Ont., on the 27th of July, in the 34th year of his age, after a lingering illness, borne with resignation to the Divine will. Born and brought up in the township of Nissouri, county of Oxford, from his boyhood he was fond of study. He graduated at Knox college in 1880, and was licensed to preach Sept. 7th of the same year. On account of ill-health he was unable to take a charge. In October he went to South California, hoping that the change would do him good. At first he had good hopes of being restored to health, and engaged in preaching, where his work was singularly blessed. In February he began to

sink rapidly and in April returned to Canada. With his remains many hopes were put in the grave. A brother beloved, a friend esteemed, of deep piety, full of zeal for the cause of Christ and love for his Master.

MR. JOHN MORRISON, a worthy elder of the church at New Paisley, Que., died on the 11th of June, in the 73rd year of his age.

MR. JAMES HENDERSON, one of the first elders of the South Delaware congregation Ont., died on 23rd April, in the 66th year of his age.

MRS. JANET MILLER, who died recently at Chinguacousy, Ont., in the 85th year of her age, belonged to the U. E. Loyalist stock, being the daughter of the late Mr. John Chisholm. Having lived in the neighbourhood of Queenstown Heights during the war of 1812, Mrs. Miller, was an authority frequently consulted, and was able to give an account of incidents and personal adventures during that trying time which helped to stir the patriotic feeling in many a youthful heart. She was a good specimen of a lady of the olden time—an earnest and exemplary Christian.

MRS. ELEANOR MILNES MACDONNELL, widow of the late Rev. George Macdonnell, of Fergus, and mother of Rev. D. J. Macdonnell of Toronto, died at Kingston on the 29th July.

MRS. ROSS, wife of the Rev. William Ross, died at the manse of Kirkhill, Ont., on the 31st of July, after a lingering illness borne with christian patience and submission.

### Ecclesiastical News.

ARTHUR PENRHYN STANLEY—the Dean of Westminster—has passed away in the sixty-sixth year of his age. He was one of the brightest ornaments of the Church of England, and perhaps the most popular of all its dignitaries. He was a “broad-churchman” in the best sense of the word, who during many years did all that he could to break down the partition walls of sectarianism. The pity is he had not lived to see more fruit from his labours in that direction. Though not to be ranked among great preachers, Dean Stanley was an accomplished scholar and a brilliant writer. It is interesting to learn that the two works which engaged the last literary moments of his life were, (1) an elaborate paper on the Revised New Testament, which appeared in the London Times, and (2) an article on “The Westminster Confession” published in McMillan’s Magazine since his death, in which an importance is claimed for this document which people south of the Tweed have hitherto been slow to acknowledge. The Dean, however, reminds them that it came from England and not from Scotland; that it was drawn up in the Jerusalem Chamber in



Westminster Abbey, for the most part by Englishmen; and that it is the only Confession of Faith which was ever imposed on the whole of the United Kingdom—"having reigned with undisputed supremacy for ten years, under the authority of Parliament, from Cape Wrath to the Lands' End." Another ex-moderator of General Assembly has been taken away by death.—The Rev. Dr. Watson of Dundee, who had an honoured name and occupied an influential position in the Church of Scotland. He was only sixty years old when he died. The Rev. Dr. Geo. Fisch of Paris, also rests from his labours after a long life of faithful and unremitting evangelistic work which he was privileged to do in France, and from which important results have followed. The Earl of Shaftesbury, now over eighty years of age, lately preached his first sermon, it is said, to a motley crowd in one of the slums of the East End of London. Technically, the report may be correct, but in reality that good man has been preaching all his life. The Rev. David Clement Scott has been ordained by the Presbytery of Edinburgh as missionary superintendent at Blantyre, South Africa. It is reported that the Church Missionary Society and the Society for the Propagation of the Gospel are to be united. The former represents the Evangelical part of the Church of England, the latter is the oldest of all the British missionary societies and represents the High Church party. They have both extensive ramifications and would, if united, be by far the most powerful missionary society in the world. On a recent Sabbath evening, in Edinburgh, no less than *eight* young medical missionaries were commended to God previous to their setting out for their several fields of labour in India, China, Africa, Rome, &c. Three of the number were from the Barclay Free Church congregation. Six young men of the graduating class in Oberlin College, Ohio, have offered themselves for mission work in heathen lands; and all have been accepted and ordained to the work. We have never before heard of so many graduates out of one class going at once to the foreign field. The visit of His Majesty King Kalakaua of the Sandwich Islands, to Japan was an incident belonging to the romance of missions. The Hawaiian Church is the first-fruits of missions, in that it is the first self-supporting church as the result of Foreign Mission enterprise. When it was proposed to erect a Protestant church in Japan, the Hawaiians were the first to send a contribution of \$1,000, and now their King goes to interchange Christian courtesies with a people where Christianity is yet in its infancy, and tells them what great things the Gospel has done for his country. Another interesting event of recent occurrence was

the opening of the London Missionary Society's College at Antananarivo, the capital of Madagascar. The building cost \$20,000. The Lecture Hall holds 15,000 people. *Sederunt*, The Prime Minister and Commander in Chief; the Secretary of State for Foreign Affairs; the U. S. Consul; all the English and Norwegian missionaries, &c., &c. The new College will commence with about 200 students more or less versed in theology, medicine, mathematics, and English Literature. It is just sixty years since the first English missionary landed in Madagascar and, already, nearly the whole population—two and a half millions—have been reclaimed from heathenism. The national Church is protestant and evangelical. The Women's Foreign Missionary Society of the Presbyterian Church in the United States, last year paid over to the treasurer of the Board of Foreign Missions, \$95,128. The total receipts of the Society for the year were \$99,070. The population of the Dominion of Canada according to the recent census is 4,350,933, being an increase of 680,498 in the last ten years. The religious statistics have not yet been published.

### Mission Work in the North-West.

NOTES BY REV. DR. COCHRANE.

AT YOUR kind request, I send you condensed notes of my visit to Manitoba last month. The objects chiefly in view, were:—1. To take part in the installation of the Rev. James Robertson, the newly elected Superintendent of Missions for the North-West. 2. To consider, and, in some way, adjust certain claims of the missionaries, for arrears of stipend due by their stations. 3. To meet with the Presbytery of Manitoba, and, as far as possible, all the ministers in the Province, and draw up rules for the future working of our Home Mission fields, so as to bring the stations and congregations into line with the supplemented congregations and stations in Ontario and Quebec. These objects, I am glad to say, were amicably settled and arranged, subject to the approval of the Home Mission Committee and the General Assembly. The brethren gave me an exceedingly hearty welcome, and I have good grounds for believing that my visit will be productive of good to all concerned. My only regret was, that Mr. Bruce, of Saint Catharines, who was to assist me in Presbytery work, was not able to be present in time for the meeting. He was, however, with us at the installation services, and subsequently visited stations in the West, of which, doubtless, he will give

you some account, in a future number of the *Record*.

GROWTH OF THE PROVINCE.—Those who form their ideas of the marvellous growth of this new territory from newspaper accounts, (exaggerated though they may be in many cases), can have no just conception of the real facts without a personal visit. The city of Winnipeg is a wonder in itself. Eight years ago when I first visited it, the population was some 2,000—now, over 10,000. Then there was but one or two brick buildings—now there are many, and as stately piles of architecture as Montreal or Toronto can boast of. Then, the church buildings were poor apologies for houses of worship—now we have in “Knox Church” and others built, or in process of erection, substantial and ornamental edifices, with all the modern improvements of the older cities in the East. Then there were hardly any modes of conveyance, but the primitive Red River cart, that moved squeakingly along over the streets and prairies, at the rate of three miles an hour—now there are carriages, phaetons and buggies of the most elegant construction; the oxen are giving place to noble specimens of horses, and the old Red River boats that accomplished the passage from Moorhead to Winnipeg, wind and weather and shallow water permitting, in from 5 to 9 days, are now supplanted by the locomotive, bringing its thousands of passengers from any part of Ontario and Quebec, in from  $3\frac{1}{2}$  to  $4\frac{1}{2}$  days! Verily could the old Red River pioneers of fifty years ago, look at the vast changes of the last ten years, they could hardly find language in which to express their astonishment.

WINNIPEG, which is the first objective point in Manitoba, and is to the province, what London is to England, is at present like Wall Street in New York, as regards speculation in lots and lands. Since the C. P. R. determined to build the line west to the Rocky Mountains, and to make Winnipeg their headquarters, the city has taken a bound upward, beyond all expectation. Lots in Main Street, sold in 1873 for \$100, now bring thousands. A block of buildings bought last year by a Montreal merchant for \$67,000, was sold a few weeks ago for \$118,000. These are but samples, of the kind of business transactions taking place—and as many of our denomination have largely shared in this rise in property, and are rapidly acquiring considerable riches, it is to be hoped that their givings to colleges and missions will be in proportion. No new country, has been so speedily supplied with the ordinances of religion, and no city has benefited more by the influx of Presbyterian emigrants, than Winnipeg. We are convinced that the urgent demands of our Home Mission Committee, only

need to be made known in this community, to elicit a generous response from year to year. The vast increase of population in Winnipeg, is an index of what is going on in the Southern and Western parts of Manitoba. In 1873, there were hardly any settlements beyond Portage La Prairie, and Rat Creek. Now, in Southern Manitoba, there are towns and villages beyond enumeration, and west of Portage La Prairie, along the line of the Canada Pacific Railway, the influx of settlers is steadily flowing in, far beyond our ability as a Church to overtake them. In a very short time communication between Winnipeg and Edmonton will be complete, and Prince Albert, which so far has seemed out of ordinary reach, will be as accessible, as the stations in the Lake Superior or Muskoka districts. The destiny of this great land, is very much in the hands of the Christian churches of the Eastern Provinces. In proportion as they advance with commerce and agriculture, will be its future history for weal or woe.

THE MANITOBA PRESBYTERY.—The Presbytery met on the 20th July in Portage La Prairie, 68 miles west of Winnipeg on the C. P. R. It continued in session nearly 3 days. Of the 25 ministers now on the roll, over 20 were present in addition to students, catechists and elders. Eight years ago, when we met at Kildonan as a Presbytery, there were only some seven of us all told, and one of that little Presbytery has since gone to his rest and reward—the Rev. James Nisbet. The members came in several instances 150 miles to the Portage, and had the Presbytery met in Winnipeg, the distance would have been much greater for the brethren in the West. I need say nothing here, as to the character of our self-denying missionaries in the North-West. Degrees of gifts and efficiency there may be, as in Ontario and Quebec, but taken as a whole, no church has a nobler band of devoted men in the outposts of the field. I have often said during the past winter at missionary meetings, that had the Home Mission Committee done nothing more during the past 10 years, than send 35 missionaries and catechists to Manitoba, and increase the number of preaching stations, from a very few to *nearly* 100, it would be sufficient to prove its value to the Church. This has been accomplished however, at the cost of about *one third only* of the annual contributions given for home missions, leaving two-thirds for the work in the older provinces. The Presbytery spent much time, in hearing reports from committees, appointed at a former meeting, to visit all the stations and congregations, with a view to full returns being submitted as to their progress and prospects. These for the most part were encouraging. In many cases however the work of organ-



ization is very imperfect, and the amounts raised for the support of ordinances *very meagre*. It could indeed hardly be otherwise in such a new country, and where the entire burden of both the spiritual and financial oversight, devolved upon the missionary. Under Mr. Robertson's direction and superintendence, we hope to see matters immediately put in much better shape. There is *now* no reason whatever why the Home Mission Committee should not be in possession of complete statistics, of every field in the North West, *at its stated meetings*. The same rules also that guide the committee, in its dealings with congregations and mission stations in the in the older provinces, should with very slight changes, apply to Manitoba. At the same time it is only true to say that, in the poorer districts of the country, the people have been unable to give what the committee considered a fair proportion of the missionary's salary—one of our most devoted ministers (Mr. Wellwood,) told me of certain cases, where the people had not tasted butcher's meat for a year, and had lived mainly on bread and water, and yet, out of their poverty, had given for the support of gospel ordinances. In certain other districts, where the land is good, and where last year and this year there was the prospect of abundant harvest, disastrous hail storms or severe frosts have destroyed the entire grain and left the settler without a dollar in the world. These facts must be taken into account, by those who cannot understand why many of these stations and congregations are not self-sustaining. With such a fine climate, and such a rich soil, it seems reasonable to expect a more rapid development, and so there would be, but for such sudden and unforeseen calamities, that are more or less common in this new land.

I found on a thorough examination of the claims for arrears put before the Presbytery, that the sum amounted to nearly \$1,800. To the Home Mission Committee such a statement must be startling. We imagined ourselves free of all obligations to the missionaries in Manitoba, and never until now, heard the first whisper of arrears due by the people to the ministers. The fact however came out that the missionaries had repeatedly for some time past reported these arrears to Presbytery, but in the hope that further delay would make all right, these arrears were never reported to the committee. The question however before us was not so much to *apportion the blame* between Presbytery and missionaries, as to settle the matter once and forever. I did not intend making public the arrangement proposed and agreed to by the Presbytery, until the meeting of the committee, but as mis-statements have found their way into the Ontario Press, it may be as well briefly to say that the missionaries agreed to throw

off about one-third of their claims for arrears. Mr. Robertson, agreed to raise \$500 in Winnipeg; the stations, the other \$200, and I agreed to recommend the committee to pay the balance of \$500. Should this meet the approval of the Home Mission Board, I hope we shall be rid of a burden vexatious and annoying to all concerned. The rules for the guidance of the newly appointed superintendent of Missions in Manitoba engaged us several hours. Hastily drawn up as they were, I am glad to say that they were accepted almost as submitted, as affording at least a *basis* for more definite and fuller rules and regulations, after that the Superintendent of Missions has been over his wide field and proved their adaptability. The Presbytery, like all Presbyteries, are jealous of interference with their rights and justly so; on this account, one highly esteemed brother took strong exception to the word "*oversight*" which I had inserted, as indicating in a general way the nature of the Superintendent's work. Its retention was however all but unanimously agreed to, the missionaries themselves feeling that such "*oversight*" was *imperatively demanded* and that without it the office would be but a name. Mr. Robertson, we feel assured will not overstep the bounds of propriety in the discharge of his duties, but he will at the same time be faithful alike to congregations and the committee. His visits will be, to pastors and people, of immense value, both in a spiritual and temporal point of view. Not the least interesting of the matters before the Presbytery, were the licensure of Mr. John A. MacDonald, and the ordination of Mr. Daniel Stalker, graduates of Knox College, the one engaged for the summer months, the other to labour for three years in Manitoba. It was to me a rare privilege to take part with the Presbytery in their examination, and to address them afterwards regarding the solemn obligations they had assumed. Only a few years ago this place where we met was nothing but prairie:—Now there is a flourishing town and a Presbytery meeting in it as large as one of the Ontario synods of thirty years ago. No one at all interested in the progress of our church in the North-West, can help feeling that the present contributions to the Home Mission scheme are utterly below the demands of the case, nor can we expect any change in these demands for years to come. As the older districts become self-sustaining, newer fields still further West will claim our attention. The Church in her General Assemblies has passed resolutions expressing gratification at the work accomplished, and the openings in providence that invite us to enter, but unless these are followed by practical results they are utterly useless. What is to be done must be done quickly and chiefly by the Church in Canada. We are not so sanguine as some bre-

thern are of *large amounts* from Great Britain, altho' Manitoba has claims upon the mother country almost as strong as upon Ontario. But in any case it behooves every minister and member of our Church in Ontario and Quebec, and *also in the Eastern Provinces*, to press the matter of Home Missions in the great North-West to the utmost. All the schemes of the Church are important, but upon the success of this great scheme the prosperity of all the others depends. The other denominations are thoroughly alive to the necessity of immediate action. And their efforts to send missionaries and establish congregations have hardly been second to our own. The Baptists have a Church in Winnipeg, and several throughout the Province, and their Prairie College at Rapid City is now in operation. The Methodists have two churches in Winnipeg, and missionaries at every point. Last June seven new men were sent to the help of those already in the field. The Episcopalians have two churches in the City and St. Johns, on the way to Kildonan, with College and Seminary for the education of young ladies. The Congregationalists although last in the field, are soon to erect a church in Winnipeg, and already occupy other points. It is not beyond the truth to say that, in numbers and wealth, the Presbyterians still stand *in the front rank*, but unless reinforcements of men and money are soon provided that position cannot be held. It may be with us in the North-West, as in many parts of Ontario to-day where our supineness and inactivity in past years has alienated and lost to our Church many old and prominent centres. Timely aid and effort now is of infinitely greater value than lamentation over losses ten years hence. The appointment of Mr. Robertson, to the office of Superintendent of missions marks a new era in our work. That he is in every respect admirably adapted for the place is the unanimous feeling of all the missionaries in the field, and of every Presbyterian that I have met in Manitoba. His success as pastor in Knox Church argues well for his success in his new position. Under his ministry, the membership has increased from 79 to 446, and a church building has been erected that is an honour to our denomination. The time has now come when increased accommodation must be provided for the congregation which now fills to its utmost capacity the commodious church. Mr. Robertson has already entered upon his work and hopes before the October meeting of the committee to have made a personal inspection of the remoter fields in the West.

PORTAGE LA PRAIRIE is a prosperous little town, 68 miles from the greater city. Under the ministry of the Rev. Allan Bell, the congregation has largely increased, and a new church, capable of holding 500, is now being

erected. Surrounded, as it is, with a fine farming district, it must be a prominent centre of business. It has now become self-sustaining, and the Court House, where the congregation meets is well filled on ordinary occasions. The people in this district who have, like those of Winnipeg, largely benefited by the rise in land, will be expected hereafter to do greater things for our Home Mission Funds. Mr. McKellar's churches at High Bluff and Prospect Hill, are in a satisfactory condition and are warmly attached to their missionary. At Emerson, Mr. McGuire, (formerly of Jarvis), labours with great earnestness and already there are manifestations of renewed life and vigour. The congregation was in a very weak condition at the time of his settlement last March, and it will take considerable time to consolidate, and bring it into healthy working order. There are very few men of any means connected with it and, indeed, the future of Emerson is exceedingly doubtful. Although called the "*Gateway City*" to the Province,—from the fact that it is the first place of any size after crossing the U. S. boundary, the mass of emigrants push through to Winnipeg, and once there, never think of turning back to southern Manitoba, but go on further west. Everything depends upon the course of certain newly projected railways, as to whether Emerson will rise to the stately proportions of a city, or remain a thriving country town. At present, corner lots are held at high figures, and but few sales are made. Opposite Emerson is the diocese of our good friend Mr. Scott, formerly of Napanee, who has been to this section of the country, a sort of bishop, travelling immense distances, and supplying the means of grace to many struggling groups of Presbyterians, as well as to the members of other denominations. He has a fine farm and garden on the banks of the Red River, which has proved to many a weary traveller a very *oasis* in the desert. Mr. Scott's boundless good nature and generosity are apt to make him prodigal of his means, above what is just and necessary. We much fear that his farm and garden are a source of loss more than profit. To say that he is universally beloved and respected by all classes, is only the simple truth.

Your space and my time prevent me going, at present, into fuller details. The month spent in Manitoba has been full of work. Besides the three days attendance at Presbytery, and numerous conferences with brethren subsequently at different points, I preached four times in Winnipeg—took part with Mr. Robertson in his sacramental service—lectured—attended two congregational meetings—gave addresses at the licensure of Mr. McDonald—at the ordination of Mr. Stalker, and at the installation of Mr.



Robertson, besides attending to many matters connected with our work at Emerson and Winnipeg — At Portage la Prairie I preached twice, and lectured, and addressed the Sabbath-school children — at High Bluffs, I preached once, at Kildonan once, and at Emerson twice, where I also lectured, and visited stations in the neighbourhood. Most gladly would I have gone further west, to Grand Valley, Birtle, Gladstone, Minnedosa, Rapid City, and other points of great and growing importance, but months, instead of a few days, would hardly have sufficed to overtake such distant fields. Though not permitted to visit and enjoy the hospitality of these brethren in their far-off prairie homes, I follow them in spirit with the deepest interest, and often think of them in their manifold labours and isolation. Is it too much to ask every well-wisher of our Zion, that these labourers be remembered in their prayers? When sitting in their comfortable and costly sanctuaries let them think of the far-off settlers in the North-West, who meet from house to house, or in the roughest and simplest kind of buildings, and of those men of God, — who, summer and winter, travel from 25 to 50 miles every Sabbath, to give to these groups of Presbyterian families the bread of life.

A NEW PRESBYTERY is now an essential to the carrying on of our mission work efficiently. Settlements are forming at points too remote, either from Portage la Prairie or Winnipeg, for all the members to attend. To come 150 or 250 miles to attend meetings, leaving the stations vacant in some cases two Sabbaths, is good neither for minister or people. It is of great importance that the brethren meet together *at least* twice a year, to confer regarding matters within certain limits. The oversight of our mission fields would also be better attended to, and a healthy rivalry would spring up between such Presbyteries, productive of zeal, in the advancement of our work. As it now is, some brethren never attend the meetings of Presbytery, and, to that extent, lose interest in the important business that comes before our Church Courts, and miss the sympathy and Christian greetings that our missionaries in Manitoba so much need. It is to be hoped that a new Presbytery, with its centre at Brandon, will be asked for and granted by next General Assembly. A Church Building Fund is urgently desired in Manitoba. The monies need not be given absolutely, but loaned for a term of years, on certain conditions. A church building attracts, and consolidates the cause, which often languishes where there is nothing but house-to-house preaching. *The missionaries that are wanted* must be, in addition to pastoral and preaching powers, good organizers.

I am satisfied that where our work has failed or come short of expectations, the fault has rested not so much with the people *as with those over them*. In Ontario and Quebec, where boards of management and deacon's courts, can easily be formed of the best business men in the community, it is not so necessary that the minister should be possessed of business tact and management. But in a new country like this, where beginnings have to be made, in all forms of church order, it is of the utmost consequence that the missionary should take the lead in all the schemes and enterprises of our denomination. Men who are afraid to speak of money to their people, and take little or no interest in securing contributions for the maintenance of gospel ordinances, or towards our Home Mission Fund, cannot be efficient in the North-West. Many of the settlers here, infected with the rage for money-making that is so characteristic of the Province, ignore the claims of God altogether and need plain speaking. The Home Mission Committee, and those who give for the spread of missions, have a right to expect the cordial cooperation of the missionaries, in this important matter. *The erecting of church buildings* in the towns rapidly springing up in the Province is a matter that calls for the exercise of much more common sense and judgment than has been shown in some cases in the past. In this respect the other denominations exhibit a vast deal more tact and wisdom. It is not uncommon to find the Methodist or Episcopalian churches, and *always* the Roman Catholic chapels, in the most central and accessible part, while the Presbyterian Church occupies some back street or out of the way site, far from the main thoroughfares of business, and entirely out of the way of transient visitors at the hotels. The site, in some cases, is the gift of a wealthy land speculator who puts the churches just where he pleases, and where they may look best upon a map. He wants his property equally valuable over the entire area of his ownership, and, with a regard to his own interest, while at the same time getting credit for religious zeal, gives an acre of ground in some marshy place inaccessible nine months of the entire year, and destitute of any decent approach in the way of sidewalks. Far better to pay a reasonable sum for a site, than accept as a gift what is really a hindrance to our visibility and progress for years to come.

While I close these hurried notes, Winnipeg is all excitement with the Governor General's visit. The city is gay and loyal beyond expectations. Arches, evergreens, addresses and presentations are the order of the day. The clerical host have been numerous this summer in Manitoba. In addition to Mr. Bruce and myself, there

are already here or coming, Dr. McGregor of Edinburgh, who accompanies the Marquis of Lorne; Dr. McKay of Formosa, Dr. Reid of Toronto, and Dr. Vicar of Montreal. For details as to the laying the foundation stone of Manitoba College, and other matters of Ecclesiastical interest, I must refer you to the daily press. I proceed now to Port Sydney in the Muskoka region, to open a new Church, and meet with our missionaries.

W. C.

### French Evangelization.

HERE are several districts in the Province of Quebec, the original settlers of which were English-speaking Protestants, where to-day scarcely a single Protestant or English-speaking person is to be found. This sad state of matters is in most cases owing to the indifference of the churches in the mother country to the spiritual interests of their members who some sixty or seventy years ago emigrated to Canada and settled in the Province of Quebec. Neglected by the Churches at home, and finding only the Church of Rome and French-speaking Catholics in the districts where they settled, they gradually, in the course of one or two generations, lost their mother tongue and forgot their former faith. To day, thousands of the descendants of Presbyterians from Scotland and the North of Ireland are to be found along the north shores of the St. Lawrence river, speaking only the French language and are among the most bigoted adherents of the church of Rome. In endeavouring to give these people the gospel and to bring them back to the faith of their fathers, the Board of French Evangelization have a very strong claim upon the sympathy and liberality of the churches in Britain.

MURRAY BAY:—The district around this fashionable watering place was originally settled largely by Scottish Highlanders in the year 1813. Never having been once visited by a Presbyterian or a Protestant missionary, they soon became indifferent to religious matters. Their children intermarried with the French Catholics of the surrounding country, and with the exception of one solitary family, every one of them joined the Church of Rome. The exception referred to resides about 15 miles east of Murray Bay village. In his house a missionary of the Board teaches school and conducts service during the present summer, and in the house of a relative of his, some 14 miles further east, near Tadousac, a mission school has been taught during part of the summer. In Murray Bay, itself, the Board employ a missionary this season. He spends his time in

visiting the French families—the McNicols, McLeans, Blackburns, Camerons, McDonalds and other well known Scottish names—on Sabbath evening he holds a French service in the Protestant church, built for the use of the summer visitors. This service has been well attended, chiefly, however, by those of the English-speaking visitors familiar with French, many of whom thus manifest their sympathy with the work, and give their help in the choir in singing the French hymns so attractive to the French Canadians. Though only a few of the French have had courage to enter the church, a considerable number gather about the doors and listen to the service. Several dozens of French Testaments and a large quantity of tracts, &c., have been distributed among the people. Let us hope and pray that many of the families may, by the power of God's spirit, return to the faith of their ancestors, and be instrumental in giving the Gospel to the whole surrounding country.

EX-PRIESTS:—Within the past month the Board have taken under their protection an ex-Priest from France—a member of one of the oldest families of that country. This gentleman has favourably impressed those with whom he has come in contact. If found adapted to the work he may after a time be employed. Meanwhile the Board have provided him a home during his period of probation. The Board have during the past month had some correspondence in regard to another priest who has just left the Church of Rome and who is now in the county of Essex. He desires connection with the Presbyterian church and proposes attending College for at least one session. It is a very difficult matter to know what to do with priests and ecclesiastics who come to us from the Church of Rome. They generally come devoid of everything except their priestly garb. To give them mission work we cannot till they have undergone a time of probation and a course of instruction, extending sometimes over a lengthened period. During this period they require money for board, clothing and other expenses, and the more independent and better class of them shrink from receiving assistance. Even if secular employment can be obtained, which is often impossible, and for which they are frequently disqualified, a certain amount of money is needed for clothing, etc. Heretofore the Board have been indebted to generous friends of the work for contributions to meet such cases, and doubtless contributions will be forthcoming in future also.

FRENCH STUDENTS:—At present there are several young men, two of whom are ecclesiastics of Rome, who desire to enter College and study with a view to the ministry of our Church. Some of these are



deterred from want of the necessary means, and their parents are unable to help them, or, being still Roman Catholics, are unwilling to do so. Will not some of those to whom God has given the ability help in this direction? Many persons have themselves no sons to educate. There are few ways in which such persons could better advance the cause of Christ than by aiding to educate some deserving young man who desires to consecrate himself to the work of the Gospel ministry. At least two young Frenchmen are anxious to study this winter who cannot do so unless some Christian friend or friends provide the requisite means prior to the opening of College in the beginning of October. If any feel disposed to do so they will please communicate with the Rev. R. H. WARDEN, 260 St. James Street, Montreal. It may encourage the friends of the work to know that an ex-ecclesiastic, who gave up a good position last winter to connect himself with our church and who was unwilling to receive assistance, was after a brief probation sent out with an experienced colporteur of the Board, and so faithfully and zealously has he worked that the Board are now encouraging him to study for the ministry of the church.

ENGLISH STUDENTS FOR THE WORK. Hitherto only a very few English-speaking students have devoted themselves to the work of French Canadian Evangelization. The Board are most anxious largely to increase the number of these, in the belief that very valuable assistance can be rendered by such in the work. It is well known how largely the work in Paris, France, has been indebted to English-speaking labourers familiar with French; and, considering the facilities for acquiring the language and the vast field among French Canadians for earnest missionaries, it is surprising that so few of our English Theological students turn their thoughts in this direction. It is to be hoped that the number will increase year by year.

POINTE-AUX-TREMBLES SCHOOLS. The next session of these well known Mission schools opens in October. Last year 102 pupils were in attendance. As the buildings can accommodate nearly 200, and as the applications last year were in excess of this number the Board are exceedingly anxious that the state of the fund will warrant them in admitting 150 at least next session. The average cost of each pupil is about \$50 at which sum scholarships have been placed. Already a number of scholarships have been guaranteed and it is earnestly hoped that *before the end of September* those Sabbath-schools or friends who intend supporting a pupil or aiding in the work will notify Mr. Warden, so that the Board may be in a position to know how many pupils to admit. The Board also earnestly

request that the institution and its work be remembered in prayer by the Sabbath-schools and congregations of the church, and by all the friends of the mission.—R. H. W.

## Our Foreign Missions.

THE COMMITTEE for the *Eastern Section* met at New Glasgow, on the 13th July. The meeting was chiefly occupied in receiving and conferring with Rev. Dr. MacKAY, of Formosa, and Rev. J. W. McKenzie, of Fate, New Hebrides. The Secretary introduced Dr. MacKAY, who was welcomed by Rev. Alexander McLean, Chairman, and the following resolution was placed in his hands:

"The Committee rejoices to receive and to make welcome Rev. Dr. MacKAY of Formosa, gives thanks to the God of all grace, for the glorious work which he has been enabled and honoured to do for Christ, in Northern Formosa, in the formation of many Churches, consisting of those recently living in heathen darkness; and in the development of the spirit of self-consecration, and of work for Christ, and for their countrymen, among the Chinese converts. The Committee thank him for his visit to the Maritime Provinces, wishes that it could be prolonged, but still anticipates confidently, that, brief as it may be, it will be the means of awakening a deep interest in the great work which the Lord has committed to the Church, of preaching the Gospel to all nations."

DR. MACKAY thanked the Committee for their cordial welcome and spoke on the circumstances which led to his settlement on Formosa. He further expressed his conviction that every pastor should make it his business to see that every member of the church under his charge, and each one, as he or she confessed Christ, should be brought distinctly to recognize the great duty of helping to evangelize the world. Our whole people should be carefully *educated* to this. He protested against the idea of missionaries having to go around to stir up the churches at home, maintaining that the people should stir up the missionaries. The whole church was called to the work and should never rest until the work was done. He held that pastors should keep this matter before their congregations continually. Questions were asked and answered respecting various phases of the work.

REV. J. W. MACKENZIE was next welcomed by the chairman in terms of the following Resolution:

"The Board would very cordially welcome Mr. and Mrs. MacKenzie home, for a period of rest among their friends in Nova Scotia; would give thanks to God for his preserving care over them through all their course of toil and travel since they left us ten years ago, and for the work which he has enabled them to do in the Island of Fate; and would earnestly pray that they may both, by the good hand of their God upon them, be enabled in due time to resume their labours of love among the Fateans to whose welfare, spiritual and temporal, they have devoted their lives."

Mr. MacKenzie having responded, Rev. D. B. Blair led in prayer, giving special thanks for the work done by the two brothers, who had returned from their fields of labour, and for their preservation amidst many perils among the heathen, and commending them to the protection and blessing of the Great Master whom they and we serve. The Board spent some time in conference respecting the New Hebrides, and especially Fate, eliciting information on various points from Mr. MacKenzie. A committee was appointed to confer with Mr. MacKenzie respecting his expenses in returning, his proposed stay in the Provinces and the way in which, if sufficiently strong, he may be able to advance the cause by meeting and giving information to our congregations. A letter was read from Mrs. Donald Morrison dated January, 1881, stating that she had by illness been unable to teach for more than a year and would gratefully accept the offer of aid contained in the resolution of the Board, which the Secretary had forwarded. It was then agreed that £50 stg. be paid to Mrs. Morrison for the present year in addition to her widow's allowance. The Secretary at the suggestion of Rev. K. J. Grant asked that the Foreign Bursary Fund be placed at the disposal of the Mission Council at Trinidad to be used as they may see best for furnishing for their work Messrs. Lal Behari and Joseph Annagee, soon to be ordained, the amount at present in fund being \$145. This was agreed to. P. G. MacGREGOR, *Secy.*

### Formosa.

LETTER FROM REV. K. F. JUNOR,

*Tamsui, 4th June, 1881.*

I received your welcome letter containing enquiries about the *Record* which had not been coming very regularly for some time past, and was greatly missed. I have written very few letters, as you may know I have not much time at my disposal outside of absolute necessary correspondence; however you have Mr. McKay among you and what more do you need? My letters would be paltry things beside his rich information. I did however write one or two long letters and intended to continue them but I fear they went astray. Perhaps it is however just as well. They contained somewhat serious strictures on the dark things of Chinese life. So since they did not reach or see the light, I did not bother continuing the bright side. The dark side is very dark; but there is a bright side. The light coming from the Gospel will in time also flood this great land. We are on the eve of great events, to all appearances, in this

empire. The Gospel is spreading itself over the land like the light, bringing hope. If some of your rich Christians were here long enough to see, there would be no lack of funds for this Mission. There are a hundred things I could point out to them, the blessing and profit of which they would see at a glance and for the establishment of which they would rejoice to use their money. The hospital work alone, and the whole work in a certain sense, is supported freely even by Chinamen, not because they love it but because it commends itself to them. Look at the Hospital report and tell me if they, as heathens, are not liberal—\$10 and \$20 subscriptions. I have not time even now for a long letter, for I am in the midst of the work of the "Assembly" of the north Formosa Church. I have all the preachers assembled and we are having a most glorious time. The hope that I intimated in my last year's report has more than realized itself. The apparently severe course I took last year in dealing with matters has had a most beneficial effect. My heart is elated almost above measure that the Lord has so guided us. All my fears, as to the benefits of the plans adopted at the beginning of the year are passed away. The preachers themselves seem to have fallen quite in love with them, although involving much more labour. I am grateful beyond expression. I hope and trust that when Mr. MacKay comes, and we are looking forward to a treat when he comes, we shall not only not have lost ground (which was to have been expected) but that we shall have gained. How grateful I feel that Mr. MacKay's visit has done so much good! It is only what I expected however. Now we are to enjoy the gain, and you to have the loss of his fervour and zeal. May God establish the influence of his visit. Now let the Church gird herself for a great work. China is opening up. Go in and reap the harvest. Don't hesitate. Don't fear. Don't doubt. I tell you Christian men and women here is a field worthy of your greatest efforts. Other Churches are crowding in the labourers. Don't believe that Missions are not a great success in China. Its false, *false*. If they were not a grand success—all the same they are a mighty need. Oh the horror of this black disgusting polluting heathenism! K. F. J.

### Missionary Ships.



THE FOLLOWING is from the *Missionary Herald*, Boston:—"The earliest known missionary vessel was the 'Duff,' a ship purchased by the London Missionary society in 1796, and sent to the South Seas under the command of Capt. James Wilson.



Her career was brief, as she was captured by a French privateer in 1799. Fifteen years later the missionaries to Tahiti undertook the building of a ship, which was finished in 1817, and named the 'Harriet,' in honour of an eminent friend of the mission in England. The next missionary ship was the 'Missionary Packet,' sent out by the American Board in January, 1826. She was a schooner of thirty-nine tons, forty-nine feet long, and thirteen feet wide, and was in command of Capt. James Hunnewell, of Charlestown. After a stormy passage around Cape Horn, she reached Honolulu in October, and served the mission for several years. In 1830 Rev. John Williams, the heroic martyr-missionary, undertook the building of a ship with only native aid, and the 'Messenger of Peace,' a ship sixty feet long and measuring seventy tons, served him for several years in his adventurous plans. When he visited England his appeals resulted in a collection of funds sufficient for the purchase of the 'Camden,' of two hundred tons, in which he sailed, 1838, April 19th, on his return to Raratonga. The next year, 1839, November 20, he fell a victim to savage violence, on the island of Erromanga. The 'Camden,' was found too small for the service, and returned to England in 1843. An appeal for funds was made to the children of the Sabbath-schools, and called forth a liberal response. A new, strong and handsome ship was thus procured, and fitly named the 'John Williams,' which sailed for Tahiti, 1844, June 5. For just twenty years this ship pursued her work among the Pacific islands, making four voyages to England during the period. She was wrecked, 1864, May 29, by drifting on shore in a calm, at the island of Pukapuka. In February, 1867, the same fate befel the second 'John Williams,' as she was approaching her destination. The third 'John Williams,' sent out in 1869, has been more fortunate, and is still pursuing her errands of love and mercy. In 1874 a smaller companion ship, the 'Ellengowan,' was presented to the London Missionary Society by Miss Baxter, of Dundee, and is still in the same service. The missions of the Presbyterian Church in Canada, among the New Hebrides, have also the aid of a missionary ship. For a short time the little 'Columbia,' of five tons was employed, but she was replaced by the 'John Knox,' which was built and sent out in 1856. Proving too small, a larger ship of 115 tons was built in 1860 at New Glasgow, in Nova Scotia, named the 'Dayspring.' She was much admired, and did excellent service, until wrecked by a hurricane in the harbour of Aneityum, 1873, January 6. Her place was directly supplied by the purchase of a new three masted schooner of 160 tons, whose name was changed from 'Paragon' to 'Day-

spring.' She is still doing good service. Among the Feejee and Friendly Islands, the Wesleyan missionaries employ the 'John Wesley.' And the 'Allen Gardiner' was sent out by the South American Missionary Society in 1854, with a company of missionaries, to carry forward the work in the Falkland Islands and Patagonia, where Captain Gardiner and his associates had perished. She was still in the service in 1867. The Church of England Missionary Society, as early as 1848, employed the schooner 'Undine' in the work of the New Zealand mission, under Bishop Selwyn. In 1852 the larger 'Border Maid' took her place, and was succeeded in 1855 by the 'Southern Cross,' which was built in England, and sailed March 28. The same day, John C. Patteson, afterwards Bishop Patteson, sailed in another vessel. With his useful labours and martyrdom the 'Southern Cross' was to be ultimately associated. She was wrecked on a New Zealand reef, 1860, June 17, and replaced in 1863 by the second 'Southern Cross.' This ship has auxiliary screw and can use steam power, and her career has been very successful. A full account of the 'Dayspring' may be found in the *Record* for 1878, page 328. It is altogether likely that these sailing ships will ere long be superseded by steamers, which will do the work in much less time and with greater safety to themselves."

## The Revised New Testament.

FIRST ARTICLE.

I WAS fortunate enough to lay hold of one of the earliest copies introduced into Canada, of "The New New Testament," as the *Saturday Review* designated the work of the Revisers. I took up the volume, turning at first to certain well-known passages: The Beatitudes, for example, with other leading portions of the Sermon on the Mount: The parable of the sower, too, and our Lord's conversation with Nicodemus. Then I turned to the 14th and 17th chapters of St. John's Gospel, and afterwards to the 8th chapter of Romans and the epistles of St. John: and lastly to some of the cherished, hallowed descriptions of the book of Revelation. I laid down the book, after this first interview, with a mixed feeling. Now, it was that of disappointment: now again, of satisfaction. After a day or two, I set myself to the more serious and needful task of detailed, critical examination. The character of the Revision impressed me more favourably as I went on. It does so still; and yet I am far from satis-

fied. My conviction, notwithstanding, is that years of examination and consideration on the part of the English-speaking Christian public, and the growing familiarity to which it will lead, must end, if not in its speedy authorization, as "appointed to be read in Churches," yet to its very general use in families, in Bible-classes and in Sabbath-schools; and ultimately, (after limited revision it may be), to complete acceptance and adoption. I confess that I am not in the least anxious on this point. My satisfaction is that, whether thus adopted or not, we have in our hands the results of the most scholarly, intelligent, faithful, patient, and I will add devout, scientific investigation of the New Testament text, which has been ever undertaken: an investigation which, till recent years, could not have been undertaken. These results, brought together into this Handy-volume, will be a greater help to the Church of to-day in her attempts to understand the meaning and to catch the spirit of "the word of Christ" and the teaching of His apostles, than all the works, whether critical or expository, which have been bequeathed to her, by her former scholars and divines. The Revisers have given to us a version of the New Testament which must be read and examined by every Christian who seeks, (and what Christian does not seek?) to ascertain the meaning of the Sacred Text. It will be an indispensable companion to the Christian student, be he minister or layman. Certainly no clergyman could venture upon an exposition of a single New Testament passage, without first examining the Revisers' version of it.

I spoke of a feeling of "disappointment" and hinted at a possible "re-revision." Let me give my reasons: The Revisers (see their preface) agreed to enter upon their work under the guidance of eight "Principles and Rules." I confine myself to the first: "To introduce as few alterations as possible, consistently with faithfulness." An admirable principle truly! which I venture to state, has been largely overlooked. Many "alterations," so it seems to me, *not* required by "faithfulness" to the Text, have been introduced. The most conspicuous error of the Revisionists is literalness. The matchless rhythm of the old version has been too often sacrificed to a stiff, inharmonious literalism. The Greek text so completely filled the eye of "the New Testament Company," as to lead to a not infrequent disregard of the idiom of their mother-tongue. So slavishly-literal a rendering of the original as these learned men seem to have aimed at and produced, is not what English-speaking Christians desired in the contemplated Revision. What was proposed by Convocation, and wished for by us all, was a retention

in the new Revision of the idiomatic, rhythmical English of the authorized version. The hallowed forms of expression in the Old, were to be left untouched in the New, except in so far as change was absolutely required in the interests of "faithfulness." I have ventured to state that this has not been done, I mean, that it has not been done to so large an extent as was demanded by the Rules under which the Revisers agreed to work. Let me give some examples:

1.—Two expressions are changed in the Lord's Prayer (Matthew 6th, verses, 9 to 13) which, because they are familiar, might have been retained with advantage. Confessedly, these alterations are not in the interests of "faithfulness." I refer not to that of "the evil one," for evil; or to the omission of the doxology, which every scholar knew must come. My reference is to minor changes: (a.) That of the expression "Thy will be done in earth as it is in heaven," which is as sufficient a rendering of the original, as the alternate form in St. Luke's Gospel (A. V.) "Thy will be done, as in heaven, so in earth." Why not retain the old, familiar words? (b.) Scarcely less objectionable is the change from "lead us not into temptation," to "bring us not etc." a change for change' sake, one is tempted to say. 2.—There is an alteration made, with less reason, in the 8th Chap., of St. Matthew, verse 20. Our Lord, addressing a Scribe who seemed desirous of becoming one of His disciples, uses language which in our old Version is thus beautifully rendered: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Nothing can be more perfect than the rhythm of this translation; it is poetry in prose. In the revised version the verse is made to read, "The foxes have holes, and the birds of the *heaven* etc." Why "the heaven" in preference to "the air?" It is less euphonious, and as a translation it is less exact. The Revisionists seem to have made up their minds, that the Greek *ouranos*, should be unvariably translated "heaven." I know that "heaven" is a fit rendering of this Greek word when it is used for that upper sphere or firmament in which the sun and moon and planets revolve; I also know that it is the only possible rendering when it is used to denote the dwelling place of God and angels and redeemed men; but I claim that *here*, "heaven" is not so good a translation of *ouranos*, as that which we have in our oldest version, because it is clearly used to indicate the expanse of the atmosphere, that "upper air" which is the home-sphere of birds. "Birds of the heaven" is an ambiguous expression. It does not, within and of itself, convey to you the particular "heaven" which is meant; while "birds of the air" expresses it at once. Are we to understand that this alteration was



demanding by "faithfulness?" Take any chapter you choose; you will find in it needless changes, more or fewer, of the same class; changes, not affecting the sense, but injuriously affecting the style.

3.—I select for example, or for examples, the 13th chapter of this same Gospel.—(a) Read the first verse of the chapter: "At that time Herod the tetrarch heard of the fame of Jesus." This seems to me perfect as a bit of English; terse, rhythmical, intelligible. How have we it in the Revision? "At that season, Herod the tetrarch heard the report concerning Jesus." The statement here is indefinite. The reader asks, "What Report?" The answer would of course be "The report of His mighty works." But how could this be rendered so well, or so definitely, as by the old word "fame"? The change is detrimental. (b) In the fifteenth verse we find this expression used by our Lord; it was spoken in connection with the miraculous feeding of the multitude who had followed Him in His wanderings through the country; "This is a desert place." The Revisers have altered it to "The place is desert." We are tempted to call this a finical change; truly it is the same paragraph; a change without an object. No one could pretend that this alteration was called for by "faithfulness."

(c) In the 31st verse of this chapter, we have a description of our Lord's rescue of Peter, who by his rashness was exposing himself to the danger of drowning. We read that "Jesus stretched forth His hand and caught him." Nothing could be more forcible or intelligible. The revisers have introduced this gratuitous alteration, "Jesus stretched forth His hand and laid hold of him;" it is difficult to understand why.

These are a few out of many examples which might be cited, of what I have called needless, and for the most part injurious alterations. I had seized upon the introductory verses of the Epistle to the Hebrews, as a signal example of failure in the same direction; I learn, however, though I have not seen the article, that a writer in the *Edinburgh Review* has selected the passage as an unfortunate instance of the detrimental character of a good deal of the Revisers' work.

I am persuaded that if the "New Testament Company" had allowed themselves to be governed by the Rule which I have transcribed, and had really introduced no change not rendered necessary by the meaning of the Text, they would have secured for their work a very much wider reception than from present appearances it is likely to gain. I am also of opinion that could they be induced to re-revise their work on the lines which I have indicated, they would be the means of conferring a yet greater boon than they have already conferred upon the English-

speaking Christian public. But there is another side to the subject, a very different side and a brighter side. This I shall consider in another article. Those things of which I have spoken are comparatively trifling blemishes. Those of which I shall have to speak are of the highest value to the Christian Church, supplying as they do a basis of New Testament investigation firmer, and therefore more satisfactory, than Christendom has known and enjoyed during the past eighteen centuries.

JOHN JENKINS.

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## The Presbyterian Record.

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Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

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PRESBYTERY CLERKS will please bear in mind that we look to them for brief reports of the meetings of Presbyteries and such other information as they may be able to supply from time to time. The RECORD is sent regularly to all our Foreign Missionaries. We shall be happy to receive from them, in return, a few lines for publication as often as they have the leisure and the inclination to write, always with the understanding that copies of letters sent to us be not sent elsewhere for publication. Whatever else the RECORD may be, our aim is to have it made up, as much as possible, of *original matter*. We trust that the CONVENERS AND SECRETARIES OF THE COMMITTEES OF THE GENERAL ASSEMBLY will bear in mind that our columns are always at their disposal. Apart from any other consideration, the extensive circulation which the RECORD has attained makes it a desirable medium for diffusing information respecting the work of our missionaries, and,

at the same time, of enlisting the sympathies of the people in their behalf. Our thanks to MR. JUNOR for his letter from Formosa in this number.

### Literature.

**MURPHY'S COMMENTARY ON EXODUS:** I. K. Funk & Co., New York—price, \$1.50. This Commentary on Exodus is one of the best extant.

**CONANT'S POPULAR HISTORY OF THE BIBLE TRANSLATION**, from the same publishers. Is a very lucid and interesting account of the various editions of the English Bible which have appeared from the time of Wyclif, 500 years ago, down to the publication of the Revised New Testament in May, 1881. It should be in every Sabbath-school library—price, \$1.00.

**THE BRITISH AND FOREIGN EVANGELICAL REVIEW** for July is an excellent number. Among the articles are two from Canadian writers,—*Culdee Colonies in the North and West*, by Rev. John Campbell, Montreal; and *Presbyterian Consolidation in Canada—a chapter in Canadian History*—by Rev. Robert Campbell, of Montreal. The review of current literature is an interesting feature. JAMES BAIN & SON, Toronto. Price, \$2 per annum.

**THE CATHOLIC PRESBYTERIAN** for August—same publishers—price, \$3 per annum. The August part of this International monthly is particularly good. *Presbyterian Worship—Does it need Reform?* is ably discussed by Professor Hitchcock, of New York, Dr. Dewitt, of Philadelphia, Professor Smith, of Edinburgh, Dr. Sprott, of North Berwick, and others. The *Notes of the Day* are not the least interesting part of the number.

**WORSHIP IN SONG:** A selection of Hymns and Tunes for the Service of the Sanctuary, by Joseph P. Holbrook, Mus. Doc. A. S. Barnes & Co, New York and Chicago. One of the choicest collections we have met with, containing upwards of 700 hundred hymns and selections with suitable music. It is beautifully printed. Price, \$1.50.

**FOUR FRIENDS AND THEIR FORTUNES.**—The Presbyterian Board of Publication, Phila. \$1.25—A good Sabbath-school volume.

### Official Notices.

#### PRESBYTERIAN COLLEGE HALIFAX.

**T**HE next session of the Presbyterian College, Halifax, will begin on the first Wednesday of November, when the opening lecture will be given by the Rev. Dr.

Pollok. The course of study, as conducted under the three Professors, may be ascertained from the College Calendar. Copies of the Calendar may be obtained by application to Prof. Currie. The premises at Pine Hill contain convenient and comfortable accommodation for resident students. The chambers are large and commodious, and fitted with every modern convenience. The situation of the College upon the sea shore renders the residence healthy and attractive. The fee for board, heating and light included, is two dollars and a half per week. The boarding arrangements are under the direction of a competent person. No charge is made except for boarding. At the close of the last session ten prizes were awarded to successful students. In addition to the prizes, three hundred and sixty dollars were bestowed in bursaries. Applications for rooms must be addressed to Professor Currie on or after the 3d Tuesday of October.

#### MORRIN COLLEGE, QUEBEC.

For information in regard to scholarships and course of study in Morrin College, apply to Rev. Professor Weir, Quebec.

#### MEETINGS OF PRESBYTERIES.

London, at London, 13th September.  
Chatham, at Chatham, 13th September, 11 a.m.  
Paris, at Woodstock, 4th October, 2 p.m.  
Lan. & Renfrew, Pembroke, 20th Sept, 10 a.m.  
Peterboro, at Port Hope, 19th Sept., 7.30 p.m.  
Kingston, Chalmers' Ch., 20th Sept., 3 p.m.  
Guelph, St. Andrew's Ch., 20th September.  
Hamilton, at Hamilton, 20th September.  
Toronto, Knox Church, 20th September.  
Montreal, St. Paul's Ch., 4th Oct., 11 a.m.  
Quebec, at Sherbrooke, 20th Sept., 11 a.m.  
Huron, at Goderich, 13th Sept., 11 a.m.  
Owen Sound, at O. S., 20th Sept., 1.30 p.m.  
Whitby, at Bowmanville, 18th Oct., 11 a.m.  
Saugeen, at Priceville, 20th Sept., 2 p.m.  
Halifax, St. Matthew's Ch, 27th Sept., 10 a.m.  
Brockville, at Iroquois, 13th Sept., 2.30 p.m.  
Truro, at Truro, 8th September, 11 a.m.  
Lunenburg & Yarmouth, at ——— 17th Sept.  
Pictou, at New Glasgow, 6th Sept., 11 a.m.  
Ottawa, at ——— 1st November.  
Bruce, at Walkerton, 20th September, 2 p.m.  
Sarnia, at Forest, 20th September, 2 p.m.  
Maitland, at Brussels, 20th Sept., 1.30 p.m.



## A Page for the Young.

LINES BY A CHILD.

Beautiful ground on which we tread,  
 Beautiful heavens above our head,  
 Beautiful flowers and beautiful trees,  
 Beautiful land and beautiful seas,  
 Beautiful sun that shines so bright,  
 Beautiful stars with glittering light,  
 Beautiful summer, beautiful spring,  
 Beautiful birds that merrily sing,  
 Beautiful lambs that frisk and play,  
 Beautiful night and beautiful day,  
 Beautiful lily and beautiful rose,  
 Beautiful every flower that grows.

### A SCRIPTURE ALPHABET.

A is a name God gave the first pair,  
 B is a tower built in the air,  
 C is a mount overlooking the sea,  
 D is a city as old as can be,  
 E is a prophet both true and brave,  
 F is a coward as well as a knave,  
 G is a beast in sacrifice slain,  
 H is a virtue lacking in Cain,  
 I is a traitor deserving death,  
 J is a prophet the Bible saith,  
 K is a patriarch's daughter fair,  
 L is a mountain high in the air,  
 M is a gate of the Holy city,  
 N is a captain deserving pity,  
 O is a true son of Boaz and Ruth,  
 P is a man unmindful of truth,  
 Q is a Christian, friend to St. Paul,  
 R is a wife beloved best of all,  
 S is a Danite wonderfully strong,  
 T is a disciple whose doubting was wrong,  
 U is a careless man punished for sin,  
 V to a spy was the nearest of kin,  
 W should never be trifling and bold,  
 X is a monarch of Grecia old,  
 Y is a colour the Bible named,  
 Z is a Jew, of short stature, famed.

Who will send us the twenty-six words  
 which answer to the above description?

### "IT'S ALL RUINED."

The ruin of a Sunday-school—at least for one of its members—was thus pathetically announced to a missionary of the American Sunday-school Union in North Carolina. This may reprove some other teacher guilty of such ruination. The missionary relates it thus:

One Sunday afternoon we stopped in front of a log cabin, and asked a little fellow who sat on the door step for a cup of water. In reply to my enquiries, he said his name was Lewis; that he was eight years old, and that he knew the way to the Sunday-school; and, as I was hurrying to its meeting, I asked if he was not going.

"No," said he, "I ha'n't been there in three Sundays—it's all ruined!"

"Why, how is that, Lewis? Has there been any fuss between the teachers, any fighting or mischief among the boys?"

"No, sir, I reckon not; but it's all ruined!"

"Now, Lewis, my dear boy, what has ruined your nice little Sunday-school?"

Looking at me with an expression of grief peculiar to one of his tender age, he said:

"She don't come any more; it's all ruined!"

The poor boy knew not why his loved teacher had failed to come to the school. Enough for him to know that in her absence it was ruined for him. The absence of a teacher may cause ruin to some scholar's interests.

### TRUTHFULNESS.

A gentleman once asked a deaf and dumb boy the question, "What is truth?" The boy replied by taking a piece of chalk, and drawing a straight line. The man then wrote, "What is a lie?" The boy answered by drawing a crooked line.

Lies are always crooked. One lie opens the way for another, for often a dozen lies must be told to conceal one. Telling an untruth is like leaving the highway and going into a tangled forest; you know not how long it will take you to get back, or how much you will suffer from the thorns and briars in the wild-wood.

"A lie is an intention to deceive," and may be told without speaking a word. A gentleman once asked a boy if a certain road led to the city. The boy nodded his head, and then laughed as the man took the wrong road. That boy lied with his head. Lies may be told with the fingers, and in many other ways.

Young people often amuse themselves by seeing who can tell the biggest lie. This is a bad habit, and leads one to vary from the truth at other times.

The only safe plan is to form the habit of *always* telling the truth. This will give a feeling of self-respect that will scorn whatever is low and mean. It will also give a purity to the character that will tend to elevate and ennoble the life.

### STEPS FORWARD.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of good, is a step nearer to the life of Christ.—*Dean Stanley.*

**Acknowledgments.**

RECEIVED BY REV. DR. REID, AGENT  
OF THE CHURCH AT TORONTO, TO  
5th AUGUST, 1881.

**ASSEMBLY FUND.**

Received to 5th July, 1881...	\$170.19
Forest Lad. Miss Assoc.....	5.00
Dalhousie, Miramichi.....	3.20
St Mary's, Knox Ch.....	5.00
Fitzroy Harbour & Tarbolton	7.00
Buctouche.....	1.00
Scotch Settlement.....	1.00
Hamilton, St Paul's.....	18.00
	\$210.39

**HOME MISSION.**

Received to 5th July, 1881...	\$712.60
Hibbert.....	20.00
Brazebridge Sab Se.....	10.00
Forest Ladies Miss Assoc.....	21.00
Montreal, Crescent St.....	100.00
Avonbank.....	8.87
Keene.....	16.00
Member of St Andrew's Ch,	
Mount Forest.....	2.00
Campbellsville.....	20.00
Nassagaweya.....	10.00
do Sab Se.....	10.00
Nichol, Zion Ch.....	12.00
Mrs M Warwick.....	10.00
Cornwall, St John's Ch.....	55.00
Roxborough, Knox and St	
James Chs.....	18.00
Hollin.....	2.00
Brazebridge.....	16.25
Fergus, St Andrew's.....	39.00
Hamilton, St Paul's.....	75.00
Little Britain.....	5.00
	\$1162.72

**FOREIGN MISSION.**

Received to 5th July, 1881...	\$2029.53
Kincardine, Chalmers Ch,	
9th Con. S S, <i>Formosa</i> .....	4.00
Hibbert.....	30.00
Anonymous, Int on \$24.00...	0.75
Montreal, Crescent St.....	205.46
Rev W A McKay, Woodstock	
collected for Rev Dr Mc-	
Kay's Train. Col, <i>Formosa</i>	
Juvenile Mission Scheme,	
from Quebec for 1/3 salary	
of Venoo Bible Woman, at	
Indore.....	30.00
Juvenile Mission Scheme,	
Kippen Sab Se.....	18.00
New Edinburgh.....	33.72
Ancaster East Sab Se.....	2.81
Member of St Andw's Ch,	
Mount Forest.....	2.00
Campbellsville.....	15.00
Nassagaweya.....	8.35
Bayfield, St Andrew's.....	1.60
Mrs M Warwick.....	10.00
Goderich Tnp, Union Ch.....	7.87
Mabel Mann, Goderich, <i>For-</i>	
<i>mosa</i> .....	0.50
Roxborough, Knox and St	
James Chs.....	14.00
Embro Sab Se, for Dr Mc-	
Kay's Training College...	20.00
G A Starrs, Brockville, to	
purchase land for teach-	
ers houses in Tamsui, <i>For-</i>	
<i>mosa</i> .....	20.00
Hamilton, St Paul's Ch.....	65.00
Little Britain.....	4.00
	\$2874.57

**WIDOWS' FUND:**

Received to 5th July, 1881...	\$202.64
Markham, Melville Ch.....	4.00

Brown's Corners & Union Ch	3.20
Keene.....	30.00
Carlton Place, Zion Ch.....	6.00
New Westminster, B C.....	16.50
Hamilton, St Paul's.....	6.00

\$268.34

With Rates from Revs R N Grant,  
\$24.00; C Brouillette, D McIntosh,  
H Currie, J R McLeod, \$24.00

**AGED AND INFIRM MINISTER'S FUND.**

Received to 5th July, 1881...	\$181.14
New Westminster, Ladies	
Missy Assoc.....	15.00
Toronto, Old St Andw's Ch.....	100.00
Carlton Place, Zion Ch.....	6.00
Campbellsville.....	7.00
Hillsburg.....	6.00
Hamilton, St Paul's.....	6.00

\$321.14

Rates Received to 5th July.	140.25
With Rates from Revs J Bur-	
son, \$5.75; D McIntosh, \$3.25; H	
Currie, \$3.50; T Goldsmith, \$6.00;	
H Cameron, \$4.00.....	22.50

\$162.75

**COLLEGES ORDINARY FUND.**

Received to 5th July, 1881...	\$346.98
Proffine.....	29.00
Avonbank.....	9.13
Fullarton.....	10.00
Campbellsville.....	12.00
Nassagaweya.....	10.00
Wroxeter.....	1.00
Prescott.....	13.35
Hamilton, St Paul's.....	46.00
Beverly, addl.....	3.00

\$480.46

**KNOX COLLEGE ORDINARY FUND.**

Received to 5th July, 1881...	\$75.00
R. H. Motherwell.....	5.00

\$80.00

**KNOX COLLEGE BUILDING FUND.**

Received to 5th July, 1881...	\$401.66
J W Thomson, Belleville,	
per Rev A Young.....	100.00
Grafton, per Rev Wm Burns	27.50
J M Dunn, Welland do	5.00
Vernonville do	26.00
Peterborough do	25.00
Bethesda and Alnwick do	21.00
Hastings do	16.00
Lakefield do	9.00
A Bryce, Keene do	1.00
J Wilson, Centreville do	4.00
C E Hamilton, St Catharines	15.25
A M Cosbie, Port Hope do	33.32
D McBride, Port Perry do	10.00
T Dodds, Centreville do	4.00
Stratford do	90.00
Shakespeare do	6.00
Mitchell do	24.00

\$818.73

**CONTRIBUTIONS TO SCHEMES OF THE  
CHURCH TO BE APPROPRIATED.**

Received to 5th July, 1881...	\$734.18
Dundas, Knox Ch, addl.....	10.00
Thamesford.....	38.00
Oshawa.....	62.87
Brussels, Melville Ch, addl.	48.00
Mitchell, Knox Ch.....	36.20

\$929.25

**MANITOBA COLLEGE, ORDINARY FUND.**

Received to 5th July, 1881...	\$4.25
A Friend, Fergus.....	50.00

\$54.25

**Fund for Rev. Robt. Hall.**

Rev W Bennett, Springfield	5.00
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RECEIVED BY REV. DR. MACGREGOR,  
AGENT OF THE GENERAL ASSEMBLY  
IN THE MARITIME PROVINCES, TO  
AUGUST 4TH, 1881.

**FOREIGN MISSIONS.**

Acknowledged already.....	\$622.43
Miss A B F, Lunenburg.....	10.00
St John's Ch, Chatham.....	10.00
Friend, Upper Canada.....	20.00
Brookfield Missy Soc.....	10.00
Ladies Ben. Soc, United Ch,	
New Glasgow.....	10.00
Upper Londonderry.....	30.00
A M and Little Girl, St Adw,	
N B, Thank offering.....	6.78
A Friend, Milford, for Mr	
Morton's Buildings.....	4.00
Stewiacke.....	15.00
Middleton Miss Soc, Mid	
Musquodoboit.....	15.93
Sherbrooke and Goldenville	
Thank-offering from 2 sisters	
in Goldenville, per Rev W	
Maxwell.....	5.00
D M W, Mabou.....	4.00
A Friend, Wilmot.....	2.00
Fort Massey Miss Ass, & yr.	100.00

**RECEIPTS PER REV K J GRANT.**

Acknowledged already.....	\$1921.40
Per Mrs Wark, Fredericton:-	
John P C Burpee, St John..	25.00
E R Burpee.....	10.00
Mrs Jack, Fredericton	5.00
Hon D Wark do	5.00
Mrs Wark do	5.00
Helena A Wark do	5.00
Miss Burpee do	5.00

**Meetings held by Rev. Dr. MacKay  
in the following churches;**

Fort Massey.....	34.23
St John's Ch, Halifax.....	43.53
St Matthew's, Halifax.....	81.83
Zion Ch, Charlottetown.....	29.67
Mrs P McLeod, Charlottet'n	2.00
Miss Ellen Lawson do	2.00
St James Ch do	60.00
Chas Palmer do	10.00
Mrs John MacKinnon.....	1.00
A Friend.....	0.60
United Ch, New Glasgow...	26.82
Shubenacadie.....	27.00
Fredericton.....	29.00
Moncton.....	23.00
Prince St, Pictou.....	42.05
Maitland.....	81.27
Summerside, P E I.....	30.00
Murdoch McLeod.....	5.00

\$3421.44

**DAYSpring AND MISSION SCHOOLS.**

Acknowledged already.....	\$9.36
Miss R Scott's S S Cl, Yar-	
mouth, for Trinidad.....	1.50
For Mr Christie's Monitor,	
Dukhia, per Mrs W Don-	
ald, Pictou; \$25.00 contri-	
buted as follows:	
A Friend, Middle River...	5.00
Two friends, River John...	6.00
Two boys and a girl, Pictou.	14.00

\$35.86



## HOME MISSIONS.

Acknowledged already.....	\$337.49
St John's Ch, Chatham.....	30.00
Brookfield Missy Soc.....	7.00
Stewiacke.....	15.00
Middleton Missy Soc, Mid Musquodoboit.....	8.23
Thk offering of 2 sisters in Goldenville, per Rev Wm Maxwell.....	5.00
Fort Massey Missy Ass, ½ yr	75.00
	\$477.72

## SUPPLEMENTING FUND.

Acknowledged already.....	\$298.71
Miss A B F, Lunenburg.....	10.00
Economy.....	20.00
St John's Ch, Chatham.....	25.00
Upper Londonderry.....	26.00
Amherst.....	6.05
Stewiacke.....	15.00
D M W, Mabou.....	4.00
Thk offering of 2 sisters in Goldenville, per Rev Wm Maxwell.....	5.00
Buetouche.....	8.40
Scotch Settlement.....	0.60
Fort Massey Miss Ass, ½ yr..	75.00
	\$493.76

## COLLEGE FUND.

Acknowledged already.....	\$1155.79
Fort Massey Missy Ass, ½ yr	75.00
Debenture Coupons, £36 stg.	175.20
Debenture 8, Moncton, @ \$15	120.00
Coupon Funded Debt.....	21.41
City Water Loan.....	13.38
St John's Ch, Chatham.....	15.00
Baddeck, both sections.....	13.60
Interest on \$6000 for 6 mos.	180.00
Dividend Merchants Bank.....	31.50
Prince St Ch, Pictou.....	70.76
Premium on Div of Union Bk Ndd.....	5.83
Int on \$400 for 6 mos.....	12.00
Div B N S on 30 shares.....	210.00
	\$2099.47

Less by \$1.00 from J Stew.  
art. Gabarus. Ackd in July,  
which should have been  
credited to Col. Endowm't

\$2098.47

## AGED AND INFIRM MINISTER'S FUND.

Acknowledged already.....	\$457.05
St John's Ch, Chatham.....	7.00
Milford.....	6.00
Rev P Lindsay, Rate for '79.	4.00
	\$474.05

## SYNOD FUND.

Balance on hand, May 1, '81	\$92.07
Acknowled in Aug Record..	5.50
Fort Massey, Halifax.....	12.00
	\$109.57

## JEWISH MISSION.

Acknowledged already.....	\$16.60
Mrs B MacLeod, Pictou Landing.....	25.00
	\$41.60

## FRENCH EVANGELIZATION.

Received by Rev. R. H. WARDEN,  
Secretary Treasurer of the Board of  
French Evangelization, 260 St. James  
street, Montreal, to 5th AUG., 1881.

Acknowledged to 9th July..	\$1115.90
John McLean, Elora.....	5.00

Mrs. Mary Kellie, Vankleek- Hill.....	4.00
East Gloucester.....	9.00
East Oxford, St And, M S.....	5.00
An old traveller.....	2.00
Mt Albert & Ballantrae.....	7.09
A member St And's Church Mt Forest.....	2.00
Kingsbury & Brompton Gore Eden Mills.....	10.00
Rivier du Loup.....	1.15
S Cornwallis.....	8.50
Vaughan St Adw's Ch.....	22.00
Bathurst.....	14.00
G J Hamilton, Pictou.....	10.00
Harwich.....	10.00
Waterdown, St Adw's.....	12.10
Greenbank.....	20.57
Eastern Seneca.....	3.75
..... S School.....	2.55
Bobcaygeon, Knox Ch.....	25.00
St George, N B.....	5.28
Farnham Centre.....	3.25
Avoca & Maskinonge.....	6.25
Bearbrooke, Ont.....	2.50
Mount Pleasant.....	5.66
Cheltenham.....	6.77
Alva Clark, Smith's Falls.....	25.00
Springville.....	18.00
London, East King street.....	10.07
Bleualve.....	13.00
Buxton.....	4.60
Florence & Dawn.....	6.00
Caledon, East & Sandhill.....	6.30
Roxboro, Knox & St James Ch's.....	16.00
W Hunter, Underwood.....	5.40
Ancester, East.....	8.29
Beaverley Sab Sch.....	10.00
Vaughn, Knox Ch.....	9.00
Bolton, Caven Ch.....	8.15
Lucan & Biddulph.....	3.50
St Peters, Madoc.....	8.00
Pinkerton.....	8.00
Pickering, Erskine Ch.....	1.60
Kincardine T'ship, Chal- mers Ch.....	9.00
Demorestville.....	5.00
Bristol.....	90.00
Woodville.....	35.90
Plantagenet.....	7.30
Alex M Cuaig, Dalhousie Mills.....	1.00
Teeswater, Zion Ch.....	15.45
Ballinafad.....	5.00
Moses Priest, Blue Mt, N S Mille Isle.....	5.25
Burn's Ch, Martintown.....	5.40
Miss J E Thompson, Leeds.....	20.00
Lancaster, Knox Ch.....	1.00
Crawford.....	17.00
Kemble.....	2.88
A J Peterboro.....	2.15
W Gwillimbury, First.....	200.00
W Nottawasaga.....	9.12
Hespler.....	6.43
Proton, M S.....	6.84
Garafraxa, St John's Ch.....	4.50
Lake Charles & N Keppel.....	4.00
Kemble & Sarawak.....	5.00
Kippen, St Adw's.....	5.00
Landsdowne &c.....	21.00
Glamis.....	6.72
Black River, N B, St St'ph's Lindsay, St Adw's.....	7.60
Castleford.....	5.00
Sandpoint.....	11.25
Walpole, Chalmers Ch.....	9.00
Harvey, York Co, N B.....	4.50
Hornby.....	15.90
Stouffville.....	4.00
Desboro.....	1.60
Black Creek & Wilkesport.....	2.00
East Normanby.....	6.30
Mountain City, Manitoba.....	2.06
Chesley.....	7.25
..... Sab Sch.....	8.15
Ripley, Knox Ch.....	1.42
An old friend, Charleston, O	11.24

Glenvale, Harrowswith & Wilton.....	11.20
Lingwick, N S.....	6.00
Ross & Cobden.....	10.00
Joliette.....	12.00
N Bedeque, P E I.....	30.00
Miss Kate Wright, Bedeque, P E I, in memoriam of a deceased mother.....	4.00
Teeswater, Westminster Ch	36.43
Scotstown.....	5.00
P. O. Arkell, Ont.....	5.00
Avonmore Sab Se.....	5.00
Baillie, N B.....	3.80
Tower Hill.....	2.65
Moncton.....	35.00
Nassagaweya.....	10.00
Campbellsville.....	12.00
Per Rev W Masson, Duffus, Scotland.....	2.43
Mrs John Hogg, Killlearn, Manse, Scotland.....	2.00
Montreal, Canning Street.....	3.25
Cote des Neiges.....	20.00
Mrs Ross' S S, near River Beaudette.....	3.00
Farnham Centre S S.....	14.01
Fergus, St Andrew's.....	25.00
New Glasgow, Que.....	5.00
Rev C Brouillette, N Glasgow	2.00
Vankleekhill.....	42.00
Litchfield.....	9.00
Eganville and Scotch Bush.....	6.00
N Augusta & Fairfield.....	5.00
Little Britain, Man.....	4.00
Wakefield.....	15.00
Mosa.....	17.25
Madoc, St Peter's Sab Se.....	8.00
Ridgeway and Fort Erie.....	5.16
Maple Valley.....	6.14
Singhampton.....	6.00
Melrose and Lonsdale.....	8.38
Mersea.....	7.75
Montreal, St John's Ch.....	50.00
Elgin.....	28.00
Athelstane.....	24.50
Kennebec Road.....	12.00
Brooksdale and Burns Ch.....	17.20
Jas Thompson, Perth.....	10.00
Osnabrock, St Matthew's & Valley churches.....	50.00
Ayr, Knox Ch.....	42.62
Claremont.....	7.44
Rev W Gallagher, Sault Ste Marie.....	10.00
Egmondville.....	10.00
Mimosa.....	2.75
Pembroke, Calvin Ch.....	20.00
Miller Settlement, Vasey & Wyebridge.....	16.00
Dunwich, Duff's Ch.....	9.00
	\$2800.19

## POINTE-AUX-TREMBLES SCHOOLS.

Rev. R. H. Warden, Montreal, Treas.

## (a) ORDINARY FUND.

Acknowledged to 9th July..	\$529.97
E. Oxford, St Andw's M S.....	3.00
An old Traveller.....	1.00
Duffins Creek, St Andw's S S.....	5.00
Moses Priest, Blue Mt, N S.....	3.75
Moncton, N B, Sab Se.....	25.00
Eganville, Union Sab Se.....	3.25
Mimosa Sab Se.....	1.50
Pembroke, Calvin Ch Sab S.....	18.00
Montreal St Paul's, proceeds of a concert.....	71.75
Weston Sab Se.....	5.00
	\$667.22

## (b) BUILDING FUND.

Acknowledged to 9th July..	\$484.86
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PRESBYTERIAN THEOLOGICAL HALL  
BUILDING AND ENDOWMENT FUND,  
FARQUHAR FORREST & Co., TREASURERS, 173 HOLLIS STREET, HALIFAX, N. S., to JULY 30TH, 1881.

Already acknowledged...\$627,66.55  
Stewiacke Cong, N S..... 65.00  
Simon McLaggan, Blackville,  
N B..... 5.00  
Mrs Andrew Craig, Blackville, N B..... 0.50  
Jn Stewart, Gabarus, C.B..... 1.00  
Ed Murray, Scotch Settlement, N B..... 2.00  
D G Sinclair, Mabou, C.B..... 7.00  
River Charlo, N B..... 15.00  
Judge James, Dartmouth, NS..... 100.00  
W A Hisson, Halifax, in full..... 25.00

\$62,987.05

QUEEN'S UNIVERSITY AND COLLEGE,  
KINGSTON.

*C. F. Ireland, Treasurer.*

BUILDING FUND,

Already acknowledged....\$28,464.85

LAND AND EQUIPMENT FUND.

Already acknowledged....\$5000.00  
A Friend..... 200.00

ENDOWMENT FUND.

Already acknowledged...\$65,018.15

*Bowmanville.*

F Blakely..... 10.00  
A Keith..... 10.00  
J S McLaughlin..... 5.00  
T Paterson..... 50.00

*Orono.*

Jas Colville.....in full 100.00

*Barrie.*

Mrs Shortreed..... 3 on 100 20.00  
J M Hunter..... 3 on 25 5.00  
W B Harvey..... 3 on 25 5.00  
J J Brown..... 1, 2 & 3 on 10 5.00  
J Galbraith.....in full 25.00  
D F McNab.....in full 2.00

*North Easthope.*

J Crerar..... 3 on 50 10.00  
W Ball..... 2 on 25 5.00

*Pakenham.*

J Francis..... 100.00  
D Russell..... 20.00

J Russell..... 5.00  
J Gillies..... 5.00  
A H Tait..... 5.00

*Port Hope.*

Mrs Smart..... 2.00  
Mrs Eakins..... 2.00  
Mrs Burnham..... 10.00

*Brockville.*

W J Christie.....in full 100.00  
W Cassisi.....in full 25.00

Total to 1st August, 1881 \$65,544.15

WIDOWS' AND ORPHANS FUND.

*Late in connection with the Church of Scotland.*

*James Croil, Montreal, Treas.*

St Gabriel's, Montreal.....\$ 80.00  
Niagara, Rev Wm Cleland... 16.50  
Little Britain, Man. per Rev  
A Campbell..... 5.00

SPREAD OF CHRISTIANITY.—It is estimated that at the close of the first century of our era there were 500,000 christians in the world. At the end of the third century the number is supposed to have been a million and a half. At the end of the fourth century the number probably reached three millions. By the end of the tenth century there were say 50,000,000; and by the end of the twelfth century 80,000,000 would be reached. The growth for the next five hundred years was by no means rapid; but it may be safely estimated that in the year 1500 there were 100,000,000 Christians in the world. By the close of the eighteenth century this total was doubled; and now after eighty years of the nineteenth century have elapsed it is estimated that there are 440,000,000 Christians. The increase within the past eighty years, of Christians, has been very much greater than during the first fifteen centuries of our era! Surely this fact is full of hope.

THREE HUNDRED AND EIGHTY YEARS AGO, there were no Protestants in the world. There are now nearly 200,000,000; and over 400,000,000, of the human race are under Protestant rule. Both the Greek and the Protestant Churches have increased of late years much more rapidly than the Roman Catholic Church. The day is surely not far off when Evangelical Christianity—the Gospel of Christ—shall be known throughout the world, and all feel its beneficial power. Be it ours to hasten that day by aiding the evangelistic enterprises of our own Church. The Law of God is reaching the Isles of the Sea. It is not long since Aneityum rejoiced over

a completed translation of the Bible. Erromanga, and Efate are in possession of some portions of the Inspired Book.—The Ship 'Morning Star' in its last trip carried the New Testament to the Gilbert Islands, and the Gospels to Pomape.

ARE THERE "LAPSED CLASSES" IN THIS COUNTRY? There are. The late census will show that a very considerable number of our population set themselves down as belonging to no church. Many have a nominal connection with the church who know little or nothing of real religion.

A SOUTH SEA ISLANDER is said to have offered the following prayer, which might be appropriate on the lips of many who pride themselves on a high civilization:—"Oh God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded away in a box till another Sabbath comes round. Rather let thy truth be like the tattoo on our bodies, ineffaceable till death."

REV. ARTHUR T. PIERSON, D. D., of Detroit, Michigan, thinks that it is perfectly feasible, during the remaining years of the century, to put the Word of God into the hands of every living human being, in his own tongue, and to proclaim the good tidings to every creature.

At the great Mohammedan missionary university at Cairo, in Egypt, there are at this day ten thousand students under training, ready to go into any part of the world to teach the doctrines of Islam. Our missionaries meet these Moslem priests in Turkey, Persia, India, China, and in the heart of Africa.



# RIDDELL & STEVENSON,

CHARTERED ACCOUNTANTS,

No. 22 ST. JOHN STREET, - MONTREAL, P. Q.

Commissioners for the Provinces of Quebec, Ontario,  
Nova Scotia, New Brunswick and Manitoba.

A. F. RIDDELL, | A. W. STEVENSON.

## MOWAT, MACLENNAN & DOWNEY.

*Barristers, Attorneys, Solicitors, &c.*

PROCTORS IN THE MARITIME COURT,

TORONTO, CANADA.

OLIVER MOWAT, Q. C. JAS. MACLENNAN, Q. C. JOHN DOWNEY,  
THOMAS LANGTON, DUNCAN D. RIORDAN.

Offices—Queen City Insurance Buildings, 24 Church St.

## DAVIDSON, MONK & CROSS,

ADVOCATES,

No. 182 ST. JAMES STREET, MONTREAL.

C. P. Davidson, Q. C. J. C. Monk. S. Cross.

## MACLENNAN & MACDONALD,

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**Presbyterian Record**

FOR THE  
DOMINION OF CANADA.



OCTOBER, 1881.

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# THE PRESBYTERIAN RECORD

## FOR THE DOMINION OF CANADA.

VOL. VI.

OCTOBER, 1881.

No. 10

### CONTENTS.

Death of the President.....	253
The Foreign Mission Field.....	253
The Revised New Testament : Dr. Jenkins.....	254
Sabbath-school International Lessons.....	256
Our Own Church.....	258
Presbyterian College, Halifax.....	260
Meetings of Presbyteries.....	260
Ecclesiastical News.....	262

Our Home Missions.....	264
Our Foreign Missions, Formosa.....	265
Field Notes.....	267
France and the Gospel : Rev. C. Haney.....	269
Missions in Muskoka, by Dr. Cochrane.....	272
A Remarkable Meeting in Japan.....	273
The World may be Evangelized in Twenty Years.....	274
Missions in the New Hebrides : Rev. J. Inglis.....	275

### Death of the President.

GENERAL GARFIELD, PRESIDENT OF THE UNITED STATES breathed his last at half past ten o'clock on the night of September the 19th., after eighty days of great suffering, borne with heroic fortitude. The people of Canada respond to the sentiments of their beloved Queen who, immediately on receiving the sad intelligence, transmitted her condolence to Mrs. Garfield by telegraph from Balmoral in these words,—“WORDS CANNOT EXPRESS THE DEEP SYMPATHY I FEEL WITH YOU AT THIS TERRIBLE MOMENT. MAY GOD SUPPORT AND COMFORT YOU AS HE ALONE CAN.” (Signed)

THE QUEEN, *Balmoral Castle.*

### The Foreign Mission Field.

READING carefully, as we do from month to month, all the tidings from the “high places of the field” we rejoice to say that still, as ever, the good cause is advancing. Labourers from India, China, the Isles of the Pacific, and the recently explored territories in Africa, all write cheeringly, hopefully, with the air of assured victory in every line they utter. The hope of a converted world inspires them with fresh courage. In Asia Miñor and other portions of the Turkish Empire the educational efforts of Missionaries are meeting with unprecedented success. From Africa come almost daily tidings of advance—old stations strengthened and extended ; new stations established ; fresh fields opened ;

tribe after tribe welcoming missionaries ; roads opened inland ; steamers plying on waters unknown to Europe till the devoted Livingstone saw them ; commerce preceding in some instances and in some closely following the heralds of the cross. Africa never was in so hopeful a case. Missionaries are ascending the Congo by the route opened by Stanley. An Englishman (a Baptist) has given money enough to secure a steel boat for the use of the Missionaries. The Church of Scotland Mission at Blantyre may expect better days now that it has been reorganized. The Free Church mission at Livingstonia is prospering greatly. Gentleman in Glasgow, Mr. James Stevenson, has given \$20,000 for the construction of a road between Lake Nyassa and Lake Tanganyika. —The Presbyterian Church of the Southern States is about to establish a Mission in the Kingdom of Loango, north of the mouth of the Congo. But Abyssinia is under the rule of King John, a more reckless tyrant than even Theodore. He will endure no missionaries of any sort in his kingdom. Any of his subjects going to the frontier he punishes by having one hand and one leg cut off!—Madagascar on the other hand is advancing steadily and rapidly. A college has been built at the capital, costing \$20,000, the Queen and her Prime Minister continue to foster the London Society's Missions.—Recent wars in South Africa have caused grievous loss to many hopeful and prosperous mission stations.

In New Guinea, openings that seemed shut by the hand of violence are again presented to the enterprising pioneer. China has her telegraph lines, and is projecting railways. The change implied in this statement is vast and wonderful, and the missionaries of the cross have done much to bring it about. Japan is becoming civilized by leaps and bounds; we cannot add that Christianity is making equal progress; but missions are meeting with marked success. The disciple of Christ is confronted in Japan, as in India, with the infidelity and scepticism of European and American materialists and pseudo-philosophers. There are now in India 590 missionaries, connected with 34 societies, seventeen of these missionaries were born in Canada. The native Churches of India have doubled in membership in nine years, and the process of growth is going on with gratifying speed. The Church of England—(or rather, two great societies connected with that body)—has sent more missionaries to India than any other Church has. Native Christians now number in all about 341,000, and communicants about 103,000.

We speak of the "Home" field and the "Foreign" field and sometimes attempt to balance their claims upon our liberality and self-sacrifice. But, in truth, the whole earth is the Lord's, and it becomes us to remember that there is no nobler work than winning field after field for Him. How much has the Presbyterian Church in Canada added to the visible Kingdom of our Lord? How much of the earth's surface have we helped to bring under his beneficent sway? We have our hundreds of pastors, our scores of Home missionaries, our twelve Foreign missionaries, but what are these when the field is so vast? But let us not be discouraged, we have very many fellow-labourers in the field. We have a Leader who never led his forces to defeat or disaster.—If we have only twelve missionaries in far-off heathen lands, outside the Dominion, that is just the number of Christ's apostles who undertook the subjugation of a hostile world. Already we have added island after island of the New Hebrides to the lands subject to the Gospel. Formosa, in some of its most forbidding regions, has heard the story of the cross from the lips of our missionaries. The Coolies of Trinidad have in considerable numbers become obedient to the faith; and we have made a fair beginning in Northern India. Let us thank God and take courage; let us press on to greater victories. It is needless to say that there is no antagonism between Foreign Missions and Home Missions. As we become strong at home we are prepared for doing more and still more abroad. And the more we consecrate ourselves to the service of Christ in heathen lands the stronger will be our faith and hope

for work at home. The Lord's work is one work. Helping one scheme of the Church we help all. Contribute to Colleges, Home Missions, Foreign Missions, French Evangelization, and aged Infirm Ministers Fund, Widows' and Orphans' Fund—contribute to one or to all, and you are doing the Lord's work. We cannot neglect any without some injury to all; and we cannot help any without some help to all. By a faithful and diligent use of the means placed at our disposal, and not otherwise, may we expect to realize in our individual and collective experiences the fulfilment of the Masters' gracious promise.—*"Lo I am with you alway, even to the end of the world."*

## The Revised New Testament.

SECOND ARTICLE.

THE NEED of a revision of the authorised version of the New Testament has been long felt. As far back as the middle of the last century, John Wesley undertook and executed such a revision. It is of interest to note that this great Oxford scholar (for such he confessedly was) foreshadowed in his translation many of the changes which occur in the volume before us. Before Wesley's day, and since, the writings of Henry, Scott, Doddridge, Adam Clarke, and other scarcely less distinguished commentators alike testify to the necessity of revision. This is notably the case in the more modern critical commentaries of Ellicott and Lightfoot. The treatment of the original text by all these authors conclusively shows, that admirable as is the translation or revision of 1611, many portions of it require expunction or other change. Alford, the late Dean of Canterbury, and one of the most competent biblical scholars of our time, in his elaborate critical work on the Greek New Testament, made increasingly clear the demand for revision. He subsequently supplied an important contribution to this department of biblical learning, by the publication of his "Authorised Version Revised." In certain portions of this work the author was assisted by four other clergymen; but the revision may be regarded as practically his own. It will be recognized by posterity as a monument of the Dean's scholarship and skill.

Thirteen years ago, the foremost biblical scholar of our time, Tischendorf, published an edition of our Authorised New Testament. Into this work he incorporated, by means of marginal notes, the variations existing between this version and the three oldest manuscript copies of the Christian Scriptures in the original Greek. This proved a valuable



contribution to New Testament criticism, and is freely allowed to have been of special service to English readers, for the reason that it enables them to note the changes needed to bring the authorised version into conformity with the oldest and, therefore, most authoritative manuscripts.

Up to that period, no such help had been supplied to the simply English reader. In this work these changes are distinctly and fully indicated. It is known as the Tauchnitz (Leipsic) edition of the New Testament. When the authorized version was undertaken, at the instance of King James, biblical criticism was an unknown art. It has now approached the certainty and authority of a science. The Greek Text which the translators of 1611 used, was largely imperfect. It was necessarily so. Erasmus had formed it from various sources in 1516. Stephens, an eminent printer of Paris, had in 1550 appended to the work of Erasmus, numerous important corrections. Yet, no manuscript of an earlier date than the tenth century, had been consulted in its preparation. Moreover, portions of the Text, which were wanting in the manuscripts that were available, were translated back again into Greek, from early Latin and other versions!

Since the year 1611, three very old copies of the original New Testament have been brought to light. These are known to scholars as the Alexandrine, the Vatican, and the Sinaitic manuscripts. I name them in the order in which they have been discovered.

(a.) "The Alexandrine." This manuscript was presented to Charles the First, of England, fifteen years after the publication of our Authorized Version. It contains the Old Testament in Greek (the Septuagint version) and the New Testament in the original (Greek). The donor was Cyril Lucar, Patriarch of Constantinople, previously Patriarch of Alexandria, who had acquired it in that city. Hence its name. The character of the penmanship, and the general appearance in other respects, of the Manuscript, lead to the conclusion, that it was copied about the middle of the fifth century. This valuable copy of the Scriptures, now the property of the English nation, is deposited in the library of the British Museum. The New Testament portion of the Manuscript is not quite complete. Twenty-five chapters of St. Matthew's Gospel, two chapters of St. John's Gospel, and six or eight chapters of the second Epistle to the Corinthians are wanting.

(b.) "The Vatican." The existence of this Manuscript was known no earlier than 1475, its name appearing for the first time, in a catalogue of the Library of the Vatican, compiled in that year. But it is only within the

last thirteen years, that any portion of it, and therefore its New Testament portion, has been made really available for critical examination. Scholars generally agree in dating this Manuscript as far back as the middle of the fourth century; though some authorities accord to it a yet higher antiquity. The form of the letters, and the general appearance of the Manuscript, closely resemble some of the Greek manuscripts which have been disinterred from the ruins of Herculaneum, and which must, therefore, have been written during the first century of our Era. Like the "Alexandrine," this manuscript also is defective. It lacks the last four or five chapters of the Epistle to the Hebrews, all the Pastoral Epistles, and the whole Book of Revelation. It was transferred to Paris by the Emperor Napoleon; but was subsequently restored to the Vatican, in the Library of which it now remains.

(c.) "The Sinaitic." This manuscript was discovered by Tischendorf two and twenty years ago, in the Greek Convent of St. Catherine, on Mount Sinai. Its great value arises first, from its antiquity; second, from its completeness. "All the considerations which tend to fix the date of manuscripts," says the discoverer, "lead to the conclusion that the Sinaitic Codex belongs to the middle of the fourth century." Its completeness may be judged of from the fact that no single verse of the New Testament is missing. This precious Biblical treasure has its home in the Imperial Library at St. Petersburg. In 1862 it was published, in fac-simile, at great cost, under the superintendence of Tischendorf, and at the expense of the Emperor of Russia. The number of copies printed was, I believe, limited to fifty. One of these copies enriches the Library of the Presbyterian College, Montreal.

The fact that no one of these three ancient manuscripts was known to exist when the revision of 1611 was undertaken, and that in many important particulars they are found to differ (in several instances unanimously to differ), from the Greek Text which the revisers or translators then used, might suffice to convince any intelligent English reader that the revision undertaken eleven years ago, and now at length completed, was not merely a desirable work, but was absolutely necessary to the production of a faithful English representation of the earliest and purest form in which the Apostolic writings have come down to us.

In a third article, I shall give some illustrations of the great value and use which these ancient manuscripts have been to the "New Testament Company," in their recently published Revision.

JOHN JENKINS.

## The Tabernacle.

OCTOBER 9th.

EXODUS XL: 1-16.

*Golden Text, Exodus 40: 34.*

**T**HE GENERIC conception of *The Tabernacle* is a home for God in which he dwells with his people, Ps. 76: 2. Symbolically, it represents heaven, and its services are typical of the blessings of salvation. Seven chapters, commencing with the 25th, are devoted to a description of the Tabernacle. In every detail it met the specifications given by God, vs. 16-33. The best way to describe it is to draw an outline of it on the blackboard. The outer Court is in the form of a parallelogram, 100 cubits long and 50 broad—say 150 feet by 75. The walls are of canvass fastened to brass posts 8 feet high and 8 feet apart—20 on each side, and 10 at each end. Loose curtains at the east end serve for doors of entrance. Divide the enclosure by an imaginary line into 2 squares. That nearest the entrance contains the altar of sacrifice, and the laver, or basin for washing. The Tabernacle proper, is 45 feet by 15 feet, and 15 feet in height. The sides and rear are of boards. The east end is covered with gorgeous hangings. The roof is webs of goat-hair, and dyed skins, ch. 26: 7-15, suspended from a ridge-pole, and over-lapping the sides. It is divided into two spaces. The outer one being twice as large as the other. The first is called the *Sanctuary*, or holy place. It contains only three pieces of furniture—on the north side, the table of shew-bread; on the south, the table for the golden candlestick; on the west side, the altar of incense, close to the veil which covers the entrance to the smaller apartment—“*The Holy of Holies.*” The only furniture in this was *The Ark of the Covenant* or Testimonies—a wooden chest, described in ch. 25: 10-22. In this sacred place were kept (1) the two tables of stone on which the Commandments were written by the finger of God; (2) Aaron's rod that budded, Num. 17: 8; and, (3) A golden pot in which three quarts of manna were preserved, Heb. 9: 4. The top or lid of the Ark was of solid gold. At either end were two golden cherubs, leaning forward, the tip of their wings meeting in the centre formed an arch. This was *The Mercy-seat*. Here God graciously promised to meet and commune with His people, ch. 25: 22, through the High priest who must only enter it with utmost solemnity “*once a year,*” Lev. 16: 34. Heb. 9: 7-26. From all this we learn (1) that as God is holy, so must His people be, Lev. 19: 2; (2) That we need an atonement other than we can offer for ourselves. (3) The altar of sacrifice reminds us of the blood of Jesus Christ shed for us. (4) The laver points to the spiritual cleansing required of all—ministers and people alike, 2 Cor. 7: 1. (5) The shew-bread typifies the communion of believers at the Lord's table. (6) The candlestick is the Holy Spirit. (7) The Altar of Incense symbolizes the prayers of God's people, Rev. 5: 8, and the intercessory office of Christ, Heb. 7: 25. (8) The Ark fitly represents the Word of God which liveth and abideth for ever, 1 Pet. 1: 23. (9) The Mercy-seat signifies the gracious intercourse of God with man, and the manner of our approach to Him—through Jesus Christ, Heb. 10: 19-22.

## The Burnt-offering.

OCTOBER 16.

LEVITICUS I: 1-14.

*Golden Text, Hebrews 9: 28.*

**T**HESE first words of God spoken to Moses from the “*holy of holies*” are instructions as to some of the details of the Tabernacle worship. Offerings or sacrifices were very ancient usages, Gen. 4: 3-4. Generally, they express the consciousness of man's dependence upon God, gratitude to Him, and a desire to secure His favour. They convey the idea of personal consecration, inasmuch as the offering is supposed to be the property of the person who brings it, else it were no sacrifice on his part, and further, it must be accompanied with repentance and faith, otherwise it is ineffectual, Ps. 51: 17; Heb. 10: 4, and 11: 4-17. Burnt-offerings represent the idea of *atonement*—the life of the animal given as it were for the life of the man—designed by Jehovah with reference to the atoning sacrifice of the Lamb of God, v. 2. *If a man bring*—The directions here relate solely to *voluntary* offerings—not those legally appointed and which could not be dispensed with, Exo. 29: 38. Lev. 23: 36-38. Num. 28: 3, etc. *Of the herd and flock*—domestic animals, used as food and valuable to the owners, in distinction to the practice of the heathen who sacrificed dogs, swine, wild animals, and birds of prey. V. 3. *A male without blemish—the best* of the herd, prefiguring the spotless Lamb of God, 1 Pet. 1: 19. *At the door of the Tabernacle*—where stood the altar. V. 4. *Put his hand upon the head*—This act signifying not only that the offering was devoted to God but the offerer confessed his consciousness of sin and prayed that his guilt and punishment might be transferred to the victim. V. 5. *Sprinkle the blood*—The blood being considered the life, this was the essential part of the service, shewing the Jews, and teaching us, that without shedding of blood there is no remission of sins, Heb. 9: 13, 14, 21, 22, 12: 24. 1 Pet. 1: 2. V. 6-8. *Flay*—skin. This having been done the carcase was cut in pieces to facilitate its burning. *Put fire on the altar*—rather *fuel*, for the fire never went out, Lev. 6: 13. V. 9. *To be a burnt sacrifice of a sweet savour*—The chief object was not to consume the carcase. The ascending cloud of smoke was rather the effect desired. Though, in itself, the burning of flesh is unsavoury, it would be well-pleasing in His sight because done in accordance with His command, and done in faith. Christ's offering of Himself to God is said to be “*a sweet smelling savour,*” Ephes. 5: 2; and the spiritual sacrifices of Christians are said to be acceptable to God through Christ, 1 Pet. 2: 5. V. 10. *If his offering be of the flocks*—Those who could not afford to bring a bullock might bring a sheep or a goat, and those who were too poor to do that might, with equal acceptance, offer a pair of turtle doves or two young pigeons. This shews that the blessings of salvation are adapted to the circumstances of the whole human family; that the efficacy of the sacrifice did not consist in its intrinsic value, but in the spirit of the worshipper, John 4: 24, and that the services of the poor, if they come from an upright heart, are as acceptable to God as those of the rich.



## The Peace-offering.

OCTOBER 23.

LEVITICUS VII: 11-18.

Golden Text, Psalms 50: 14.

THE PEACE-OFFERING is first mentioned in Exo. 20: 24. It was a *voluntary* sacrifice, ch. 19: 5, except at the annual feast of Pentecost, when it was enjoined, ch. 23: 19. Like the burnt-offering, it was taken from the flock or the herd, but it differed in that it was not an *expiatory* offering. It was designed to express the thanksgivings of the offerer for peace with God, indicating that the worshipper was reconciled with God. The ritual is particularly described in ch. 3. A meat and drink-offering accompanied this sacrifice, see ch. 6: 14-18. 23: 13, and Num. 15: 3-10. But no portion of the *wine* was to be drunk either by the priest or by the offerer, ch. 10: 9, 12, 13, and 6: 16, 23; it was probably poured out wholly on the flesh of the sacrifice as it lay upon the altar, Num. 15: 5. The greater part of the offering was eaten by the worshipper and his friends at the meal which followed. This gave to the observance its eucharistic features. It had thus a family and social character, and was much the same to the pious Jews as is the Sacrament of the Lord's Supper to devout Christians. In themselves, neither are effectual means of salvation, (Sh. Cat. 91). V. 14. A *heave-offering*—this and the *wave-offering* were always associated with the peace-offering. They were so called from the ceremony of heaving or lifting the gift toward heaven, or waving it toward the holy of holies, in acknowledgment that it came from God and belonged to Him. Vs. 15-17. *Eaten the same day*—to prevent any decay in the sacrifice as well as to dispel superstitious notions as to any virtue or holiness belonging to it. In the case of a *vow-offering*, whatever remained might be eaten on the second day—but, on the third, the residue must be burned. The *vow-offering* seems to have been one made subject to certain conditions, as in Gen. 28: 20-22. V. 18. The meaning here is, that no service is acceptable to God which is not in harmony with His revealed will. The best teaching of this somewhat difficult lesson will be to explain the symbolical nature of the Jewish sacrifices as types and shadows of the Christian dispensation which equally demands confession of sin, faith, repentance, thanksgiving and personal consecration. These offerings represented purity and grace, but they did not communicate the one or the other. They helped to convince the sinner that it was necessary to cleanse himself from sin, and of the need he had of a *propitiation* for sin, but they themselves could not take away sin. There is but one Mediator for Jew and Gentile, 1 Tim. 2: 5, 6. If our persons and services are sincere and upright they are acceptable to God; otherwise, they are “an abomination” to Him, Prov. 15: 8. The test of their efficacy is the effect they produce on our own lives and the good influence they have upon others. We can have peace with God only through the blood of Christ. The sacrifices that God requires of us are,—the homage of our hearts, and lives consecrated to His service.

## Nadab and Abihu.

OCTOBER 30.

LEVITICUS X: 1-11.

Golden Text, Leviticus 11: 44:

AARON and his four sons had just been set apart to the priestly office. The Tabernacle had been consecrated. The first sacrifice had been laid upon the Altar. Every thing had been done as God commanded Moses, when “the glory of the Lord appeared, and there came fire out from before Him and consumed the offering.” Thus had God signified his approbation of the services, and thus was kindled that fire on the altar, in the outer Court, that was never to go out. Just then the incident of this lesson occurs which struck dismay into the hearts of all present. NADAB and ABIHU were the two eldest sons of Aaron, Exo. 6: 23, anointed as his *assistants*, ch. 8: 30-36, and instructed as to the duties of their office. V. 1. In direct opposition to their orders, each of them took *his censer*—the small portable vessel used for carrying live coals from the altar of sacrifice to that of incense. *Offered strange fire*—Instead of the *sacred fire*, kindled by God on the brazen altar, ch. 9: 24. they took common fire, an act of disobedience at the very outset of their official career which betrayed unpardonable recklessness and presumption. It was not part of their duty to burn incense at all. From the solemn prohibition in vs. 9, 10, it has been inferred that the young men were intoxicated at the time. This, so far from extenuating their folly, would only aggravate their sin. Such a flagrant desecration of “the holy place” was an outrage. V. 2. *Fire devoured them*—destroyed their lives, not their bodies or clothes, vs. 4, 5. It was a severe visitation, yet necessary for the vindication of the majesty of the divine Law, Num. 15: 30, 31. For a less heinous offence, *Uzza* died, 2 Sam. 6: 3-8; and *Uzziah* was smitten with leprosy, 2 Chron. 26: 16-21. V. 3. All that Moses could say to his disconsolate and bereaved brother was to remind him that it was the Lord's doing, and for His own glory. Aaron quietly submits with exemplary resignation to what he sees to be the righteous judgment of God, Ps. 145: 17. Dan. 4: 37. Vs. 4, 5. *Mishael and Eleaphan*, cousins of Aaron's, remove the bodies, being the nearest of kin who were not priests. *In their coats*—to shew that even their priestly vestments were polluted by the sin of their wearers. V. 6. The relatives were forbidden to go into mourning after the usual customs, lest that might intimate to the congregation dissatisfaction on their part with the visitation of Providence. The people, however, were permitted to lament the death of their young priests and the sin that had occasioned it. V. 7. The priests must not, even on such an occasion as this, cease from their sacred functions. Vs. 9-11 Explain themselves. Drunkenness is bad in any one, but specially scandalous in ministers and teachers who, of all men, need clear heads, and ought to have clean hearts. Romans 2: 21-23. The lesson contains a warning to young men, and shews the danger of yielding to temptations which cloud the intellect, and deprive men for the time being of their reason. God is to be worshipped in the way he has commanded, and His judgments are to be received with resignation.

## Our Own Church.

IT WILL BE NOTICED from the Convener's circular in another column that the collection for Home Missions falls to be taken on THE SECOND SABBATH OF OCTOBER. Most of the congregations, it is presumed, have other ways of raising money for the schemes of the Church than the old-fashioned one of passing round the plate, or the hat. Still, there are many who have not adopted any other method as yet, and for such it is of great importance that the collection be made *at the proper time*, otherwise it is sure to interfere with some other branch of the Church's work that is in like need of support. But we earnestly recommend all congregations, whether great or small, rich or poor, to discard the collection boxes and adopt some system that will not be dependent on the fluctuations of the weather, that will appeal to men's consciences rather than their caprices. Let it be the Schedule system, or the Envelope system, or any other, so that *it is* a system. A little perseverance and firmness on the part of Ministers and Kirk-sessions in this direction would go a long way to increase the amount of congregational liberality which, even in the best organized churches, is still below the ability of the people and the requirements of Christianity at home and abroad. We have reason to be thankful, however, that our Home Mission work is being carried on so vigorously, and has been followed by so many tokens of the Divine favour during past years, and we will not doubt that it will this year also receive from the adherents of our Church the funds that are needed for its maintenance and its extension to the remotest corners of the Dominion.

THE COLLEGE FUND. Sabbath, eleventh September, was the day appointed by the General Assembly for the annual collection. In many parts of the country the weather was unfavourable, and if the mere Sabbath collection is all that is forwarded, the fund will suffer considerably on account of the wet day. We trust, however, that in every congregation and mission station, subscriptions will be taken in addition to the collection. Blank sheets for this purpose have been sent

to all ministers and missionaries, and it is earnestly hoped that in no single instance will congregations be denied the *opportunity* of contributing to the College Fund both by means of the subscription sheets and the sabbath collection. Last year fully one-third of the congregations and mission stations in the western section of the church failed to contribute for College purposes. An endeavour is being made this year to remedy such a state of matters. Mr. Warden, the agent of the Fund, issued a circular in June last, asking Presbyteries to appoint one of their number to co-operate with him in getting liberal contributions from every field. Most of the Presbyteries have already done so, and we trust that the result will prove beneficial. We learn that the first contribution received by Mr. Warden, was from a poor weak field where, owing to the efforts of the student missionary, fully five times more were got this year than last. The second congregation remitting, sent 50 per cent. in excess of last year or any former year. We hope that these are indications of increased interest and liberality on behalf the Colleges throughout the whole Church. The annual thanksgiving day appointed by the Dominion Government is to be held earlier this year than usual. At the services on that day a thank-offering on behalf this fund, for the happy solution of the College difficulty would be very appropriate. We trust that from many congregations such thank-offerings will be received, *in addition* to their regular contributions, and that the receipts of the year will amply justify the action of the Assembly in instituting this Common College Fund.

BEQUESTS: The late Joseph Mackay, an elder in Crescent Street church, Montreal, was an excellent illustration of an ideal character, oftener preached about than actually met with; namely, that if a rich man realizing his position as a "steward" accountable for the right use of his wealth. In his lifetime Mr. Mackay was in the habit of giving liberally for such religious and benevolent purposes as commended themselves to his judgment. So that when he came to make his last will and testament, he only *continued* the principle which he had been conscientiously acting upon for many years. The undermentioned sums are therefore to be regarded as only supplementary to the regular and systematic contributions, ever cheerfully and unostentatiously given, from his own hand. For purposes connected with the Presbyterian Church in Canada were bequeathed the following sums:—

Home Missions.....	\$10,000
Foreign Missions.....	10,000
The Presbyterian College, Montreal.....	10,000
Board of French Evangelization.....	4,000
The Manitoba College.....	3,000
Widows' and Orphans' and Infirm Ministers' Fund.....	4,000



For Church-building in Manitoba .....	1,000
Students' Missionary Association of Knox College .....	500
Students' Missionary Association, Montreal College .....	500
Sabbath-schools in the City of Montreal, [chiefly Mission Schools] .....	2,400
The Sabbath-school Association of Montreal...	500
For other Missionary purposes.—	
Free Church of Scotland, Foreign Missions .....	2,000
do do Waldensian Mission .....	1,000
do do Sustentation Fund .....	1,000
do do Spanish Mission .....	500
The Labrador Mission .....	500

## For Miscellaneous local purposes:—

Mackay Institute, for Deaf Mutes .....	2,000
Y. M. C. A., Montreal .....	1,000
Protestant Infants' Home .....	1,000
The General Hospital .....	1,000
Home of Industry and Refuge .....	1,000
Ladies' Benevolent Society .....	500
Orphan Asylum .....	500
Hervey Institute .....	500
Sailors' Home .....	500
St. Andrews' Home .....	500
Irish Protestant Benevolent Society .....	500
Female Home .....	500
L'Institut Canadien .....	400
Young Women's Christian Association .....	400

Mr. GEORGE JAMIESON, of Kirkwall, Ontario, recently deceased, made the following bequests to the Mission Funds of the Presbyterian Church in Canada:—For Foreign Missions, \$500; Home Missions, \$500; French Evangelization, \$250; The Mission to Formosa, \$250.

THANKSGIVING DAY.—Thursday the 20th of October has been proclaimed by authority of His Excellency the Governor General as a day of public Thanksgiving. No doubt it will be loyally observed in all the congregations of the Church.

## ORDINATIONS AND INDUCTIONS.

STRATH LORNE: *V. and Richmond, C. B.*:—Mr. Malcolm Campbell was ordained and inducted on 30th August.

STRATHALBYN: *P. E. Island*:—Mr. John McLeod was ordained and inducted on 30th August.

EARLTOWN: *Wallace*:—Mr. Ewan Gillies was ordained and inducted on 34th August.

WEST RIVER: *Pictou*:—The Rev. A. W. McLeod was inducted on 26th September into the charge of the United Congregation.

MOTHERWELL: *Stratford*: Mr. Andrew B. Baird was ordained as a Missionary on the 16th of August, with a view to his proceeding to Fort Edmonton in the North-West Territories.

GODERICH: *Huron*:—Mr. John A. Turnbull, a graduate of Knox College, was ordained and inducted as Colleague and Successor to Rev. Robert Ure, D.D., of Knox Church.

PERTH: *Lan. and Renfrew*:—Mr. James Ross, B.D., was ordained and inducted on the 8th of September to the charge of Knox Church.

WAKEFIELD: *Ottawa*:—Mr. George D. Bayne was ordained and inducted on 7th September.

CALLS.—Rev. Colborne Haney has received a call to Chalmer's Church, Montreal. Mr. J. W. Cameron is called to West King and Laskey, *Toronto*. Rev. J. A. McLean has declined a call to Mabou, *C. Breton*. Rev. Donald Tait of Berlin, has received a call to Mitchell, *Stratford*. Rev. T. Brouillette has accepted a call to Centreville, Washington Territory, U. S. Rev. Charles Brouillette has accepted an appointment as Missionary in Nebraska, U. S. Rev. Donald Currie has received a call to Wallaceburgh, *Chatham*, and Rev. H. H. McPherson, to St. John's, *Halifax*.

DEMISSIONS.—The Rev. Robert Renwick of Elma Centre and West Moncton, *Stratford*. The Rev. John Macdonald of Dundas, and Rev. Henry Crawford of Richmond Bay, *P. E. Island*.

## NEW CHURCHES.

PORT SYDNEY, *Muskoka District*:—A neat and commodious new church was opened for divine worship at this place by Rev. Dr. Cochrane, Convener of the Assembly's Home Mission Committee on Sabbath the 21st of August.

OKANASE, *Manitoba*:—A new Presbyterian church for the use of the Indians on the Okanase reserve at Riding Mountain, was opened on 7th August. Rev. Mr. Stewart preached in English and Rev. George Flett in the Cree language. The church will seat comfortably 100 persons. The cost was only a trifle over \$400, of which the Presbyterian church in Canada has paid \$300. For the balance, Mr. Flett is for the present personally responsible.

## COMMISSION OF SYNOD, MARITIME PROVINCES.

THIS SYNOD at its meeting in May appointed a Commission to hear the appeal of S. G. Lawson against certain decisions of the Presbytery of Prince Edward Island,—the commission sat for three days. Its findings were to the effect that Mr. Lawson was guilty of covenant-breaking, and should be rebuked at the bar for that offence. There were points on which the Commission sustained the appeal of Mr. Lawson, and in regard to these the presbytery appeal to the General Assembly against the findings of the Commission.

## PRESBYTERIAN COLLEGE HALIFAX.

The following resolution was adopted unanimously by the Maritime Synod on June 2nd, 1881. "This Synod in view of the increased financial responsibilities imposed by the cessation of the liberal grant generously made for several years, by the Colonial

Committee of the Church of Scotland, earnestly urges on all the congregations, and Missions Stations within its bounds, to make an annual contribution to the ordinary College fund, and instructs Presbyteries to take order that this be done.—In view farther of the growing debt on this fund, and the delay in the gathering in of the endowment fund, recommends that the collections for the present year be not only universal, but on a more than ordinarily liberal scale." The Resolution of the General Assembly sets forth, that in view of the increased financial responsibilities assumed by the Board, all the congregations within the bounds of the Synod of the Maritime Provinces be urged to contribute liberally, to the ordinary College fund, that a "strenuous effort be immediately made, by deputations and otherwise, to collect the subscriptions still due to the Building and Endowment fund, and, in general, commend this College to the continued sympathy and support of the Church."

To some extent the support of the Professors is met by the interest of invested funds. What was required from congregations last year was the sum of \$2435, of which \$2087 were received, leaving a deficit of \$348. For the present year, Dr. Pollok's salary of \$1750 has to be added to \$2435, making \$4185 required from our people for the year. Arrangements have been made for special efforts to gather in, as far as possible, outstanding subscriptions for the endowment fund; and additional funds have been invested during the year, so that some increase from interest may be expected; but as there is an adverse balance of several years, which ought to be removed, the sum required cannot be set down at less than \$4000, which would be more than met by an average contribution of 16 cents from our 28000 communicants. If the Ontario and Quebec congregations are asked to furnish an average rate of twenty-three cents per member, a sixteen cent rate cannot be regarded as a great burthen, even by the poorer people in the East. With slight modification, we therefore thankfully adopt the main points of Mr. Warden's circular in last month's *Record*, namely.—1. That every congregation (settled or vacant) and every mission station should contribute to the fund, as enjoined by the General Assembly. No loyal minister or missionary will fail to give his people the opportunity of doing so. 2. That the amount contributed by each congregation should bear a fair proportion to the numbers and abilities of the people and to the amount required. The average contribution needed per communicant is 16 cents. It is hoped that even the weakest

congregations and stations will aim at this. 3. That the collection be made, if not taken already, on the Sabbath appointed by the Assembly, in the month of October, and all collections and contributions forwarded as early as possible.

If 120 congregations last year gave \$2087, 178, which is the number reported on the list, should give close on \$3000, even at the same rate, but when it is considered that the rate per member was under 8 cents, ample room is left for increase without injury to any other scheme. If argument or appeal is wanted, we refer to the circular already published, and ask a re-perusal; and would add in the same connection, that so far as we can judge, the progress of our Church, is closely, if not inseparably, connected with the prosperity of its theological Schools. We need to-day, more men, young, educated, talented, devoted preachers and labourers; and unless they are secured, the Kingdom of Christ, so far as connected with this Church, will be hindered in its progress, and as a people we will not be guiltless. May the Lord of the harvest, own and bless our Colleges in sending forth labourers.

R. F. BURNS, *Convener*.

P. G. MCGREGOR, *Secretary*.

Halifax, Sept. 6th, 1881.

### Meetings of Presbyteries.

VICTORIA AND RICHMOND : 30th August :—The meeting was held at Strath Lorne for the ordination and induction of Mr. Malcolm Campbell. Messrs. Thomas Stewart and A. B. McLeod, Students in Divinity, appeared before the Presbytery and were certified to the Board of Examiners for the Theological Hall, Halifax. K. McKENZIE, *Clk*.

SYDNEY : August 31 :—At North Sydney : eight ministers and three elders present. Moderation in calls was granted to Glace Bay and Cow Bay. Rev. D. Sutherland obtained leave to withdraw his petition which had been intended for last Synod. Rev. A. Farquharson reported concerning his visit to one of the most isolated and inaccessible congregations in the Dominion, viz : Cape North, C. B. Under the ministry of Rev. Peter Clarke, there is improvement in stipend paid, in attendance on ordinances, and in sabbath-schools and prayer-meetings. Presbytery asked congregations to do their utmost to pay all sums subscribed to the College Fund. A. FARQUHARSON, *Clk*.

PICTOU : September 6 :—At New Glasgow : fourteen ministers and three elders present. The further consideration of a petition from West River from persons desirous of being organized into a new congregation, was de-



ferred, in the hope that an amicable arrangement with the existing congregation may be effected. Recommended to the Trustees of the Hunter Fund to grant \$500 to Vale and Sutherland River, towards paying off a debt of \$1,300 still due on the new church at the Vale. The vacant Mackenzie Bursary was allotted to James F. Smith of Noel. Recommended ministers to solicit subscriptions to the stock of the Ladies' Seminary at Truro, as represented by the Committee of Synod in charge of the matter. It was arranged to visit the following congregations Presbyterially during October,—Blue Mountain, Springville, Hopewell, Barney's River, Sunny Brae, and Merigomish. E. A. McCURDY, *Clk.*

P. E. ISLAND: August 30th:—The Presbytery met at Strathalbyn, and after the ordination and induction of Mr. John Macleod, and other business, Messrs. Macleennan and Mackay, who had been appointed to defend the Presbytery's action before the Synodical Commission in the Lawson Appeal case, reported that they had appealed against the last three findings of the Commission, and submitted their reasons of appeal. The Presbytery recorded their satisfaction with the conduct of their representatives and entrusted them with the prosecution of the case before the Assembly. The Presbytery also requested them to take the necessary steps to have the Commission's decision on the second count reviewed, if possible, by the Assembly. J. M. McLEOD, *Clk.*

LINDSAY: 30th August:—At Beaverton: Rev. William Lohead was appointed moderator for the year. Discourses delivered by Messrs. A. Cuthbertson, J. Currie, A. G. McLachlin, R. Stewart, and D. Birkell, students, were sustained, and the clerk was instructed to certify the students to College. Mr. A. B. Dobson was licensed to preach the Gospel. The claims for mission stations and supplements were attended to, and appointments made for supply. J. R. SCOTT, *Clk.*

TORONTO: September 6:—Rev. A. Gilray was appointed to co-operate with Rev. R. H. Warden, in the matter of the College Fund. Rev. P. Nicol reported moderating in a call from the congregations of West King and Laskey, to Mr. J. W. Cameron, probationer. The stipend offered is \$580, together with a manse. The call was sustained in the hope of the stipend being raised to \$650, and put into the hands of Mr. Cameron, who stated at a later stage, that he was not able as yet to give a decision. It was therefore left to him to notify his decision to the clerk in a month hence. Considerable time was spent revising the grants to weak congregations and mission stations within the bounds, and considering applications for the coming year. A committee was appointed, consisting of the

moderator, the clerk, Messrs. Hogg, McKay and McWilliam, to hear exercises of theological students on the 5th proximo, and (if satisfied therewith), to attest them to the Board of Examiners in Knox College. Arrangements for holding missionary meetings were left in the hands of each pastor, or moderator of vacant session, and the meetings to be reported on not later than March next. R. MONTEATH, *Clk.*

SARNIA: 9th August:—The first meeting of this newly constituted Presbytery was held in Sarnia, Rev. J. B. Duncan, moderator. Rev. George Cuthbertson was elected clerk. Rev. John Thompson was appointed to represent the Presbytery in the arrangement of financial matters betwixt the Presbytery and that of London, of which it was formerly a part. Leave was given to St. Andrews' congregation, Sarnia, to mortgage their church property, if necessary, for a sum not exceeding \$10,000. The next meeting be held at Forest. G. CUTHBERTSON, *Clk.*

MANITOBA: 25th August:—At a special meeting held in Knox Church, Winnipeg, the kirk-session of that Church submitted a resolution that had been adopted by the congregation, agreeing to pay over to the Second Presbyterian congregation, so soon as it shall be organized, the sum of \$10,000 towards the erection of a place of worship. The Presbytery recorded its thankfulness for this generous act on the part of Knox Church congregation, and its joy that so great a degree of unanimity prevailed. An interim session was appointed, Rev. Dr. Black, of Kildonan, moderator. The members of the congregation met on the same evening and appointed trustees and managers. They resolved to initiate regular services at once, and to apply to the Government for the use of the Court-house as a place of meeting until a church is erected. They have already decided upon "St. Andrew's" as the name of the new church and congregation. JAMES ROBERTSON, *Clk.*

CHATHAM: 13th September:—It was agreed to visit the congregations within the bounds. It was resolved to take no further step at present towards the re-adjustment of the field of which Turin forms part. It was agreed to bring the case of the widow of the late Mr. McKeracher before the Widows' Fund Board. Mr. McLeod's trials for ordination were sustained, and his ordination was appointed to take place on 6th October. Mr. John Cairns was taken on trial for license. A call from Wallaceburg to Rev. Donald Currie was sustained. A Sabbath-school conference was held in the evening. W. WALKER, *Clk.*

BROCKVILLE: 13th September:—At Iroquois, the principal items of business referred to the mission stations and vacant charges

within the bounds. Of the former, those at Merrickville, Chrysler, North Williamsburg and Winchester Springs are flourishing. Elsewhere also new energy is endeavouring to atone for past neglect. An attempt is in progress, now for the third time, to effect a re-arrangement of the two charges within South Gower and Mountain, both of which are now vacant. It has long been felt that such a re-arrangement would prove beneficial, but what the issue of the present attempt may be remains to be seen. Arrangement was made for missionary meetings, also for the revival of grants to supplement congregations and mission stations. W. M. McKIBBIN, *Clk.*

ST. JOHN: 13th September:—The meeting was held in St. John's Church, was fairly attended, and lasted two days. The business was chiefly of local interest. Revds. Dr. Macrae and Messrs. Crocket and the Clerk, reported visits to several of the vacant country congregations and mission stations. Mr. Burgess suggested the propriety of employing an itinerant missionary by the Presbytery. The proposal was received with favour, and a committee appointed to receive subscriptions towards the salary of such missionary, say \$1,000 per annum. Dr. Macrae, convener of the committee on Sabbath desecration, reported diligence in that matter. An interview had been held with the representatives of the Steamship Company, and correspondence with the Railway officials on the subject of running steamers and trains on the Sabbath, without however any results in the meantime. J. C. BURGESS, *Clk.*

LONDON: 13th September:—There was a large attendance at the first meeting of this Presbytery since its re-construction. In the absence of the moderator, Rev. J. A. Murray, who was supplying the pulpit of Knox Church, Winnipeg, *pro. tem.*, Rev. J. M. Munro was elected moderator for six months. Rev. W. A. Sutherland was elected clerk. Five students were examined and certified to Knox College. A call from Strathroy in favour of Rev. D. D. Macleod, of Paris, was sustained. Mr. Rennie presented the half-yearly report to the Home Mission Committee, which contained a comprehensive *resumé* of the missionary work throughout the Presbytery, the condition of which was very encouraging. The amount of supplement asked was \$565. Standing committees for the year were appointed. Mr. Whimster tendered resignation of his charge of Proffline and English Settlement on the ground of his inability to overtake so extensive a field of labour. The Presbytery expressed the hope that a few months' rest and a subdivision of the field might alter Mr. Whimster's decision in this regard. It was agreed to hold a confer-

ence on the state of religion at next meeting. Two cases of appeal were dealt with. W. A. SUTHERLAND, *Clk.*

## Obituary.

MR. ARCHIBALD McDONALD, for many years an elder in the Presbyterian Church, Priceville, Ont., died on the 19th of August, in the 74th year of his age. He leaves a widow, four daughters and six sons. He was one who ruled his own household well; and consequently, any one of these six sons, who acted as pall-bearers the day of his funeral, might with propriety be chosen to fill the office rendered vacant by his death.

MRS. JOHN McRAE, one of the most devoted friends of our church in the Ottawa District, died at Renfrew on the 30th July. For many years she had been an invalid suffering much, but with great patience. Many ministers of our church will remember her hospitality in the early days when she welcomed them to her house and delighted in ministering to their comfort.

## Ecclesiastical News.

THE REV. LACHLIN TAYLOR, D.D., died on Prince Edward Island, on the 4th of September, in the sixty-sixth year of his age. He was born of Presbyterian parents, in Argyllshire, Scotland. At twenty-one he joined the Methodist Church in Canada, and entered its ministry in 1839. In his earlier years he was one of the most powerful preachers that Methodism has produced. At a later period, for about twelve years, he was agent of the Upper Canada Bible Society. After that he was chosen as agent of Methodist Missions in Canada. Dr. Taylor had travelled in Palestine and the East, and the lectures which he delivered all over the country, were in the highest degree interesting and instructive. As a platform speaker, he was unequalled. Best of all, he was a genuine Christian, and his life was a most unselfish one. THE REV. GEO. GRANVILLE, BRADLEY, Master of University College, Oxford, has been appointed to succeed the late Dean Stanley, in Westminster Abbey. It has been pleasantly said of him that "he never said a wise thing, and never did a foolish one." This only means that as an author and a preacher he is not much known. Professor Robertson Smith's name has been removed from the roll of the Presbytery of Aberdeen. This necessarily followed his removal from the Chair of He-



brew and Old Testament Exegesis, in the Free Church College, Aberdeen, by virtue of which Professor Smith had a seat in Presbytery. The effect of removing his name from the roll places Mr. Smith on the list of ministers without charge (of which no list is published), leaving him in a position to accept a call as minister of a congregation, but, in the meantime, ineligible to a seat in the Church courts, except as in the capacity of an elder. Mr. SANKEY has gone to England, and Mr. MOODY is to follow immediately. They contemplate holding an extensive series of evangelistic meetings in England, Scotland, and Ireland. STANLEY, the heroic American who sought and found Livingstone in the heart of the Dark Continent, was at last report lying hopelessly ill in the Centre of Africa. **DISESTABLISHMENT.**—Mr. Dick Peddie, M.P., has given notice that next session he will move in the House of Commons:—"That this House is of opinion that the maintenance of the Church Establishment in Scotland is indefensible on public grounds; that in the ecclesiastical circumstances of the country it is eminently unjust; and that a measure for the disestablishment and disendowment of the Church of Scotland ought to be passed at an early period." The chief difficulty the advocates of Disestablishment have to contend with is the admitted fact that the Established Churches of the realm are at the present time doing their work more faithfully and efficiently than at any previous period in their histories. The situation is entirely different from that which led to the disestablishment of the Church in Ireland. The most important event of the past month was the meeting of THE METHODIST ECUMENICAL CONFERENCE in the Old City Road chapel, London, where upwards of five hundred delegates from all parts of the world met to discuss Methodism in its varied aspects, both as to its internal organization and its relation to the leading theological and philanthropic questions of the day. Among the delegates were a number of eminent laymen as well as clergymen. The proceedings were largely attended, and a great deal of interest was manifested by the representatives of other denominations. In the Councils of the Presbyterian Churches at Edinburgh and Philadelphia, the discussions turned chiefly on the distinctive doctrines of Presbyterianism. In this meeting, as might have been expected, more attention seems to have been given "to strengthen the things which remain," or in other words, to deal with practical subjects affecting the working of the Church, such as, "Methodism a power in the State;" Its Evangelical Agencies: The Itinerant System; Its Relation to the Sabbath-question, to Temperance and to Sabbath-

schools, and social reforms in general. The subject of "Higher Education," and the duty of the Church to maintain schools which are *Christian* in their influence and character, and also the importance of the special training of ministers in theological schools, and their education while engaged in pastoral and ministerial work, were dwelt upon with great earnestness. It was claimed that Methodism is essentially aggressive and missionary in its operations. The majority of speakers favoured the continuance of the present system of itinerant preachers. A similar expression of opinion was given in favour of lay-preaching. Improper amusements, dancing, and theatre-going were strongly condemned. The tone of discussion was thoroughly conservative as to the strict observance of the Lord's Day, and Methodism was emphatically pronounced to be the enemy of drink and all national evils—that true Methodism, indeed, was synonymous with true patriotism. It is stated upon what appears to be good authority, that the Wesleyan Conference of England at its last meeting felt constrained to reject no less than *seventy-two* candidates for the ministry, for the reason that work could not be found for such an addition to the ministerial ranks. A serious charge of HERESY has been preferred against Rev. Dr. Thomas, of the Methodist Episcopal Church, Chicago. The testimony adduced is overwhelming against him and, if sustained, will be sufficient to convict him of disbelief in the Inspiration of Scripture, and of the doctrine of the Atonement, and of holding and publishing unsound views in reference to a future state of probation. The departure of *twenty-six* persons for foreign fields of labour, under the auspices of the American Board of Commissioners for Foreign Missions, was made the occasion of a very interesting farewell meeting in Boston, on 31st August. Some of them sailed next day from Boston, others from New York, the rest sail from San Francisco. They were nearly all from the far-West. Several of them were from home missionary families and churches. The seventy-second annual meeting of the American Board will be held on the 18th instant, at St. Louis. This Society has a large staff of very faithful and efficient missionaries. At a late meeting of the PRESBYTERY OF BALLARAT, Australia, the Rev. W. Henderson gave notice of the following overture—Whereas provision is made in the Westminster form of Church Government, that besides pastors, teachers and other church governors, other fit persons, when it shall be deemed expedient, shall be members of the Synodical Assembly or Supreme Court of the Church; and whereas in the present circumstances of our Church it seems altogether expedient that we should

admit to our councils men of intelligence and of approved Christian character, who may, from various reasons, have been prevented from taking office in this Church; it is hereby humbly overtured to the General Assembly to take the above premises into their serious consideration, and to permit Presbyteries to send up fit persons, not ministers or elders, to represent them in the Assembly in such proportion to the number of the other members as may be agreed on; and that the clause referring to the composition of the General Assembly in our rules and forms of procedure be modified accordingly. A TOPIC FOR PRAYER. The friends of Foreign Missions have been invited to pray that all Societies, Boards, Officials and Missionaries may, in their reciprocal relations, be governed by the golden rule; that on the foreign field the laws of Christian courtesy may not be violated; that Directors at home and labourers abroad may have respect to the rights and fruits of others; that there may be no invasion of territory already occupied by evangelical missions; that every ecclesiastical agency and agent may exercise a "charity that doth not behave itself unseemly;" that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Fervent supplications may well be offered to the Head of the Church that He will save Protestant and evangelical missions from the devices of Jesuitism and from the disturbing influence of churchly intruders "who draw away disciples after them;" that He will impart to those labourers abroad who are tried in this way an abundant measure of that "charity which endureth all things;" and that He will bestow upon all the grace of patriarchal comity which saith: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Would not the same blessing be very precious in the Home field as well? THIRD PRESBYTERIAN COUNCIL. The committee of arrangements met in Belfast on the 16th of August. Committees were appointed and provisional arrangements made for the next meeting which is to be held, D.V., at Belfast in June, 1884.

## SABBATH-SCHOOL STATISTICS.

	<i>Teachers.</i>	<i>Scholars.</i>
United States .....	932,283	6,820,835
Canada .....	41,712	340,170
Europe, &c.....	577,773	5,758,773

The World..... 1,551,768      12,919,778

The total number of Teachers and Scholars is 14,471,546.

## Our Home Missions.

## ANNUAL COLLECTION.

## WESTERN SECTION.

BY resolution of General Assembly, in conjunction with the Western Section, there are no Missionary associations, the Annual Collection in aid of the HOME MISSION FUND is appointed to be taken up on the SECOND SABBATH OF OCTOBER. Every congregation and mission station is enjoined to contribute to this important scheme of our Church. It is hardly necessary, in view of facts presented in the last Annual Report, of the extended operations of the committee, to ask, that the pressing claims of this fund be set clearly before our congregations and mission stations, by every Minister, Probationer and Catechist, in the service of the Church. The committee closed the financial year with a deficit of \$862. Since then the appointment of a superintendent of missions for the North-West, and a missionary to Edmonton, and other demands upon the fund, call for very special efforts, to enable the committee with some degree of confidence to consider favourably urgent applications for labourers that come from the newly opened territories of the North-West.

The extended field under the care of the Western Committee, comprising British Columbia, the North-West Territories, Manitoba, Ontario and Quebec, and including 533 preaching stations and congregations: 11,862 communicants: 9,039 families: with an average Sabbath attendance of 29,912, need only to be presented to our people to call forth a generous response. As these statistics are based upon LAST YEAR'S RETURNS FROM MANITOBA, (those for the present year not having been forwarded), it is safe to say that they are rather UNDER than above the actual numbers. W. COCHRANE, *Convener*.

## NEW BRUNSWICK.

I had fully intended asking a place in your October *Record* for a statement of the claims and wants of the Maritime Home Mission field, but having already sent you something in the same line, for our College, have decided to wait for another month. I may however ask the insertion of a letter from a pastor of a congregation on the River St. John, New Brunswick who is doing the work of an Evangelist, and of a Missionary; and though not written for publication it presents the true aspect of a large district, and the great need there is for strengthening the hands of those who are holding the fort amidst many and great discouragements



New Brunswick, unquestionably presents the largest Mission field of the four Maritime Provinces. It employs thirteen out of our twenty-one theological students in summer, nine in the Presbytery of St. John, four in that of Miramichi. To this two or three Probationers may be added, and a large sum is expended in helping weak charges. The writer is pastor of one of these congregations, and writes under the impression that the Church is becoming weary of the good work of Sustentation or supplementing. Appearances and financial statements give too much support to his view, and yet there are willing congregations that never lose an opportunity of giving, and who *give most cheerfully* and gladly to the fund, and highly honour the men who are working in the spirit of your correspondent.

With these explanations the following letter may be left to speak for itself.

P. G. McG.

"It is not pleasant to feel that either yourself or your charge is a burthen on the Church, or so regarded, but some one must bear the reflection, or our Church will cease to do, what I at least regard, as one of her noblest works: her work at home, for her own country, and for the enlargement of her own borders. Had the Presbyterian Church in New Brunswick, in former days, given even a fair share of attention to Home Mission work, and the up-building of her weak congregations, she would be, today, the principal body in the Province; and New Brunswickers would now occupy a higher position in every thing, especially in religion. But even now, above Woodstock on the St. John River, there is work for four ministers constantly, and we seldom have more than one, and a catechist or probationer during the summer months. In my opinion too, the system of occasional supply by probationers is carried entirely too far, and so far as this section of country is concerned it is almost pernicious. The sending of probationers for a few Sabbaths to be followed by a vacancy as long, or longer, may do, for congregations who are waiting to call a minister, and even for them it is defective; but for the building up of congregations, in places whose people are almost dead, if not twice dead, who have grown so indifferent that they will put forth little or no effort until awakened and taught, the probationer system is only throwing away both labour and money. What such persons and places need is an ordained minister, kept on the ground. Many of the Presbyterians of these regions have gone over to other denominations *because they believed they would have something like constant preaching*. The Methodists adopt the plan of putting a minister on the field,

where they have even a few families, and keeping him there, and in time they gather a congregation. How they get the means to do so, *I do not know!*

Last Sabbath the thermometer was above 90 in the shade, but I made out to preach three times, driving 20 miles. I preached also twice on Saturday and drove the same distance, and felt fresh and comfortable all the time. There is abundance of work to be done in this place. The prospects of the congregation continue to improve. I preach three times nearly every Sabbath. I also supply small communities of three or four families, chiefly of elderly people, the young having mostly gone to other denominations, prior to my settlement. My health is good, and I am not tired of the work. Pray for an outpouring of the Spirit to bless the seed sown on our dry and parched Mission fields!"

## Our Foreign Missions.

LETTER FROM REV. K. F. JUNOR.

FORMOSA, JULY 25, 1881.

I THINK this will be likely to catch the outgoing mail from Hong Kong, so I drop you a few lines. We have been without a steamer for some time, because of stormy weather. We had a very severe typhoon a week ago last Saturday and Sunday. It did a great deal of damage everywhere. It blew down one of our out-houses and a good portion of the fences. It did considerable damage among the chapels. Many Chinese houses it blew down. A great many boats on the river were smashed, and 30 or 40 people drowned. The people are, however, now hastening to repair the chapels themselves.

We had a regular field day here yesterday. Some months ago a junk came over here from the mainland, an idol junk. That is, an idol is put in a junk with great ceremony and she is sent off to some distant places. The story is usually spread, that there are no men on board to sail her but that she has been guided by the idol. This is, however, false. This junk came over a few months ago and has been here ever since, and from that time to this the Chinese in this place have been spending from \$30 to \$40 a day on the idolatrous rites in connection with that boat.

I never was more sadly impressed than yesterday, with the horrible prevalence and malign influence of idolatry upon this people. Ever since Arnold's "Light of Asia," the horrible, brutish and degrading result of that "light," have been in contrast in

my mind. Here is a town of 4 or 5 thousand people, they have been spending during the last few months from 15 to 20 thousand dollars on what? On an old boat. Well, if I said that some might say, it is their idea of worship, and they are sincere. But let me give you the outline of yesterday's proceedings, the culminating day. I suppose \$2,000 were spent yesterday by only about one half of the town. There were fifteen theatrical stands erected in different parts of the streets. There were three punch and judy stands. The streets and doorways and the houses were blocked up with tables loaded with all kinds of provisions for feasting. Gongs, drums, were beating, guns, rockets, fire crackers, were being fired off all day. Banners were flying all over. The streets were crowded. Walk through the streets. Look in the stores. No business is going on, except that of gambling, and that is everywhere. Men, women and even children are at it. Oh! the filthy, vile language floating on the air! The streets were filled with children and women. The women are sitting in groups looking at those things. Human language cannot overdraw the horror, to me, of the scene along those streets yesterday. I tell you many a young daughter and even a wife, was lost at the gaming table by a throw of the dice. I am speaking of what I know. And this is the "Light of Asia." If the light that is in thee be darkness. How great is that darkness.

Ah! how attractive was yesterday's scenes to human nature! There was wild excitement, a great crowd. But to-day, I am just going down to have a talk with some of them. I know how it will be. I went every where yesterday between and after the service. We had the hospital full at every service, but what could man do in such a rush and in such a crowd? I was overwhelmed with the sense of utter dependence on the Lord. It was a splendid opportunity of showing the contrast between the worship and teachings of the Gospel, and the practice and teachings of idolatry. Wherever I went and spoke they were plainly ashamed of their exhibition.

But there is something attractive in all that to the multitude. They enjoy it. It is far more attractive than going to the chapel of the hated "foreigner." When the missionary comes in contact with them their prejudices gradually sink away, but it will take the labour and faith and prayers of years of all the followers of Jesus to break into this great mass. But a thousand various influences are already pounding away at it. God is using them all and will bring them all to open up China. With much evil more good will come in. But the Gospel must force its way in. It can wield great influence upon every avenue. Missionaries and doctors are

gaining influence every day and in spite of everything are bound to gain more and more.

Numbers go a great way with the Chinese, although it is not everything. It is more here however, than it is in many places. The newspaper, the printed book, and all the various powers that are to come into force in China. In fact, these forces are now under way and must be in the hands of missionaries. The Gospel must have all these forces directed in its favour or they will fall perhaps under adverse influences. The greatest educational establishments are already under the influence of missionaries. Prof. Martin, a missionary, is, under the instructions of the Chinese government, now examining the educational systems of the West. It Dr. McKay's going home, did nothing more than stir old Oxford county up to giving the money for a College here, it would have been great cause for thankfulness. I know his visit has done more than that, however. I hope it has taught the Church that there is a great and mighty work before her in Formosa, a work which has been abundantly blessed in the past, and that must be much more so in the future. The picture I have given you of the malign influences of idolatry to be encountered is surely enough to make you feel more like helping to save this people. There is nothing but the Gospel, pure and simple, that will bring about this salvation. The people look to and rest upon and are guided by their idols. Their idols and their idolatrous customs are degrading and demoralizing in the extreme. There is no elevating future in idolatry. There is no defence for it, in China and it must fall before the Gospel in time. For ancestral worship there is more of a defence possible, but for the idolatry, as represented by what I have written above, there is really no defence. Not one in ten thousand knows how or when the gods and customs they have celebrated came into existence. Neither Confucius nor the other great sages of China refer to them. Some denounced idolatry in no reserved terms. This vulgar, degrading idolatry has firm hold of the people in one sense and yet it seems to me that when a public opinion begins to be formed regarding it, it will go speedily hard with the whole thing. If you knew the various difficulties in the path of the Gospel here and knew what has been done already, you would open your eyes in absolute wonder and amazement. Sometimes foreigners returning from China will write and say. "Oh, Christianity is doing very little in China." They don't know, that's all. Nine foreigners out of ten in China know nothing about what is being done among the people outside of the treaty ports, and I will say without fear of contradiction that not one



out of ten has taken the trouble to get any knowledge of the facts regarding the work of missions. They are perhaps too busy, or they cannot speak the language. How can they have an intelligent knowledge of the work. They can see and judge of the work of Hospitals; and see how some of them act! They with great willingness and liberality contribute for their support. I feel confident in saying that if they had the same power of judging and seeing the work and influence of the Gospel in the interior they would support that work even ten times more liberally. But they don't know, and it is difficult for them to know. They never meet that they know of, a real Christian (although they sometimes meet scoundrels who pass themselves off as Christian) and consequently they think there are none. Let a man who is bound on business and who cannot speak English go into London and, pursuing his business, how much will he know as to whether there are Christians, or rather ask him if there are any Mohammedans there, or if there are any in England. There are 1,800,000 in North Formosa. There are only 300 Christians. Yet I venture to say they are better known and exercise a greater influence than 2,000 Mohammedans would in London, although it is the same proportion. But I must stop. We are looking with great anxiety for Dr. Mackay. Is there any hope for another coming with him? We are all very well.

K. F. J.

### Field Notes.

REV. JOHN MORTON: *Tunapuna, Trinidad*:—You will be shocked to hear of the death of Gregor MacGregor Turnbull, of the prevailing fever. Others have fallen, now one here, now one there. We are in God's hand. We are all as usual, and too busy to write of details of work. We meet as a Council shortly, but I send on the only minute lest there be further delay. It was resolved, "That inasmuch as Missionaries have to advance teachers' salaries for two or three months before drawing from Government and other sources, the Board be asked to authorize the payment early in January of the salaries of missionaries and catechists; leaving other items to be paid where the estimates have been passed." Expressions of pleasure and satisfaction were recorded in view (1) of the passing of the estimates in full. (2) The voting of \$400 for buildings on the Caroni district. (3) The large amount collected by Mr. Grant when at home. (4) The interest of the people

generally in our Mission, the assurances of which Mr. Grant conveyed to the Council.

JOHN MORTON, Secy.

REV. KENNETH J. GRANT: *San Fernando, Trinidad*:—The present is a time of sickness and death, and consequent depression. The fever that prevails does its deadly work in about three days from the first symptoms. Deaths occur amongst those principally that have been less than three years in the country. Few indeed have died, if any, from this fever except those but partially acclimated. Last week young Mr. Turnbull died, I suppose about twenty-three or twenty-four years of age. His father, you will remember, died here less than three years ago. The Turnbulls are Presbyterians, of Glasgow, extensive proprietors here, and amongst the earliest and most liberal supporters of our Mission. Our late friend brought his bride to Trinidad only a few months ago. Two other Scotchmen died last week. The labourers are cut off from many estates, and the hospitals are overcrowded. Since returning I have not been able to do much work. I was much troubled with cough when at home, and though it was subdued when I got into the tropics, yet I was very sensitive to draughts. I took cold one day, cough returned, doctor examined my chest and advised perfect rest, and especially from public speaking. I feel better, but lack the vigour and energy I used to have, but hope in a few weeks to be as usual. The present season with us is one of great trial, but we are in the Lord's hands, and thus we feel safe. Sad to see so many die without hope in their death. Mission families are pretty well.

REV. A. W. McLEOD: *Princetown, Trinidad*:—Saturday night has again whirled around, and tired from riding through mud, and from study, I think of writing letters. (1) *Yellow Fever*. I am sorry there is such alarm at home. It arises from misapprehension of the real condition of things here. There has been much sickness in Trinidad the last three months, and many deaths from "malarial," or as people often prefer to call it "yellow fever." Canadians draw ideas of yellow fever from such descriptions as of Memphis, and places similarly visited in southern temperate regions. Here it is not epidemic, but local, arising from merely local causes, and therefore confined to certain places. There have been no cases in Princetown. Trinidad is not large, whites not very numerous, and the sympathy existing between the resident strangers makes a death more felt. The weather seems now clearer, and places a short time ago considered unhealthy, are now free from sickness. (2) We, as new comers, had as a matter of course, our *Language* to learn. We are mak-

ing some progress, although there is much to be learned. I have read most of the Gospels, and several Indian publications, and we are now reading "Acts." I read the Scripture lessons at the services, and occasionally say a few words in Hindi. I find it much more difficult to understand others than to make others understand me. Then there is broken Hindi as well as broken English. (3) MEETINGS. These are kept up through interpreters. There are two Court interpreters besides the teachers, and some others who know both languages. There is an English service every Sabbath evening in Princetown. (4) SCHOOLS. These are doing well, save the "bush" or "jungle" schools. The two latter on account of families moving out to labour on estates, on account of illness of parents and children, have become somewhat lessened, but are increasing again. The roads to these are very bad in this the "wet season." They are an abyss of clay and water mixed. It is hoped the Mount Stewart school, taught by John Dharm, will soon be placed on the list of "Assisted Schools," that is one that will receive Government aid, if any of its pupils pass a Government examination. (5) COMMUNION. Mr. Morton dispensed Communion here on the 17th of last month. A goodly number were out. Mr. Grant did the same in San-Fernando last Sabbath, when he baptized eight persons.

REV. DR. STEEL: *Sydney, N. S. Wales* :—The new Missionary for Tasmania, a Mr. Fraser, is to arrive at the end of this year, and will thus be ready to join the vessel next April. Mr. Murray, the missionary for New South Wales, is making ready and will soon follow. Our Sustentation Fund has made a good beginning. We have paid two quarter's dividend, at the rate of £300 a year. Our church is still small; but it is making progress, as is the colony. Presbyterians are only 1 in 10 of the people, hence our ministers have very large spheres, in each of which three Church of England ministers will be found labouring. We have 19 undergraduate resident students in the College; but have very great difficulty in getting theological students.

MISS M. RODGER: *Indore, Central India* :—Last year we had to vacate the quarters, where we had been living for the last two years. The building belongs to the Public Works Department, and on account of extension and changes in that department, they could not let us have the place any longer. I am at present living in the Parsi house, at the entrance to the bazaar. The weather has been very trying, it is said to have been hotter in Indore this year than it has been for ten years. As it was so warm I gave the

children a few days holiday. The woman that calls the children, came to ask if she would call them to-day, as it was much cooler. She is a widow, and has to support herself, or she would not likely have agreed to do the work of bringing the children to school. Being a Brahmani, she always wears white. The children never call her by her name, they always speak of her as "Jhonhie's grandmother." Two of her grandchildren come to school, and Jhonhie is the elder of the two. The parents of nearly all the children come from the Northwest, where this custom prevails. Widows must dress plainly and wear no ornaments, the nose-ring is never worn by them. Besides, they are expected to fast much oftener than the other members of the family. Not very long ago, a widow told me she had eaten nothing that day. This woman, like many others of her caste, wears a string of wooden beads round her neck, which she says she counts for hours at a time, while she calls upon her gods. She complains her family will not do idol-worship; they all live in the same house. Another widow, whom I often meet, makes a living by selling flowers, which are much used in their worship. The Brahmins wear them strung round their necks, when they are reading the Shasters or sacred books of the Hindu, or on any of their great holidays. When they worship Gunputi, they use any quantity. They frequently throw rose-buds at the man who is reading at such times. They place them upon and around their idols in the house; they also bring different kinds of grain, money, and often pieces of cloth, as well as flowers.

REV. HUGH A. ROBERTSON, *Dillon's Bay Erromanga* :—I wish the church in Canada could send us another missionary for Erromanga. I often think it would be so pleasant to have a lady companion on the same Island. From April until November we have frequent communication between the Island and often meet with the other mission families, but from December to April we are quite alone and we look forward to the return of the "Day-spring" with great pleasure. We are generally, however, kept so busy that we scarcely get time to feel or think about being lonely. The whole Mission family are in good health. Writing from Nguna, where Mr. Milne is stationed, Mr. Robertson says: The premises here are very cheerful. Mr. Milne has school twice a day, attended by young and old. There are a great number of boys and girls who are all under instruction and all sing very nicely. The women and girls here do not seem to me to be so timid and shy as our Erromangans, they seem more bold and not at all frightened to speak out their own mind. The Christians on Erro-



manga were preparing arrowroot with which to pay for their books. If it should sell well, it is hoped that £40 stg. worth would be prepared. They have now the book of Acts in their hands. The Martyrs memorial church is now up and finished; it was opened on the 13th of June, when the worshipping people on the Dillon's Bay side of the Island were all present, many of them having come ten miles. Many of them, especially the women, had made new garments for the occasion and all looked bright and clean.

Many of the prints and calicoes sent by friends in Nova Scotia were to be seen among our congregation on that day. All seemed to be deeply impressed, and I think the services of that day will not soon be forgotten by any who were present. One of our oldest and best teachers, in speaking at the close of the services, said that before that generation had passed away heathenism on Erromanga would be a thing of the past. His name is Yoma; he was one of those who fled to Aneityum when Mr. and Mrs. Gordon were killed, and knows well what heathenism was in the early days of the mission.

REV. R. CHAMBERS: *Erzroom, Eastern Turkey.* Writing under date 4th June, Mr. Chambers makes a touching reference to the death of his brother's wife and infant child. What follows has reference to the Erzingan region from which he had just returned and which seems to be a hopeful Mission field:—At this city we were waited upon by two koords who claimed to represent more than 21,000 houses. They had previous to my arrival, sent a petition to Erzroom setting forth their desire to become Christian and entreating our protection against the brutalities of the Turks. They said they did not know what Christianity was, but they saw that the lives of Christians were better than those of Turks. They themselves had lost all faith in and respect for Mohammedanism, were hated by the Turks and desired to escape to Christianity. We told them we could not assure them of protection from the Turks; explained that Christ the founder of our religion was put to death most cruelly; impressed upon them the fact that their becoming Christian would invite further persecutions from the Turks and perhaps involve them in a general massacre; in such a case we could stand by them, and die with them, but could not save them from their enemies. After some thought they answered, "we will join with you; we will become Christians even though we must be martyred. Give us permission to circulate a covenant to that effect among our tribes." We however dissuaded them from any step which might arouse suspicion against them until we should communicate with the Ambassadors

and learn what their position would be and what protection might be afforded them. These tribes are very ignorant, have no schools, and number none among them who can either read or write. Here is virgin soil inviting the missionary labourer! What has American Christianity to say to such a call: At Hazark village our cause is strong and fairly prosperous notwithstanding our utter inability to find teacher or preacher for the village last winter. This spring we succeeded in providing a preacher for them. He is earnest, spiritual, and thoroughly acquainted with the plan of salvation. Already his presence among the people is making itself felt in a revival of spiritual life. Yet this man has but little education, was up in years when he became protestant, and is incapable of teaching even an elementary school. Pakarich which has for some years, enjoyed the uninterrupted services of an energetic native helper, is in a flourishing condition. We examined five persons with a view to admission at an early date to the sacraments. One is a Turk who a year and a half ago became an avowed protestant. He is a quiet man of very pleasant countenance. In his examination he was asked what he should do if persecution arose and he had to choose between death with Christ and life and prosperity with Mohammedanism. His quiet answer was, "death with Christ." "But" said the questioner, "remember it may be persecution, torture and cruel death." "Then," said he "I go toward Christ." This answer deeply affected the audience. This Turk has contributed £10 stg., to the building fund. There is here also a blind brother who during a year and a half has learned by heart Matthew and John and several chapters of the prophets. He sometimes leads the meetings and, having announced the chapter, repeats it word for word.

## France and the Gospel.

FIRST ARTICLE.

IT WAS my great privilege during some five months, ending with the first of April last, to assist the heroic band of Christian workers in connection with the Macall Mission, to preach the Gospel to the working classes of the great city of Paris. I venture to think that some thoughts on the present condition of the French people, having a special bearing on their attitude towards the Gospel, and the means being used to make known the Gospel among them, may interest our people, and, I trust, stimulate them in the work of evangelizing our own French fellow-countrymen. It seems to me that our Christian people, in

the religious journals that they read, have but half the story of what one actually finds in France. The encouragements with which the evangelists meet are chronicled and rejoiced over as well they may be, indeed. But the discouragements—the dark background of the picture—are seldom alluded to. Like the dwellers in Zabulon and Naphtalim in the time of our Lord, the great mass of the French People “sit in darkness” nay, even “in the region and shadow of death;” but as the former, when Jesus left Nazareth and came and dwelt among them, “saw great light,” so to the latter, now that His Gospel is being proclaimed in the land, “light is sprung up.” But, that “light” is, as yet, in the darkness of spiritual night, “without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.” Let us treat of these classes in detail:

I. ATHEISTS. Foremost among these, perhaps, are the *savants*, or leading scientific men of France, a large and influential class, able and ready to propagate their views by means of the platform and the press, and what is more significant, they have for their hearers and readers vast numbers of simple-minded people, who, unlike Englishmen, have very little, if any, true knowledge of God or His Revelation in Christ. Often, indeed, is their conception of the nature of Christianity of the crudest and most distorted kind. Their minds are not prepossessed by any religious ideas, and like the old Athenians, of whom they have more than once reminded me, they are ever ready to “hear some new thing.” The expulsion of the Jesuits from France is an indication of the power which Atheism wields in high places. “The votaries of Atheism,” writes Mr. Macall, “have found in the bitter hatred enkindled against Ecclesiastical tyranny, the weapons for an unsparring attack upon every feature of religious belief. They vow to exterminate the idea of a future life, and to blot out the very name of Deity. Scarcely could the deadly force of this assault be appreciated except by those residing on the spot; its impious daring, alike on the platform and from the press, were believed to be literally unparalleled. All the arts of sophism and rhetoric were used to make it appear that the only escape from Jesuitism and priestly imposture is to be found in gross materialism. Would that every Christian in Britain and America might be stirred up to come to the aid of our French brethren, in seeking to stem this impetuous current, by the manly, affectionate, unsectarian proclamation of the Gospel. Of course, among this class must be reckoned the communists, of bloody memory, who, though pardoned

by their country for the crimes committed by them in 1871, and allowed to return from their exile last year, no sooner came back than they entered upon their old course with increased bitterness and activity, spreading broadcast their revolutionary ideas by platform and press. Evidence of this was seen in the appearance of a daily paper published for the first time last November, in Paris, entitled: *Ni Dieu ni Maître*. (*Neither God nor Master*.)

II. DEISTS. Under this head is included a very considerable portion of the peasantry and working classes of France. These have rejected “clericalism” by which they mean the domination of the bishops and priests of the Church of Rome. They have turned their back upon “Rome,” but they still believe in the existence of God, and many of them gladly welcome the sound of the Gospel when they hear it for the first time. But yet, they have only the faintest knowledge of God, scarcely more, indeed, than what conscience makes known to them, and in their case the voice of conscience is feeble enough.

III. INDIFFERENT. These include vast numbers who give themselves wholly to a life of pleasure, who have scarcely one serious thought. Outside of their working hours they are to be found at the taverns, almost without numbers, in Paris, and the boulevards, or in low and immoral theatres and ball-rooms. They crowd the race-courses on the Sabbath. They are like the rich man of the parable, save his possessions. Their motto is “eat, drink, and be merry.” They will not take the trouble to think on religious things, being dead in trespasses and in sins.

IV. ADHERENTS OF THE CHURCH OF ROME. It may perhaps be doubted, whether, in treating of the condition of the French people, I should describe the adherents of the above church, as sharing the Spiritual darkness so prevalent throughout France. In this case, I may be permitted to say, that, seeing is believing, and any one who has lived there and seen beneath the outside show, who has observed the life of these people in its true light, will turn from it a sadder but a wiser man. There are, of course, exceptions—souls that have found the truth in some of the many ways of God’s own teaching—but these are, alas, very few as compared with the whole. In general, they have no true conception of the plan of salvation, nor are they taught it. In fact, one word expresses the religion of the Roman Church, and that is ULTRAMONTANISM. The entire ascendancy of the Pope, in all matters both spiritual and temporal; in other words, in all matters of faith and practice; this is the end which bishops and



priests set before themselves, and almost any means by which this ascendancy can be maintained are used. The history of France, for long, has been the attempt on the part of the Church of Rome to control the political destinies of that country, and she has not shrunk from using intrigue or from winking at sins on the part of those in high places, in order to gain and wield increased influence in the councils of the Empire. When any important election is on hand, even now, at that point the well known devices in which the Church of Rome is such an adept, are freely and zealously employed. The priests care naught for the people and the latter have no love for the former. The soul of the people is sick and weary of the husks which are offered them for bread. There is no word of comfort to cheer them, no sympathy to solace their hearts, no interest manifested in their salvation. How freely and lovingly do our ministers visit the sick, and seek to brighten their hopes and increase their joys, day after day and week after week, breaking unto them the true Bread which God has given to impart life to starving souls. But there, every service of the priests, every word of help and consolation, though of the most formal kind, every visit has to be paid for. The priest cries "Give! Give!" and the famished soul dares not refuse. He gives, but alas! he gets nothing but husks in return. A peasant in the South of France on being asked why he did not better cultivate his little plot of ground answered: "What's the use of it? the more I get the more I am compelled to pay to the priest!" The spiritual desolation of France is a fact of which our Christian people have none but the faintest conception. It is awful. It is a spiritual Sahara, and in no city or country have I ever felt so sad, or seen so much to mourn over, as in the gay city of Paris, *la belle France*. I feel inclined to endorse, as representing the truth, the verdict of more than one Christian Evangelist there, where they call the worship of the Church of Rome, a *gilded Paganism*. If an old Greek, who has lain two thousand years in his grave, were to arise and find himself suddenly within the well-known church of the Madeleine of Paris he would have little, if any, difficulty in supposing himself in a temple of some one of his numerous gods.

In general, I may remark, with regard to the French people, barring Protestants and a few others, that their moral condition is deplorable.

IGNORANCE OF DIVINE THINGS. They have little or no true knowledge of the nature and character of God. They employ the plural pronoun "you" in prayer to God, when they do pray Him, which is not of

ten. God, so to speak, is hidden behind a cloud of the saints to whom they pray. If they desire any blessing from Heaven, e. g. the healing of a sick child, it is to the saints that they apply, and any one who has visited the "Pantheon" Church in Paris, has seen wreaths hung up by one of the altars bearing a title similar to the following: "Asked of St. Genevieve, 6th August, 1874, granted 10th December, 1874." As to Christ, they have no true idea of his atoning work, or its relation to their souls. If one asks them how they expect to be saved, the substance of their answer will be, that they confess their sins to the priest and go to church, and as one poor labourer once added, in reply to my question: "I am not an infidel!" They are ignorant of the nature of sin. They seem not to understand the guilt of sin. With them sin is a fault, a slight offence, which when confessed to the priest is no more to be thought of. What is the result? Conscience is so enfeebled as to be almost dead. Superstition and ignorance of divine things, especially of the nature of sin, have made them moral imbeciles. Speak to them of most flagrant offences against the divine law, they do not realize any guilt, they will shrug their shoulders and walk away. This awful sleep of the conscience has made almost a heathen city of Paris. Lot dwelt in Sodom; so, many righteous people dwell in Paris, but it is full of awful wickedness notwithstanding. Immorality and crime abound. In one house in Paris were to be found twenty families, of which the parents of but four were married. There is little knowledge of the revealed Word of God, and the Sabbath is observed by but few. Indeed, the visitor to Paris could scarcely believe it was the Sabbath. Labourers work as usual, buying and selling are everywhere going on, all the means of conveyance are filled, the race-courses are frequented by thousands, and elections are held, all on the Sabbath day. I could enlarge, but I refrain. Such is the awful condition of the vast majority of the French people to-day. It is a darkness, which, like the darkness of Egypt, is "felt," and deeply felt and mourned by the Christian workers in France. It almost crushes the spirit of the Evangelist. It haunts him by night and by day. It is the burden of his prayers and tears that France may be won back to the gospel. Like good old Knox, whose bold spirit cried before the throne, "Give me Scotland or I die!" Christians in France are travelling in spirit for the regeneration of that nation.

In my next communication I shall attempt an outline of what is being done to evangelize France.

COLBORNE HANEY.

## MISSIONS IN MUSKOKA.\*

OPENING OF KNOX CHURCH, PORT SYDNEY.

"The Presbyterian Church at Port Sydney was on the 21st of August, opened for public worship by the Rev. Dr. Cochrane, of Brantford, who preached two excellent discourses to large and interested audiences. The Presbyterians in Port Sydney are comparatively few, and have had a good many difficulties to contend with in the erection of their place of worship, but thanks to their own energy and to the kind assistance of friends, especially in Toronto and Orillia, they have succeeded in completing a very neat and commodious little church, and in being able to say at the opening services that it was entirely free of debt. At one time it was thought that all that could be done for years would be to use the building in a very rude, unfinished condition, but through the kind encouragement and help given by the Rev. Mr. Macdonnell and friends in Toronto, and by the Rev. Mr. Gray and the Presbyterians in Orillia, as well as by the strenuous efforts of the Presbyterians in Port Sydney themselves (and among these it will not be thought invidious to mention especially Mr. and Mrs. Jarvis and Mr. and Miss Kay), the work has been brought to a successful termination, and the Presbyterian church in Port Sydney is as neat and well-finished a place of worship as is to be found in any such locality in the Province. The opening services were followed on the succeeding Monday by a large and enthusiastic meeting held in the town hall, at which Dr. Cochrane delivered his well-known and justly-popular lecture on 'Glimpses of the Old World,' and fully sustained his well-earned reputation as an able and eloquent platform speaker."

## NOTES BY REV. DR. COCHRANE.

The above notice which has already appeared in the public press, affords me an opportunity of saying a few words, in behalf of our Presbyterian Missions in Muskoka. Next in importance perhaps to our great Mission work in Manitoba—certainly next in respect to the extensiveness of the field—the Muskoka or free grant district, as it has been called, claims the attention and sympathy of the richer portions of the Church. It is less than ten years since this part of Ontario received any notice whatever, and it is within the last eight years, that Mission work has been carried on in that necessitous field with any degree of vigour. And yet we find that under the care of the Presbytery of Barrie and Home Mission Committee of our Church, there are now no less than sixty preaching stations, with a

sabbath attendance of 2751, with nearly 1000 communicants, and 611 families belonging to our Presbyterian faith!

The Muskoka region differs in several respects from the great North-West. It can never attract settlers in such numbers as Manitoba, by the fertility of its soil. It is rocky and hilly, with only here and there, large tracts of arable land. It affords in many places good pasturage for cattle, and may become, in course of years, a source of great wealth to stock raisers; but for farming, pure and simple, it cannot compare with the rich land and boundless prairies of the great lone land. It possesses however what Manitoba has not, timber lands of great extent, and lakes whose scenery it is not extravagant to say, equal in variety and beauty, anything in the Dominion of Canada. The numerous islands, which dot these inland lakes, are now eagerly sought after by tourists and excursionists, and promise to become immensely popular in summer time, as their attractions become better known from year to year. At the time when the free grant district was thrown open to settlers by the Ontario Government, large numbers entered and took up land. These were chiefly the poorer labouring and farming classes of Ontario, who in hope of bettering themselves and their families, and reaching an independent livelihood, were attracted thither. It is only truth to say, that in many instances, the land was found dear at nothing. With little or no farming appliances to begin with, (neither cattle nor agricultural implements) —with houses and other necessary buildings to erect, and with but poor crops for many years, and some years none whatever, their situation was hard indeed. I have read letters from these settlers of the most touching character, asking aid to keep their children through the winter from actual starvation! In some cases, these hardships of pioneer life have been overcome, but in many cases it is still, I fear, a hard struggle against poverty.

This necessitous district is under the charge of the Barrie Presbytery, who have to the very utmost of their ability and resources endeavoured to supply gospel ordinances, to the scattered groups of Presbyterians within their bounds, and by personal service, made up for lack of regular missionary labour. During my recent visit to Muskoka, I found that three members of Presbytery, Messrs. Leiper, Moodie and Findlay, were absent on a Mission tour, extending over three or four weeks, visiting the stations and dispensing ordinances. In a graphic account of a tour in the neighbourhood of Lake Nipissing which appeared in the Daily Globe of September 6th this sentence occurs—"A fortnight ago, divine service had never been performed

\* This should have appeared on page 264.



North of Lake Nipissing after the Protestant form of worship. But last Sunday the Revd. Messrs. Moodie of Stayner and Findlay of Bracebridge, held a service in the home of a settler on the Sturgeon River." I am sure that many loyal Presbyterians, must have read these lines as I did, with feelings of joy, that our Church was thus leading the advance guard of Missions, in this remote frontier!

It is as yet the day of small things with us in this district, but there is much to awaken hope and incite to effort. Church Buildings such as that at Port Sydney, are now being erected at central points, in some cases giving evidence of great taste, and in every case, with much self-denial on the part of the people. Our Missionaries and student catechists from Knox, Queen's, and Montreal Colleges, are gathering together isolated families, that will form next year the nuclei of stations, and ultimately become regular congregations. Their work is pioneer work of the roughest and most laborious kind, involving long distances of travel, both on sabbaths and week-days, and attended at times with no little inconvenience and danger. But in no case, do we find the least complaint, but rather cheerfulness and intense devotion to their work. These young men will return to their college studies not only refreshed in body, but, I doubt not, filled with a degree of consecrated zeal, that cannot be otherwise attained. Thus our Home Mission work has a reflex influence upon our colleges. The piety and devotedness of our coming ministry, cannot but be mightily developed by coming into contact with spiritual destitution in these remote but interesting fields of labour.

Presbyterian families, many of whom spend their summers at Port Sydney, Port Cockburn, Port Carling, Lake Rousseau, Lake Saint-Joseph, Huntsville, Bracebridge, and other points in Muskoka, can do much to strengthen our Presbyterian cause at these places, by regular attendance upon ordinances and substantial aid. There are also adjacent localities, where devoted elders and members of our Church, may find excellent opportunities for the exercise of their gifts. In several cases such service has been cheerfully rendered, to the great delight and profit of the settlers. The Home Mission Committee would gladly welcome such occasional supply also, during the coming winter months. It is at this period that the greatest difficulty exists in supplying the Muskoka stations. The students return to college in October, from which date, until next April, many points are left destitute, or with but occasional supply at long intervals. Those gathered in during the summer months are thus the prey of itinerant nondescripts, who

endeavour to loosen the ties that bind them to our Church. Indeed, until the means is forthcoming for the support of continuous supply in such stations, one cannot make the rapid or steady progress that is desirable.

W. C.

#### A REMARKABLE MEETING IN JAPAN.

REV. G. M. Meacham, a missionary in Japan writes from Tokiyo to the *Napanee Standard* giving an interesting account of a remarkable open-air meeting in the grounds in connection with Uyeno Park, one of the leading centres of Buddhism in Japan—a vast and noble grove of ancient trees, in the shade of which many temples have flourished for centuries. The meeting was organized at the suggestion of one of the young preachers of the Canada Methodist Church by the native preachers of the Presbyterian, Baptist, Congregationalist and Methodist bodies. The meeting was a great success. The first day it rained, but the second day was fine, and some 4,000 people sat or stood listening with profound attention to the word of life. Young and old, rich and poor, priest and coolie, gay young bloods and high officials were there. Not once for a moment was there the slightest disturbance, unless we except a little too much eagerness to get the many thousands of tracts, which we distributed gratuitously, not one of which was left on the ground. We never saw such an orderly crowd of 4,000 people in Christendom. Buddhist priests dressed in full canonicals listened to impassioned speakers who declared that Buddha was only a man and could not save them, and that Jesus Christ was the only Saviour. They listened and held their peace. On the outskirts of the crowds who could not hear, two preaching places were improvised, and several sermons were addressed to them by earnest natives and foreigners. How impressive the scene! The Christian religion, denounced by the government till a few years ago as a pernicious superstition, was here proclaimed to the people in the very face of Buddhism and the Government as the only true religion. And the priests sat mute, but ready to plan how to resist the rising tide, which threatens to sweep away their ancient religion, their temples, the homage of the people and their national support. Close by, looking down upon the desecration of his sacred seat, is the huge bronze image of Dai Buten—the great Buddha—as helpless as his priests to avert the catastrophe, of which that magnificent meeting was a sure augury. Two things since the meeting are to my mind suggestive, adds Mr. Meacham. The national press, as ready as any Canadian newspaper to pick up anything to write about, has not, in a single instance

made any observation with regard to the meeting—no doubt because of instructions from the Government, which, while it did not take any means to prevent the meeting, will not permit intelligence of the success of that demonstration to be sent through the country. Again that meeting has been followed up by others. The Presbyterians and Congregationalists propose to hold an all-day meeting in one of their churches every four weeks, and have begun the campaign. The Evangelical Association held a nightly meeting in one of their churches, and we in one of ours, to large and attentive congregations. We are glad to say that the hand of God is upon us for good.

#### THE WORLD MAY BE EVANGELIZED WITHIN TWENTY YEARS.

Why not? These are days of giant schemes in aid of trade, science, art, and letters. Why not carry into our religious life and work the spirit of holy enterprise? Let one humble believer use the trumpet-voice of the many-tongued press, to peal in the ear of the whole church, in the name of God, this grand proposal, that by the year 1900 the gospel shall be preached to every living soul. Of course to evangelize is not always to convert: it is simply making known the gospel.

The time has fully come for conducting this vast work of a world's evangelization as an enterprise of the united Church of Christ, upon definite principles, with a concerted plan, by a division of the world-field, and a distribution of the work among all true disciples. It is perfectly feasible, before this century ends, to have put the word of God into the hands, and to have preached the good tidings of grace in the ears of every human being. Of the thousand millions now in Moslem, Pagan, and Papal lands, six hundred millions have never heard of Christ. Have we a large enough force to compass this host? There are over one hundred millions of Protestants; and if we could depend upon every one of these to reach *six new souls* with the gospel during these twenty years, the work would be done. But we must not rely upon this gross number in reckoning our working force. Gideon's picked band must drop out those who have only the form of godliness, or lack the courage and consecration of faith. Let us suppose that but *ten millions* have evangelical faith, knowledge, experience; what could God do with this *tithe* of his professed followers? Let each of those ten millions, during twenty years, reach sixty souls with the gospel, and the grand result is secured. Think of it! With one in ten Protestant church-members we may evangelize the world in a score of years, provided only that each of that elect number

shall in any way bring the gospel into contact with three souls each year! Of course, if this great work is to be done, both men and means must be multiplied. We must have ten thousand more missionaries; but that would be but one in every thousand of the ten million. And if each of that ten million should give five dollars a year, we should have fifty millions of dollars annually to support missionaries and supply aids and appliances for the work. The enterprise of a world's evangelization is perfectly practicable. We need only systematic effort, earnest faith and fervent prayer. The children of this world would girdle the earth with men and means, in ten years, if they had a project before them with a prospect of similar success. Why do we hesitate. Let us have an ecumenical council, representing all evangelical churches, solely to plan this world-wide campaign and proclaim the good tidings to every living soul in the shortest time! Let the field be divided and distributed with as little waste of men and means as may be! Let there be a universal appeal for workers and money, and a systematic gathering of offerings that shall organize the mites into millions! The grandeur of the proposition thrills the very pen that puts it on paper. And yet, after studying to look at it calmly and coolly, I can see nothing to hinder such a glorious result, save the lack of the Divine anointing. *Arthur T. Pierson D. D.*

#### BE YOUR OWN EXECUTOR.

An article under this caption, in "The National Baptist" presents some hints worthy of attention by those who mean to do good with the property of which they are "stewards." We give a few extracts:—

"An eminent lawyer in New York recently remarked, 'It is coming to be the case that the fact of a man's having made a great fortune is held to be proof that he cannot be trusted to bequeath it, and that soon only those will be allowed to make their wills who have nothing to leave.' In view of this tendency, the *Tribune* justly remarks, that 'it will be astonishing if the growth of the will-breaking business does not lead rich and benevolent people to be their own executors.' Those who do good in their lifetime secure several advantages. (1.) They secure the doing of it. If they do it, then it is done. It is beyond contingency. Leaving out of view the contingency of death, how many plans of benevolence have been frustrated by the depression in business. How many persons within the last few years have said, 'What I gave away, that I saved.' And then when you consider the *post mortem* contingencies, the case becomes much stronger



(2.) The giver has the satisfaction of *seeing* the tree which he planted bear fruit. What pleasure has God granted to man more choice and divine than that of seeing the widow, the orphan, the poor, the ignorant, the degraded blessed as the result of his sacrifices. . . . (3.) Let us add, also, that if anybody has any regard to his own reputation after death, he had better not make it an object to the heirs-at-law to tear his character to pieces."

### Missions in the New Hebrides.

THE following extracts are from an address delivered by the Rev. John Inglis, who for many years represented the Reformed Presbyterian Church of Scotland in the Island of Aneityum.

"At the end of 1859, the whole population of Aneityum, 3500 in number, had renounced heathenism and professed Christianity. By this time the whole of the New Testament had been printed and placed in the hands of the natives. A large portion of the printing was done by Dr. Geddie and the natives. It was also agreed at that time that my wife and I should pay a visit home, that I might carry a complete edition of the New Testament through the press, which the British and Foreign Bible Society had agreed to print. This was done, and we returned in 1863 with 2000 copies of the New Testament. A few months thereafter Dr. and Mrs. Geddie and their family made a visit home to Nova Scotia. He took with him a translation of the Book of Psalms to be printed there. They returned to Aneityum in 1866, and brought with them 200 copies of the Psalter. Three or four years afterward, arrangements were made for printing the first half of the Old Testament in Melbourne, under Dr. Geddie's editorial care; but in 1872, when the printing had advanced towards the end of Leviticus, Dr. Geddie died, and the printing was suspended. In 1876 Mr. Copland and I finished the translation of the Old Testament, and the principal object of my return to this country in 1877 was to carry the translation of the Old Testament through the press; the responsibility of the work being undertaken, as before, by the British and Foreign Bible Society. My wife and I resided in London for upwards of two years and a-half, while we edited the whole of the Old Testament and also the first part of the 'Pilgrim's Progress' (abridged) a collection of psalms and hymns, an Initiatory Catechism, and the Shorter Catechism, all bound up in one volume. The natives of Aneityum have paid full price for 2500 copies of the New Testament, 200 copies of the Psalter, 2500 copies

of the first half of the Pentateuch, 1250 copies of the Old Testament in two volumes, and 1500 copies of the Pilgrim, Hymnal, and Catechism—in all, about £1400, and the most of it was paid in advance. While few object to the giving of the Bible to converts from heathenism, there is in the minds of many a great aversion to the giving to them of anything like dogma, or truths distinctly formulated in theological language; and to teach them the Shorter Catechism, some of our friends of the secular press would make the world believe, is a species of well-meant but sadly misdirected effort—a thing, to say the least of it, to be quietly laughed at. But the teaching of the Shorter Catechism is happily no innovation in missionary instruction. I might have defended this course by stating that in New Zealand the Church of England missionaries instruct their converts by means of the Church Catechism. But it is more to my purpose to say that the agents of the London Missionary Society in the South Seas have translated the Shorter Catechism into two or three languages for their converts. The Wesleyans have embodied the most of the Shorter Catechism into their denominational Catechism, which they have translated into two, if not three, of the languages of the South Seas for the benefit of their converts. But a more interesting case than any of these is to be found in the missionary operations of the saintly Brainerd. In the admirable biographical notice of that distinguished missionary, by the Rev. Professor Graham, of the Presbyterian College in London, he says, 'But Brainerd not only exhorted, he catechised and lodged the *Shorter Catechism* in the minds of those Mohawks and Iroquois. He knew that in the swampy grounds of those Indian minds solid massive piles of doctrine must be fixed, if any great and lasting building was afterwards to rise. Have any of our philosophic literateurs any results, intellectual or moral, to show equal to those effected by the devoted Brainerd? I trow not.

By all who thoroughly know the New Hebrides, those islands are regarded as one of the most difficult mission fields that have yet been opened up in the South Seas. One difficulty arises from the low and degraded character of the natives. There are no large tribes, no powerful chiefs who are able to protect either missionaries or teachers, or who, on embracing Christianity, can either protect themselves against the heathen or exert any influence in inducing others to embrace Christianity. There is no national life; society is disintegrated, as far as it is possible to be so, if any social life at all is to survive; while the superstition of the natives exceeds all that any one could imagine.

The variety of languages is another of our difficulties. On nearly every island there is, so far as we know, a different language; on some islands there are two or more languages. We know something of ten of them, and we feel satisfied that there must be at least ten more, and each of these twenty or more languages is as different from the others as Greek is from Latin, or Gaelic is from English.

Another serious barrier to missionary progress in the New Hebrides has been the character of the European commerce that has found its way to those islands. If Christianity had been as irrepressible as commerce in visiting those islands, it would have been good for the natives; and if the missionary had always been the first, and prepared the way for the merchant, the advantages to the natives would have been great; but alas! all this has been reversed. But, then, if commerce had sent out the best of her agents and the most useful of her wares, the evils would have been greatly lessened. But here, again, she has sent out the worst of her agents and the most useless and pernicious of her merchandise. First of all comes tobacco, next comes powder, shot, and firearms; and first, last, and always, come alcoholic drinks; for these the natives sell their food and their labour. I need not dwell on the deleterious and deadly effects of these articles. Without making any general or sweeping declarations about the character of the traders, leaving an ample margin for all those who have been honourable in their aims and just in their conduct; but judging from the character of the men as a whole, and the principles which they have made no secret of avowing, I may safely say that for the last thirty years the commerce of the New Hebrides has had very little in common with the spirit of missions or the genius of Christianity. It has to a large extent assumed the same attitude towards the natives as was assumed towards the Gibeonites by Saul and his bloody house. This has been especially the case for the last eighteen years. At the beginning of that period a new branch of traffic was introduced into the South Seas, particularly into the New Hebrides, bearing the euphonious name of the *labour traffic*—the deporting of natives from the islands to be employed as labourers elsewhere. These traders came professedly as models of gentleness and innocence, their object being to recruit, as it was called, for labourers to be employed for six months in Queensland, Fiji, or New Caledonia. It was not long, however, till the six months developed into five years, and numbers never returned at all till Government interfered. The traffic went on till the the cruelties and barbarities, culminating with the shocking atrocities of the 'Carl' case, on the one hand, and the bloody

reprisals, frequently on the innocent, crowned with the murder of the lamented Bishop Patteson, on the other hand, were such that the Imperial Parliament had to interpose its authority, and passed a law on the subject to regulate the trade, which is to be quoted as the 'Kidnapping Act.' By this enactment, and the constant presence in Western Polynesia of a number of small gun boats, under the direction of the commodore on the Australian station, all gross outrages have been suppressed. But the traffic is still extensively carried on; the spirit of the Act is often evaded, and the labour trade continues to be a source of great injury to the native tribes. So great is the demand for native labour, and so lucrative is the trade that the British Government are afraid to prohibit it altogether, lest the traders should hoist the French, or the German, or the American flag and the Government should lose all control over the traffic.

A very brief summary of statistics will exhibit the results of our labours. We occupy ten islands. We have opened up and settled missionaries on sixteen principal stations. We have gained a fair knowledge of five languages and three dialects, and we have opened up more or less of the Word of God in all these different tongues. Into one of these—viz, that of Aneityum—the whole Bible, as I have said, is translated, and that translation printed and in the hands of the natives. We have about 4,000 natives under Christian instruction. Of these, 800 are fully accredited church members, 80 are teachers, 40 are elders, and 30 are deacons; and but for the epidemics to which I have referred, that successively swept over Aneityum and the other islands, and cut off more than 2,000 of the population on Aneityum alone, we should have had 6,000 converts to Christianity at least, and 1,600 church members.

SEEING THE GOSPEL.—"Have you ever heard the gospel before?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in his mission room before. "No," he replied, "but I have *seen* it." I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker. But when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good." *The Friend of Missions.*

There are more than fourteen hundred millions of people in the world, a *thousand millions* of whom have not yet been touched by Christianity.



# The Presbyterian Record.

MONTREAL: OCTOBER, 1881.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

PAYMENT IN ADVANCE.

Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

THE REGISTERED CIRCULATION OF THE RECORD for last month was 34,400—an increase of only 500 since this time last year. It might just as well have double the circulation, and be the means of conveying missionary intelligence to every family connected with the Church. We count on the continued co-operation of the ministers and office-bearers in settled congregations. The vacant charges and mission stations are not so easily reached, yet there are in all of them good men and true who can help us. We shall have a confidential talk with our agents by and by, and in the meantime make the announcement that ALL NEW SUBSCRIBERS FOR 1882 WILL BE ENTITLED TO RECEIVE THE REMAINING NUMBERS FOR THIS YEAR FREE OF CHARGE.

## Literature.

THE PARABLES OF JESUS, by Rev. Alfred Nevin, D.D. The Presbyterian Board of Publication, Philadelphia, 1881, pp. 303. Price \$1.50. We commend these devout and lucid expositions as valuable aids to the right apprehension of the meaning underlying the parables of our Lord. LETTING DOWN THE BARS, from the same publishers, price \$1, is a good book for the Sabbath-school Library.

IMMERSION NOT A SCRIPTURAL MODE OF BAPTISM, by Rev. W. A. MACKAY, B. A., of Woodstock, Ontario: Third Edition, (seventh thousand) revised and enlarged; Toronto, the Canada Publishing Co.; price 20 cents in paper covers, 40 cents in cloth. We have already commended this clever pamphlet to

the attention of our readers and do so again. The appendix which appears in this edition contains a trenchant review of a pamphlet by a theological professor in the Baptist College at Woodstock, Ontario. In his concluding remarks, the author recommends to Baptists the Apostle Paul's reasoning to the Corinthians about the Lord's Supper. "The Baptists," he says "have fallen into the very same mistake respecting the other ordinance—baptism. Forgetting that the water is a mere symbol, they insist on having a great quantity of it, and on having the whole body immersed in it, as if baptism was an outward and physical washing. Now we say to them, this is not the Lord's baptism, but let every one attend to his own physical washing at home. Have ye not houses? Have ye not our beautiful streams and lakes, and the solitary extent of the resounding shore to wash your bodies in? You look too much to the 'putting away of the filth of the flesh,' but this is not the baptism of Christ. In it, as in the Supper, a small quantity of the material element is sufficient."

## Official Notices.

THE HOME MISSION COMMITTEE, WESTERN SECTION, will meet within the Lecture-room of Saint Andrews' Church, Toronto, on Tuesday, the 11th October, at 2 p.m. CLAIMS for the present half year should be sent to the Convener or Secretary, one week before the date of meeting. At this meeting, the grants at present made to Mission Stations and Supplemented Congregations will be revised, and new applications considered.

WM. COCHRANE,  
Convener.

R. H. WARDEN, Secretary.

## MEETINGS OF PRESBYTERIES.

Vic. and Richmond, at West Bay, 18 Oct. 11 a.m.  
Paris, at Woodstock, 4th October, 2 p.m.  
Montreal, at St. Paul's, 4th October, 11 a.m.  
Whitby, at Bowmanville, 18th Oct., 11 a.m.  
Ottawa, at ———, 1st November.  
Lindsay, at Woodville, 29th Nov., 11 a.m.  
Wallace, at Shemogue, 19th Oct., 11 a.m.  
Lun. and Yarmouth, at Mahone Bay, 18th October, 11 a.m.  
Toronto, Knox Church, 1st Nov., 11 a.m.  
Picton, Blue Mountain, 11th Oct., 10 a.m.  
Hamilton, at Hamilton, 1st Nov.  
Guelph, at ———, 15th Nov.  
London, 1st Pres. Church, 8th Nov., 2 p.m.  
St. John, at ———, 8th November.  
Brockville, 1st Pres. Ch., 13th Dec., 2.30 p.m.  
Chatham, St. Andrews' Ch., 13th Dec. 11 a.m.

**Acknowledgments.**

RECEIVED BY REV. DR. REID, AGENT  
OF THE CHURCH AT TORONTO, TO  
5th SEPTEMBER, 1881.

**ASSEMBLY FUND.**

Received to 5th August, '81. \$210.39  
Paisley, Knox Ch. .... 12.00  
Markham, Melville Ch. .... 4.00  
Murray Harbour. .... 5.00

\$231.39

**HOME MISSION.**

Received to 5th August, '81 \$1162.72  
R. H. .... 3.00  
Norwood. .... 17.00  
Mandaumin. .... 20.00  
Bequest of the late Mrs Harriet Greig, of Port Perry, per her Ex'rs. .... 100.00  
Bequest of the late Mr Geo. Jamieson, of Beverley, per his Executors. .... 500.00  
Florence. .... 10.60  
Columbus. .... 45.00  
Bathurst, Sherbrooke Mission Station. .... 10.00  
Vernon, David Kennedy. .... 4.00

\$1872.32

**FOREIGN MISSION.**

Received to 5th August, '81 \$2874.57  
Perth, Knox Ch S S, India. .... 15.00  
do do do, China. .... 15.00  
Norwood. .... 11.00  
Bequest of the late Mr. Geo. Jamieson, of Beverley, per his Executors. .... 500.00  
Bequest of the late Mr. Geo. Jamieson, of Beverley, per his Executors—special for Formosa. .... 250.00  
Florence. .... 5.00  
High Bluff—special for Formosa—Rev. Dr. McKay's mng. .... 32.50  
Mrs. Edwd. Perry, Toronto, for Formosa. .... 5.00  
Columbus. .... 45.00  
Ripley, Knox Ch and Huron, for furnishing College at Formosa. .... 50.00  
Kincardine, Chalmers' Ch, for furnishing College at Formosa. .... 20.00  
Mr Barrie. do do 10.00  
Robt Johnston, Kincardine, for furnishing College at Formosa. .... 5.00  
Mrs. Mathers, Kincardine, Tnp, for furnishing College at Formosa. .... 5.00  
Mr Simond, Riversdale, do 1.00  
Mr Stewart, Brussels, do 1.00  
Melville Ch S S Class, do 2.00  
Two Boys, Kincardine, do 1.00  
Acton, Knox Ch—special for Formosa. .... 8.66  
Vernon, David Kennedy. .... 4.00

\$3860.73

**COLLEGES ORDINARY FUND.**

Received to 5th August, '81. 480.46  
Point Edward. .... 19.25  
Norwood. .... 5.50  
Acton, Knox Church. .... 25.00  
Byafeld, St Andrews. .... 2.60

\$532.82

**KNOX COLLEGE ORDINARY FUND.**

Received to 5th August, '81. 80.00  
Bequest of the late John Garrett, Hamilton. .... 50.00

\$130.00

**KNOX COLLEGE BUILDING FUND.**

Received to 5th August, '81. 818.73  
Lachlan, Leith, St Catherines 5.00  
Sunderland, per Revd. Wm. Burns. .... 24.00  
Vroomanton, do do 2.00  
Victoria Road, do do 7.00  
Mitchell, do do 5.00  
Toronto, do do 120.00  
Kirkfield, do do 4.00

\$985.73

**WIDOWS' FUND.**

Received to 5th August, '81. 268.34  
Norwood. .... 5.50  
Mosa, Burns' Ch. .... 7.50  
Richmond and Lower Windsor. .... 7.50  
Dalhousie, St James' Ch. .... 3.50  
Middleville, St Pauls. .... 3.00  
Saint Mary's, first. .... 5.55  
Harrison, Knox Ch. .... 11.38  
Windsor, St Andrews'. .... 7.00  
Wroxeter. .... 6.00  
Mimosa. .... 1.20  
West Gwilliambury, first. .... 3.00  
Dundalk. .... 3.00  
Fraser Settlement. .... 2.87  
London East. .... 3.00  
Brucefield, (Rev Jno Ross's congregation) .... 12.00  
Inverness. .... 3.22  
Keady. .... 1.00  
Eadie's Station. .... 3.50  
Acton, Knox Ch. .... 10.25  
Bobcaygeon. .... 4.50  
Chesley. .... 6.79  
do Ch S Sch. .... 80  
Waddington. .... 6.00  
Williamstown, Hephzibah Church. .... 5.00  
Dunford. .... 1.50  
McIntosh and Belmore. .... 6.58  
Claremont. .... 2.72  
Woodville. .... 7.77  
Rocky Saugeen, Burns' Ch. .... 3.14  
Eramosa. .... 2.00  
Ayr, Knox Ch. .... 8.00  
Bayfield Road. .... 3.00

\$426.11

With Rates from Revds P Greig, E F Torrance, J Morrison, Waddington, Archd Henderson.

**AGED AND INFIRM MINISTER'S FUND.**

Received to 5th August, '81. \$321.14  
Garrafraxa, St John's. .... 1.45  
Mandaumin. .... 5.00  
Mosa, Burns' Ch. .... 10.00  
Richmond and Lower Windsor. .... 7.50  
Dalhousie, St James' Ch. .... 3.50  
Middleville, St Paul's. .... 3.00  
Saint Mary's, first. .... 6.56  
Harrison, Knox Ch. .... 11.38  
Windsor, St Andrews'. .... 8.00  
Victoria. .... 2.00  
Alton, first Phyn. Ch. .... 1.25  
Wroxeter. .... 8.00  
Mimosa. .... 1.20  
Bearbrooke, &c. .... 2.15  
West Gwilliambury, first. .... 4.00  
London East. .... 3.74  
Keady. .... 4.00  
Markdale and Flesherton. .... 7.00  
York Mills and Fisherville. .... 3.60

Eadie's Station. .... 3.00  
Eastern Seneca. .... 2.75  
Acton, Knox Ch. .... 10.00  
Avonmore. .... 6.41  
Bobcaygeon. .... 4.50  
Chesley. .... 6.79  
do S School. .... 80  
Lunenburg, Willis' Ch. .... 4.00  
Waddington. .... 7.50  
Williamstown, Hephzibah Church. .... 6.53  
Streetsville. .... 12.00  
Mooreline. .... 4.00  
Moore, Burns' Ch. .... 6.00  
Latona. .... 7.00  
Ayr, Knox Church. .... 8.75  
Tecumseth, first. .... 3.46  
Tecumseth, second. .... 5.68  
Adjala. .... 2.71  
Dunford. .... 1.50  
East Normanby Station. .... 1.48  
Kippen, St Andrews. .... 10.50  
McIntosh and Belmore. .... 10.00  
Claremont. .... 5.46  
Caledon, Knox Ch. .... 3.50  
Woodville. .... 13.27  
St Vincent, Knox Ch. .... 4.25  
Sydenham, St Paul's. .... 4.52  
Rocky Saugeen, Burns' Ch. .... 5.00  
Bristol. .... 6.50  
Eramosa. .... 3.00  
High Bluff. .... 5.16  
Prospect. .... 2.71  
Port Dalhousie. .... 8.00  
Bayfield Road. .... 5.00

\$606.20

Rates Received to 5th Aug., 1881. .... \$162.75

With Rates from Revds P Greig, \$3; F M Dewey, four years, \$12; E F Torrance, \$8; S Fenton, \$2; John Morrison, Waddington, \$3.50. .... 28.50

\$191.25

Contributions to Schemes to the Church to be appropriated.

Received to 5th August, '81. \$929.25  
Fergus, Melville Ch. .... 66.00

\$995.25

Fund for the late Rev. Robt. Hall.

Received to 5th August, '81. 5.00  
Rev J L Murray, Kincardine 2.00

**HOME MISSION.**

The following sum contributed by the Mission Station of Kenble, was omitted in the RECORD for May. .... \$3.00

RECEIVED BY REV. DR. MACGREGOR,  
AGENT OF THE GENERAL ASSEMBLY  
IN THE MARITIME PROVINCES, TO  
SEPTEMBER 4TH, 1881.

**FOREIGN MISSIONS.**

Acknowledged already. .... \$3421.44  
Coldstream. .... 10.00  
Ladies Rel & Benev. .... 5.75  
Friend per Rev J Thompson Durham. .... 2.50  
Economy. .... 10.50  
Alex Taylor, St John's Nfld. .... 40.00  
Harbour Grace. .... 34.00  
J Munn & Co, Har Grace. .... 20.00  
Spring Hill. .... 4.46  
Spry Bay. .... 4.10



Gore and Kennetcook.....	34.00
St James Ch, Dartmouth ½ yr	36.00
St Andrew's Ch, St John's	
Nfld ½ yr.....	10.00
A Bride St Andrew's, N B.....	150.00
"The Maritime Pres." for	
buildings at Lunapuna.....	10.00
{ Middle Sec Westville for	
{ New Heb.....	16.00
Carmel Ch.....	24.00
Blue Mountain Pictou.....	11.00
Kempt & Walton.....	2.50
Middle Stewiacke.....	22.00
St Peter's Bay, P E I.....	20.00
"Jackson" per Rev. T. Cum-	
ming.....	5.00
St Andrew's S S Hlfr for Rev	
H Robertson's work Erro-	
manga.....	50.00
	\$3943.19

## DAYSRING AND MISSION SCHOOLS.

Acknowledged already.....	\$35.86
Bazaar by children of United	
Ch, New Glasgow.....	37.00
Parrsboro.....	3.25
Harbour Grace S S Nfld for	
Trinidad.....	92.00
St James' S S Dartmouth	
for qr, ending, June 30th.....	11.42
Redbank S S, Miramichi.....	3.00
Wolfville S S for Miss Black-	
adder's Orphans.....	10.00
Little Girls' Bazaar per	
"Friend Yarmouth" for	
Trinidad.....	3.80
	\$196.33

## HOME MISSIONS.

Acknowledged already.....	\$477.72
Lunenburg.....	18.00
S Archibald, Waterville	
West River Pictou—First	
fruit Offering.....	4.00
Bay of Islands Nfld.....	2.00
Gore and Kennetcook.....	30.00
St James Ch, Dartmouth ½ yr	
St Andrew's Ch, St John's	
Nfld ½ year.....	75.00
Blue Mountain Pictou.....	10.00
United Ch, New Glasgow.....	155.87
Kempt & Walton.....	2.50
Middle Stewiacke.....	16.15
St Peter's Bay, P E I.....	8.00
G Kerr Bequest Div, Union	
Bank 3 shares.....	4.50
	\$828.74

## SUPPLEMENTING FUND.

Acknowledged already.....	\$493.76
Coldstream.....	10.00
"Ladies Rel. &	
Benev. Soc.....	5.75
Salem Ch, Green Hill.....	7.00
A Friend New Carlisle.....	2.50
Richmond, Halifax.....	9.55
James Ch, New Glasgow	
Ladies R & B Soc.....	10.00
Sheet Harbour.....	11.47
Gore and Kennetcook.....	6.11
St James Ch, Dartmouth ½ yr	
St Andrew's Ch, St John's	
Nfld ½ year.....	75.00
St Peter's Bay, P E I.....	5.00
A Friend Truro.....	2.00
	\$663.14

## COLLEGE FUND.

Acknowledged already.....	\$2098.47
Int. on \$89.33 1 year.....	23.36
Div Bank, B N A.....	127.75
Int. on \$300 1 year.....	18.00
Gore and Kennetcook.....	15.56

St James Ch, Dartmouth ½ yr	25.00
St Andrew's Ch, St John's	
Nfld ½ year.....	50.00
Div. People's Bk, 150 shares.	90.00
Union " 305.....	457.00
St Peter's Bay, P E I.....	3.00
	\$2908.64

## BURSARY FUND.

St John Coupon.....	\$30.00
G Kerr Bequest Union Bk	
Dividend 3 shares.....	4.50
	\$34.50

## AGED AND INFIRM MINISTER'S FUND.

Acknowledged already.....	\$474.05
Interest.....	18.00
Economy.....	3.70
Tangier.....	2.65
St James Ch, Dartmouth ½ yr	
Div. Union Bank, 15 shares.....	5.82
Interest on \$600.....	22.50
St Peter's Bay, P E I.....	35.04
Rev G Sinclair—Rate for 1881	
	5.00
	2.00
	\$568.76

## SYNOD FUND.

Acknowledged already.....	\$109.57
St Andrew's Ch, St John's	
Nfld ½ year.....	10.00
	\$119.57

## JEWISH MISSION.

Acknowledged already.....	\$41.60
Friend Kennetcook per Rev	
A Gunn.....	2.00
	\$43.60

## FRENCH EVANGELIZATION.

Received by Rev. R. H. WARDEN,  
Secretary Treasurer of the Board of  
French Evangelization, 260 St. James  
street, Montreal, to 8th SEPT., 1881.

Acknowledged to 5th Aug. \$2800.19	
Perth, Knox Ch S Sch.....	30.00
James Allen, Perth, O.....	4.00
Halifax, Port Massey Ch.....	26.00
English Settlement.....	28.42
Hill's Green.....	3.00
Mount Pleasant.....	7.00
Burford.....	1.50
Port Hastings, C B.....	5.00
Hampden.....	6.00
St Vincent, Knox Ch.....	7.23
Sydenham, St Paul's Ch.....	7.00
Bethel Ch, Burlington Beach	
Pakenham, St Andrews'.....	26.00
S Kinloss.....	8.00
Pine River.....	7.35
Peabody.....	10.00
Blackheath, Chalmers' Ch.....	3.00
Williamstown, Hephzibah	
Church.....	4.00
Valcartier.....	11.00
Port Dalhousie.....	6.00
do Sab Sch.....	6.25
do Sab Sch.....	2.75
Amos Orchardville and Mid-	
dle Normanby.....	14.00
West King.....	7.35
Laskey.....	3.75
Garafraza, St John's S Sch.	
Harriston, Knox Ch.....	1.00
Sinclair's Sch-house, Min-	
to S Sch.....	21.07
Manotick and S Gloucester.	
Anonymous.....	1.53
Boiestown, N B.....	1.00
Dunblane.....	2.00
Ashfield.....	5.60
Russeltown.....	12.00

Lion's Head.....	2.00
Maple Valley—addl.....	1.00
Kingston, Chalmers' Ch.....	6.75
Essa Town Line.....	1.75
Mrs S Armstrong, Essa.....	1.06
A Friend.....	1.00
Murray Bay Ch Collection.	
Aurora.....	32.06
L'Original Sab Sch.....	12.00
John Fraser, L'Original.....	3.00
Proton.....	1.00
Jas Fraser, Perth.....	5.00
Township of Chatham, Chal-	
mers' Ch.....	2.00
Napanea.....	2.55
Kilsyth.....	5.00
Campbell Settlement, N B.....	3.37
Stisted Group.....	3.00
Manchester.....	8.00
Smith Hill.....	8.00
L'Original.....	4.00
Hawkesbury.....	6.00
Little Harbour.....	7.00
Fisher's Grant.....	2.00
Thamesville.....	12.19
Botany.....	3.75
Turin.....	2.06
Laguette.....	25.00
Spencerville.....	7.50
Ventnor.....	4.80
Belledune, N B.....	2.25
Bathurst—addl.....	0.75
Ivy.....	2.58
Fenelon Falls.....	4.00
Somerville.....	2.00
Longwood, Guthrie Ch.....	7.00
Goderich Town, hip, Union	
Church.....	2.30
Clifford.....	15.00
Ste Anne's, Illinois.....	40.00
Clinton, Willis' Ch.....	19.45
W Miller, Lagan.....	10.00
John MacPhee, Cornwall.....	5.00
Rawdon.....	2.00
Stafford.....	2.25
Litchfield.....	6.00
Laehute, Henry's Ch.....	23.00
Corunna.....	8.00
Inverness.....	7.46
Vittoria, &c, per Rev S F.....	20.00
Huron.....	13.35
Storrington.....	6.00
Pittsburg.....	5.70
Glenburnie.....	3.30
Mooretown.....	10.00
Thorold S Sch.....	5.00
Matawatchan.....	3.60
F B E, London.....	8.00
Scotch Ridge, N B.....	4.04
do S School.....	9.78
Little Ridge, N B.....	1.55
Gleason Road S Sch.....	0.63
Executor of late Mr George	
Jamieson, Beverley.....	250.00
Mill Haven and Lutheran Ch	
Winslow.....	5.00
Port Dover.....	3.00
Scarboro', Knox Ch.....	10.00
do Melville Ch.....	57.80
Dunsford.....	13.55
Huntingdon, St Andrews.....	4.00
Mrs James Smibert, London	
Township.....	20.00
Ready.....	6.00
Lanark, St Andrews.....	4.25
Gore Bay and Ice Lake.....	15.00
Lingwick.....	2.76
Estate late John Garrett,	
Hamilton.....	4.00
Bayfield Road.....	8.00
Eramosa.....	10.00
do S School.....	3.00
Riversdale and Enniskillen.	
Cartwright and Ballyduff.....	4.00
St Mary's, First Ch.....	6.00
Esqueving, Union Ch—addl.	
Moore Line.....	0.50
do Burn's Ch.....	11.00
Scarboro', St Andrews.....	9.70
Carleton Place, Zion Ch.....	27.50
	13.00

Wroxeter .....	30.78	Campbelltown, N B .....	20.00	John Sinclair 5th.....	5.00
Eadie's Station .....	9.60	St Peter's Bay, P E I.....	7.50	John McNaughton.....	1.00
Hamilton, St Paul's.....	42.18	Halifax, Chalmers' Ch—addl.	3.00	Peter McNaughton.....	1.00
Mount Forest, Knox Ch .....	15.00			Duncan Kennedy.....	5.00
Holstein .....	10.63		\$4898.07	Hugh Cameron, Elder.....	4.00
Fairbairn .....	4.38			Alex McIntosh.....	6.00
Plympton, Smith Ch.....	5.00	POINTE-AUX-TREMBLES SCHOOLS.		James Sinclair.....	5.00
Barton .....	6.00	Rev. R. H. Warden, Montreal, Treas.		Hugh Allen McNeil.....	2.00
Colborne .....	9.37			Alex McNaughton.....	4.00
Glassville .....	2.42				
do S Sch .....	0.86	(a) ORDINARY FUND.		Reed by Rev A McL Sinclair	70.50
Florenceville .....	0.72	Acknowledged to 5th Aug.....	\$667.22	Mrs John Esson, Halifax....	50.00
Poland .....	3.35	New Glasgow, N S, United			25.60
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Fisher's Grant, Ladies' Soc.	5.00	Acknowledged to 5th Aug.....	\$484.86	Samuel Johnston, 8; T G Johnston;	
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Anonymous .....	1.00		\$1009.46	8; M Stewart, 16; J Bennett, D.D,	
Halifax, Chalmers' Ch.....	66.00			16; Jas Morton, 16; K J Grant, 16;	
Salt Springs, Ebenezer Ch....	13.25	THEOLOGICAL HALL BUILDING AND		T M Christie, 16; J W McKenzie, 16;	
Thank-off from two sisters		ENDOWMENT FUND FARQUHAR		J Anand, 16; P G McGregor, D.D,	
in Goldenville, per Rev W		FORREST & Co, TREASURERS, 173		16; A McMaster, 16; J D Murray,	
Maxwell .....	5.00	HOLLIS STREET, HALIFAX, N S, TO		16; Andrew Donald, 8; E D Grant,	
Buctouche.....	4.00	AUGUST 31st, 1881.		16; E A McCurdy, 16; J Fowler, 16;	
N & W Cornwallis .....	11.00	Already Acknowledged.....	62987.05	W Thorburn, 16; G M Clark, 16;	
Young Lady, Pictou.....	10.00	Little River, Musquodoboit,		Lewis Jack, 8; Prof Currie, 16;	
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## MISSIONARY ITEMS.

There are said to be 30,000 out of 40,000 townships of France opened to Protestant preaching.

The sale of Bibles has recently been very large in Bulgaria, and there are signs, it is said, of deep religious interest.

The Presbyterian churches in Europe and America have raised a fund of \$45,000 for the support of Waldensian pastors in Italy.

In the beginning of this century there were but fifty languages into which the Bible had made its way in 3300 years. Since 1800 it has created seventy languages to carry its inspiration, and has enriched, in all, nearly 300, with 150,000,000 copies.

MISSIONS NOT A FAILURE.—The *Record* of the Free Church of Scotland says:—"Those who talk of missions being a failure may well ponder with advantage such facts as the following: (1.) At a missionary anniversary

the Rev. Mr. Parkhurst said, 'In my travels round the world I saw not one single NEW heathen temple. All the pagan worship I saw was in old dilapidated temples. (2.) Not very long ago there were 100,000 idol-gods in Raratonga; but lately a young man from Raratonga, visiting the British Museum, saw among the wonders there the first Raratongan idol his eyes ever beheld. He was born and had lived nineteen years in Raratonga without ever seeing an idol, so clean a sweep had the gospel made. (3.) In India, 77,000 persons profess the Christian faith in connection with the Church Missionary Society. Lord Lawrence said, 'The missionaries have done more to benefit India than all other agencies combined.' Sir Bartle Frere said, 'They are working changes more extraordinary than anything witnessed in modern Europe.' (4.) A missionary among 10,000 Fijians said, 'I do not know of a single house in which there is not family worship.'"



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FOR THE  
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NOVEMBER 1881.

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# THE PRESBYTERIAN RECORD FOR THE DOMINION OF CANADA.

VOL. VI.

NOVEMBER, 1881.

No. 11.

## CONTENTS.

The Gospel in the South Seas.....	281
The International Sabbath-School Lessons.....	285
Our Own Church.....	287
The Colleges.....	288
Dr. G. L. Mackay's Farewell.....	289
Meetings of Presbyteries.....	290
Ecclesiastical News.....	293
Our Home Missions, Eastern Section.....	295

Our Home Missions, Western Section.....	297
The North-West, by Rev. George Bruce.....	297
The Revised New Testament : by Rev. Dr. Jenkins.....	299
France and the Gospel : by Rev. C. G. Haney.....	301
Did not Know it was in the Bible.....	303
Literature and Official Notices.....	304
A Page for the Young.....	305
Acknowledgements.....	306

### No. VIII.

## The Gospel in the South Seas.\*

My Righteousness is near; My Salvation is gone forth; The isles shall wait upon Me, and on mine arm shall they trust. Isaiah LI: 5. Surely the isles shall wait for me. Is. LX: 9. All the isles of the heathen shall worship Him. Zeph. II: 11.

**P**OLYNESIA—many *Islands*, is the general name given to the countless islands of the South Seas lying between the Pacific coasts of America and the island continent of Australia—an expanse of sea seven thousand miles in length by five thousand miles in width. Sometimes the name is applied to that part of Oceania south of the equator, the designation Eastern and Western Polynesia being given to those portions respectively east and west of the 180th parallel of Longitude. Mr. Inglis prefers the not uncommon nomenclature of MICRONESIA—little islands—for all the groups north of the equator; MELANESIA—black islands (from the colour of the natives), for those south of that line and west of 180°, and POLYNESIA for those in the southern hemisphere east of long. 180°. According to this last division,

\* *Polynesia and New Guinea*—By Rev. A. W. Murray, of the London Missionary Soc.: Carter Bros., New York, 1876. *Ten Years in S. Central Polynesia*, by Rev. Thomas West: J. Nisbet & Co., London, 1865. *Life of John Williams*, by E. Prout: Snow, London, 1842. *Fiji and the Fijians*, by Rev. James Calvert: Boston Congregational Publishing Co., 1871. *The New Hebrides and Christian Missions*, by Rev. Robert Steel: J. Nisbet & Co., London, 1880. *The Missionary World*, by Rev. W. Moister: Elliot Stock, London, 1872. *The South Sea Islands, as they were, and as they are*, by Rev. John Inglis: in "Good Words," 1861. &c.

*Micronesia* embraces the Caroline, the Marshall, the Ladrone, the Gilbert, the Kingsmill and many others west of the Sandwich Islands. *Melanesia*, includes the Fiji, the New Hebrides, New Caledonia, the Loyalty and Solomon groups; and *Polynesia*, the Society, the Hervey, the Ellice, the Samoan or Navigators, and The Tongan, or Friendly Islands, with other smaller groups. The total population of this island world, exclusive of New Guinea, is supposed to be about two millions, composed of mixed races, speaking many different languages, having very little in common save the melancholy feature that they are decaying races, all of them, previous to the introduction of Christianity amongst them, sunk into the lowest depths of degradation in which it was possible for human beings to exist. The missionary literature of the South Seas is voluminous, minute, romantic, and exceedingly interesting. It abounds in details of the condition in which the natives were found by the early missionaries, of their disgusting rites and practices; it pictures in glowing and graphic terms how the gospel found an entrance, and ultimately achieved its greatest triumphs in these dark abodes of heathenism, and draws a striking contrast betwixt the condition of the people at the beginning of this century and at the present time. Our aim in what follows is to give an outline of the successive steps which have led to the happy change.

BALBOA, the governor of Darien, was the

first European to look on the waters of the South Seas, in 1513, when he formally "took possession of them" in name of his master the king of Spain. Seven years later, Magellan, the Portuguese navigator, passed through the entire expanse of waters and gave it the name of the Pacific Ocean. John Oxenham, an Englishman, followed forty years later. Dutch navigators gave their names to New Holland, New Zealand, and Tasmania, in 1616, and explored the Fiji Island in 1642. But our acquaintance with the South Seas dates from the voyages, in 1768, 1772, and 1776, of Captain Cook, who was the first to give a scientific and detailed account of those regions. The first British settlers were doubtless the crew of the ship "Bounty" who, having raised a mutiny against Captain Bligh, and sent him and some of his officers adrift in an open boat, landed upon Pitcairn Island and founded a colony, that is still in existence. (See page 216).

September, 1795, is an important date in the history of Missions. It was then that the London Missionary Society was formed for the propagation of the Gospel in heathen lands. At first it was undenominational, and supported by the Christian people of all the evangelical churches. But as the Church of England, the Methodist and the Baptist Churches had already established missionary societies of their own, this new association came eventually to be distinctively connected with the Independent or Congregational Church. During its whole history it has been managed with great wisdom, energy, and zeal, and has been eminently successful in carrying out the purposes for which it was instituted. It may be said to have originated in a missionary sermon, preached by Rev. David Bogue, of Gosport, in 1794. The recital of Cook's discoveries in the South Seas, and the letters and addresses of a few sanguine men, among whom were the Rev. Rowland Hill and Rev. Dr. Haweis, created at this time an extraordinary enthusiasm in regard to Foreign Missions. Dr. Haweis directed the attention of the Society to the South Seas as an eligible place to commence, and drew such a glowing account of this virgin field as induced them forthwith to embark in what subsequently proved to be the most successful enterprise of modern Christianity. Men and money were promptly furnished for the good cause. In August, 1796, the ship "Duff," Captain James Wilson, sailed from London, having on board twenty-nine missionary agents, who had volunteered their services. Only four of them were ordained ministers—Messrs. Jefferson, Eyrie, Lewis and Cover. The others were mechanics and artisans. In March, 1797, the "Duff"

reached Tahiti, the principal island of the Society group, where the adventurers met with a friendly reception from the natives. It was arranged that the four ministers and thirteen of the others should remain there: that ten should proceed to Tonga, the chief of the Friendly Islands, and two to the Marquesas group. All commenced their labours with the best intentions, but it soon appeared that most of them were unsuited for the work they had undertaken. They had neither the education, the judgment, nor moral courage equal to the occasion and the circumstances. Some proved unfaithful and abandoned the work. Others were discouraged: the rest struggled on as best they could, and the Missionary Society learned a valuable lesson,—that every man, and any man, will not do for a missionary. In the meantime, however, they had begun well. Pomare, the king of Tahiti had years before this entertained the crew of the "Bounty," and in expectation of their return had built a large house for them, and which was now placed at the disposal of the missionaries. The natives were delighted at the new-comers, were amazed at their handicraft, listened eagerly to what they had to say, and so inspired the missionaries with hope that the "Duff" returned to England with such an account of the beauty and fertility of the Islands, and of the reception the Gospel had met with, as filled the English mind with the utmost enthusiasm. The conquest of heathendom was regarded as within easy reach. Nothing could appear more promising. These savages were represented as "listening with silent awe, and ready to embrace the message as quickly as it could be communicated to them." That such inflated accounts were wide of the truth, the subsequent history of the mission proved.

Again the "Duff" sailed in December, 1798, for Tahiti, with five ordained ministers and twenty-five assistants. She had not proceeded very far on her voyage when she was captured by a French privateer, and her crew and passengers were made prisoners of war. During many months they endured incredible hardships. Most of them got back to England. Only a very few of the party ever reached their destination. And when they did, the first news they received was that it had fared badly with the first missionaries on Tahiti. No sooner had the "Duff" left the island than the natives turned against them, robbed them, threatened their lives. Three, indeed, of those who had settled on Tonga were killed, and, to end their hopes, war broke out in Tahiti and the missionaries, one after another, were compelled to flee for their lives. Meanwhile, before these evil tidings reached England, a third party, of twelve missionaries, sailed for Tahiti and landed in



July, 1801. But neither could they make any progress, and in 1809, the field was abandoned as utterly hopeless. Two years later, however, five of them returned from N. S. Wales, whither they had gone, and settled on the neighbouring island of Eimeo, where king Pomare then resided, and who, to the joy and surprise of the missionaries, soon after their return, offered himself as a candidate for baptism, declaring his intention to worship Jehovah, and expressing his desire to be further instructed in the principles of religion. Eimeo became a sanctuary for the missionaries when troubles arose in Tahiti and, when a plot was laid for the destruction of Christianity, it became a rallying point for the native converts; and, in 1815, when matters reached a crisis, a pitched battle took place betwixt them and the idolaters, which resulted in the extermination of heathenism. From that time forward Christianity prevailed. The clemency of the king and the Christian chiefs toward their vanquished foes completely subdued them. Idolatry was abolished in both Tahiti and Eimeo. A new era was at hand. A master-spirit now appeared on the scene who was adapted in a remarkable degree to head the enterprise. This was *John Williams*, who, along with Messrs. William Ellis, J. M. Orsmond, L. E. Threlkeld, C. Barff, R. Bourne, and D. Darling, arrived at Eimeo as a reinforcement to the mission. Mr. Ellis, himself one of the foremost missionaries, is widely known through his writings, and the important services which he rendered to the cause of missions in Madagascar, as well as in the South Seas.

JOHN WILLIAMS was born near London, in 1796. He had a pious mother. His biographer says of him—"He was never known to tell a lie." At eighteen he was converted, and at once made up his mind to devote his life to missionary work among the heathen. After having gone through a course of study, he and Robert Moffat were ordained as missionaries in September, 1816—the one to be the apostle of Polynesia, the other to become famous as a pioneer missionary in the wilds of Africa. With his young wife Williams sailed from England in the "*Harriet*," 17th November, 1816. Having spent a short time in Sidney and New Zealand, it was a year before the party reached Eimeo, where Williams remained some time learning the language, and assisting the missionaries to build a vessel which was named the "*Haweis*," in honour of Dr. Haweis. From Eimeo he and Mr. Threlkeld were sent to Huahine, where the people received them joyfully. From neighbouring isles crowds came to see them. Among others, Tamatoa, the king of Raiatea, came asking for missionaries. This was the central and largest island of the Society group

—the seat of political power, and the headquarters of idolatry, having its great temple of Oro—the Moloch of the South Seas. Two years before this, a small vessel from Tahiti having on board a missionary, Mr. Wilson, and Pomare, had been driven to seek shelter in a storm. The effect of this unexpected visit was, that Tamatoa had been influenced in favour of Christianity. Upon Huahine Williams first erected a tasteful house for himself, and then taught the people to build, and to cultivate the ground. But, pleasing as was their reception, the missionaries soon perceived that the people they had to deal with, were savages of the lowest type. They persevered. A small chapel was erected and a printing press set a going. Schools were established. In a short time an incredible change had come over the people. The chapel was superseded by a church to hold 3,000: Villages of neat whitewashed cottages rose along the shores: a code of laws was adopted by vote of the people in public assembly: Trial by jury was introduced, and the foundations of remunerative commerce were laid in growing cotton, tobacco and sugar. More than this, he early taught them the first principles of missionary enterprise. It was a great day at Raiatea when "the Missionary Society" was inaugurated. King Pomare was chosen its first president, and opened the proceedings with an eloquent address. At the end of the first year, in May, 1821, the Raiateans had contributed produce valued at \$2,500 as an earnest of their desire to make known the gospel to others. At the end of two years their contributions were more than \$7,000. In May, 1820, seventy natives, including some of the principal chiefs, were baptized. Now that the mission was firmly planted, Williams must move on to greater conquests. He paid a visit to Sydney, purchased a small vessel, the "*Endeavour*," and sailed for Rarotonga, the chief island of the Hervey group. Within twelve months that whole group, numbering 7,000 people, had renounced idolatry and were engaged in building a church, *six hundred feet long!* It was here that Williams conceived the idea of building a missionary ship for himself. Aided only by native labour, he carried out the project, and in fifteen weeks the "*Messenger of Peace*" was launched, a staunch vessel, sixty feet long, and about seventy tons burden. Leaving the missionaries with their wives to carry on the work he had begun at Rarotonga, he set sail for the Samoan or Navigator's Islands, six hundred miles distant. The natives loved him dearly, and mourned bitterly when they heard he was going away. And these were the people who sought to murder the missionaries who first landed on Rarotonga. The Samoans were found to be more open for the reception of the Gospel than

any of the islands yet visited. Williams' progress among them was like that of a great conqueror. In a short time the whole population, numbering 60,000, were under religious instruction. Christianity triumphed by its own inherent power and the benevolent spirit in which it was presented. The degraded savages yielded to the benign influence of the Gospel of Peace. While Williams was thus engaged, moving about from place to place, laying the foundations of the work, many other devoted missionaries had been attracted to these Islands of the Sea,—The Americans, in the Sandwich Islands; The Wesleyans, in the Friendly Islands: The Church of England, in New Zealand. And relays of missionaries had been sent out from time to time by the London Missionary Society to the points that had been opened up by Williams and Ellis.

After an absence of eighteen years, Williams resolved to visit England and beseech his countrymen to come "to the help of the Lord against the mighty." His sojourn there was as brilliant as his successes in the South Seas. He visited the chief towns and cities, and every where received an ovation. Modest and unassuming as ever, 'the blacksmith's boy' stood up in the midst of vast audiences and carried them captive by the simple recital of facts. He wrote his "narrative of missionary enterprises and triumphs in the South Sea Islands," which gave an immense impulse to the missionary cause when as yet it possessed the charm of novelty. Williams was almost idolized; but he cared little for fame. He loved the heathen and he must go and labour and die among them. Funds were raised to buy and equip a missionary ship. In April, 1838, he left the Thames in the "Camden" of 200 tons, with a large party of missionaries for the Society, the Hervey, and the Samoan Islands. The last named were reached in October. He proceeded to visit them in detail, and as they sailed along the coast every few miles were seen large churches, white as snow, smiling a welcome from amidst the foliage around them. On Upolu alone there were eight or ten churches. For some time Williams resided with his family on this island, making occasional visits to other places, every where preaching the word and helping on the work. On the 3rd of November 1839, he delivered his farewell address to the church of Samoa and, next day, accompanied by Mr. Harris, set sail in the "Camden" for the New Hebrides with a party of twelve missionaries. They reached Erromanga on the 20th. Williams, Harris, a Mr. Cunningham, and Captain Morgan landed and walked up the beach. Of a sudden the natives rushed upon them. While the others managed to reach the boats, Williams and Harris were overtaken, and

clubbed by the savages. It was the work of a few minutes. The intrepid missionary was no more. The sad news soon spread, and all the islands he had visited were plunged into mourning. "*Aue Williamu! Aue Tama!*—Alas Williams! Alas our father! we shall never see him more! He that brought us the good word of salvation is gone! Oh cruel heathen: they know not what they did! How great a man they have destroyed!" With such words Malietoa, the chief of Upolu endeavoured to comfort the disconsolate widow, bidding her dry her tears lest she, too, die with sorrow, "and, if *you* be taken away from us, oh! what shall we do?"

The missionary work did not die with Williams. The sympathy that was everywhere awakened rather served to infuse new life into it. Especially was this the case in the Samoan Islands. About this time a religious awakening began on Tatuila, the field occupied by Rev. A. W. Murray. Great numbers of careless and immoral persons came under deep concern for their souls, and gave evidence of a change of heart in hours of weeping and supplication. "While I endeavored to pray with them" says Mr. Murray, "the feelings of those who were seized with convictions became more and more ungovernable. and when prayer was finished, the house was a very Bochim. It was vain to attempt to calm them by words, their distress was too deep to allow of their being affected by anything that man could do or say. As soon as they were able they retired—not however to find relief or rest, but to mourn in secret and cry in the bitterness of their spirit." Such was the commencement of the revival which spread over the whole of Tatuila, and also extended to neighboring islands. The Gospel had taken root. The little grain of seed had become a spreading tree; and though much of the religious manifestations of the new converts was on the surface, the improved condition of the people, morally and socially, was unmistakable. Dr. and Mrs. Turner and Dr. and Mrs. Nisbet arrived at Upolu in 1841, and had a large share in the translation of the Scriptures, the whole of which was completed in 1855. They also rendered valuable service in connection with the Theological Institution at Upolu which has now been in successful operation for nearly forty years. The present native population of the Samoan group is stated by Mr. Murray to be 34,265, divided as follows: Adherents of the London Missionary Society, 26,493; Wesleyans, 4,794; Papist, 2,852; Mormons, 126. In all, the L. M. Society has in the S. Seas, 21 English missionaries, 267 native ordained ministers, 9,521 members, 39,804 adherents, and 12,669 scholars.

(To be continued.)



## The Day of Atonement.

NOVEMBER 6.

LEVITICUS XVI: 16-30.

*Golden Text, Romans 5: 11.*

THE DAY OF ATONEMENT was of all Jewish observances pre-eminently a "Great Day." It was the one day in the year prescribed by God for general fasting and humiliation—ch. 23: 27-32—celebrated on the 10th of the 7th month—in the early part of October. Its design was to bring to mind the sins of all the people for the whole year and to shew, figuratively, how they were to be pardoned. "Atonement" occurs often in the Old Testament, but only once in the New, Rom. 5: 11. In the revised version the word "reconciliation" takes its place, which points to the result of the atoning death of Christ—that God and man are thereby reconciled. The immediate reason for its institution was the sin of Nadab and Abihu, in last lesson. The particular instructions given to Aaron indicate the necessity for personal holiness in those who are invested with the office of teaching, vs. 1-15. V. 16. *For the holy place*—The idea is, that the whole tabernacle was as it were defiled by the sins of a guilty people, and that for these sins a propitiation, or satisfaction, had to be made. V. 17. *No man*—The exclusion of even the inferior priests invested the occasion with additional solemnity, and implies the impurities of their services. One, only, especially designated and prepared for the office, must officiate. *For the congregation*—the people, equally with the priests, needed an atonement for their sins. V. 18, 19. *Shall go out*—from the holy of holies, either to the golden altar of incense outside the veil, or to the brazen altar of sacrifice in the court. *Seven times*—denoting completeness—perfect cleansing. V. 20, 21. *The live goat*—the "scape goat," vs. 8, 10, 26.—One of the two goats provided for the occasion was slain. The use made of this one is mysterious, and highly significant. The sins of the people, who were penitent, were symbolically transferred to this innocent animal and by it taken away into the wilderness—a place where they should be remembered no more, Heb. 8: 12; 10: 17. V. 22. *Shall bear all their iniquities*—In these two goats we have a perfect representation of vicarious atonement. The first one slain in sacrifice—intimating that without shedding of blood there is no remission of sin, Heb. 9: 22; the second, the emblem of sin forgiven—a type of Christ, upon whom was laid the iniquities of us all, Isa. 53: 4-6. Vs. 23, 24. *The linen garments*—denoting purity, Rev. 15: 6—used only in the holy of holies, were replaced by the pontifical robes when Aaron came to offer the burnt-offering. V. 29. *A statute forever*—so long as the Mosaic dispensation continued. *Afflict your souls*—it was to be observed as a day of fasting—a sabbath-day of rest from ordinary employment and recreations, v. 31—a day on which humble confession of sin should be made by the people and of prayer to God for forgiveness, and resolutions of amendment taken. The benefit of Christ's atonement are offered to all, but only avail to those who believe and repent. The Mosaic atonement was manifestly incomplete in that it had to be observed annually, Heb. 7: 19-23.

## The Feast of Tabernacles.

NOVEMBER 13.

LEVITICUS XXIII: 33-44.

*Golden Text, Psalm 103: 2.*

THIS was the last and one of the greatest of the Jewish feasts instituted by God. Compare Neh. 8: 14-18. Commencing on the 15th of the 7th month—five days after the Day of Atonement—which would be about the middle of October. It lasted eight days. It is called "the feast of Ingathering," Exo. 23: 16. Deut. 16: 13. It was their "Harvest-home," observed with special thanksgiving and great rejoicing. One marked peculiarity was the number of victims offered in sacrifice. There was the daily sin-offering—a single goat—but the burnt-offering, instead of one ram and 7 lambs, consisted of two rams and 14 lambs; and instead of one bullock, 13 bullocks on the first day—the number diminishing by one each day till the seventh. On the 8th day there was the usual sacrifice—one goat, one ram, one bullock, seven lambs, see Num. 29: 12-39. A second peculiarity was, that for seven days all the people were to live in booths, or tabernacles, made of green boughs. These were erected on the flat roofs of the houses, in the streets, and fields around Jerusalem, which must have presented at such times a very gay and picturesque appearance. Vs. 35, 36. The first and last days of the feast were sacredly observed as *Sabbaths*—days of holy convocation and rest from labour. V. 38. *Besides the Sabbath of the Lord*—the weekly Sabbath. Sacrifice of time as well as of their substance was required. It were robbing God to count one of His Sabbaths as a day of special thanksgiving. The offerings also were to be over and above the customary gifts. V. 40. *Ye shall rejoice*—It was to be made a national festival—a holiday time. This third peculiarity consisted in a daily public procession, headed by the priests, followed by the choirs of Levites who sang, as they marched along, hymns of thanksgiving—the vast multitude carrying palm leaves in their hands and shouting "*Hosanna!*"—save we beseech thee! In later times there was added to the ceremony the custom of drawing water in a golden vessel from the spring of Siloam, to be poured as a libation on the brazen altar amidst great joy, such as was not all the year besides. But, in our Saviour's time, this ceremony was omitted on "the last day, that great day of the feast," John 7: 37, when Jesus stood in the Temple and offered Himself to the people as the Source of "living waters," which harmonizes beautifully with the figurative language in Isa. 12: 3 and 55: 1. John 4: 10. V. 43. *The reason* is here given for the institution of the feast—to remind succeeding generations, year by year, how the Children of Israel had dwelt in tents in the wilderness after that the Lord had brought them out of the land of Egypt, and that they themselves were but strangers and pilgrims. To us, this feast suggests thankfulness to God for the bounties of his Providence and, spiritually, "the fulness of joy" in the New Jerusalem—when the great harvest shall be gathered in, and "when the ransomed of the Lord shall come to Zion with songs and everlasting joy," Isa. 35: 10.

## The Year of Jubilee.

NOVEMBER 20.

LEVITICUS XXV: 8-17.

Golden Text, Psalms 89: 15.

**T**HE WEEKLY SABBATH was made for man, Mark 2: 27, for rest to his body, and that his mind be free to engage in the worship of God, who is honoured by its observance, Isa. 58: 13, 14. Ezek. 20: 12. The Sabbatical year was one of rest to the land, vs. 1-7. The YEAR OF JUBILEE is the crowning extension of the same system—the most extraordinary of all civil institutions, in which no special religious observances were prescribed. It was held every fiftieth year, so that two Sabbatical years came together in which there was to be neither sowing nor reaping. It commenced on the great day of Atonement, v. 9. In this year all prisoners were released, slaves were made free, and debtors were absolved. The most marked feature, however, was that every inheritance in the land of Israel was then to be restored to its original owner. It was a year of *redemption* and restoration. The reasons for it were, (1) to prevent the land falling into the hands of a few rich people, and to relieve those who had been reduced to poverty. (2) To vindicate the right of each Israelite to his share in the land of promise. (3) To preserve the integrity of the tribes and families, that their genealogies might be faithfully recorded. Hence that of Jesus Christ at his birth is readily traced to David and the tribe of Judah, Matt. 1: 1, 6, 17. By law a Jew could not sell his land, v. 23. He could only mortgage it, with a right of redemption, or sell the produce of it for a given time, always with the understanding that it might be redeemed at any time by the owner, or his next of kin, and that in the year of Jubilee it must revert to him without any payment whatever. On this ground Naboth refused to sell his vineyard to Ahab, 1 Kings 21: 3. V. 9. *The trumpet of Jubilee*—The trumpet was used by the priests alone to proclaim the approach of feasts. The giving of the Law was thus heralded, Exo. 20: 18. At the last day the trumpet shall sound, 1 Cor. 15: 52. V. 11-13. *Ye shall not sow*—How then shall the people live for two whole years? (1) There was a promise of unusual increase in the 6th year, v. 21, to which reference is made in 2 Kings 19: 29, and Isa. 37: 30. (2) They were permitted to use the spontaneous fruits of the field, though not to reap nor store them, vs. 5-7. V. 14. *Shall not oppress one another*—the rich should not over-reach or take advantage of the poor in trading with them, 1 Sam. 12: 3, 4. V. 15, 16. *The number of years*—purchases of land were to be regulated by the number of years till the next Jubilee—the nearer the jubilee the less the price, seeing that then it reverted to the seller. This "Land Bill," framed by God, was strictly in keeping with His covenant to Israel, and intended to promote their national well-being when they should settle in Canaan. It is not clear, however, that it was very faithfully observed on their part. It is supposed to have fallen into disuse altogether from the time of the Babylonish Captivity. It is referred to in Isa. 61: 1, 2. Ezek. 46: 16-18. The world's jubilee will be when all the Kingdoms shall be CHRIST'S.

## The Serpent in the Wilderness.

NOVEMBER 27.

NUMBERS XXI. 1-9.

Golden Text, John 3: 14, 15.

**T**HE ISRAELITES were now in the fortieth year of their wilderness life—in the southern part of the Valley of Arabah, which extends from the Dead Sea to the head of the east branch of the Red Sea—see map. V. 1. *King Arad*—rather the Canaanite king of *Arad*—a small town in the south of Judea, 20 miles from Hebron. *The way of the spies*—through the desert of Zin, the route taken by the spies sent into Canaan by Moses 38 years earlier, ch. 13: 21-23. *Fought*—just as the Canaanites had done 38 years before, ch. 14: 45. This check would teach the Israelites that Canaan was not to be gained without a hard struggle; and it has a lesson for us, 1 Thes. 3: 3-4. V. 5. *Will utterly destroy*—This vow of extermination gave name to the place, *Hormah*—utter desolation; though it was not accomplished till after the passage of Jordan, Josh. 12: 7, 14. V. 4. *Mount Hor*—half way between the Dead Sea and the eastern branch of the Red Sea, rises to a height of 6,000 feet. Here Aaron died, and was buried, ch. 20: 28. *To compass*—to go round about. *Edom*—Idumea. Turning south, they skirted the base of the mountain of Seir till their southern extremity was reached, and proceeded along the eastern side towards Moab. *Discouraged*—by thus turning away from Canaan and prolonging their weary wanderings. So near the promised land, yet debarred from entering it! V. 5. *Spake against God*—the old spirit of insubordination re-appears in an outburst of murmuring at the scarcity of water and, still more inexcusable, in expressions of disgust at the *manna*—the bread from heaven on which they had lived so many years! V. 6. *Fiery serpents*—so called from the virulence of their poison and the pain caused by their bite. The whole peninsula was infested with these reptiles, though God had hitherto protected His people from their attacks, Deut. 8: 15. V. 7. *We have sinned*—Confession of sin is a necessary precursor to conversion. The serpent is frequently used as an emblem of the evil One and of sin, Gen. 3: 1. Ps. 58: 3, 4. And Sin is a serpent whose bite is more deadly than that of the cobra. *Moses prayed*—Feeling themselves unworthy of being heard, the people ask Moses to *intercede* for them. We too, need, and we have, an Advocate, 1 John 2: 1. V. 8. *Upon a pole*—that all might see it. This peculiar remedy was to show God's power and grace, and also that it might be a type of the power of faith in Christ to heal all who look up to Him for the pardon of sin, John 3: 14, 15, and 12: 32-34. See also Is. 45: 22 and 55: 1-3; Jn. 3: 16; Rev. 22: 17, etc. *Shall live*—Those who look to Jesus shall have life eternal, Jn. 3: 15; Rom. 6: 23. The brazen serpent was only an emblem, in itself impotent for evil; so Christ, in the *likeness* of sinful flesh, was yet without sin, 1 Jn. 3: 5; but the Saviour of sinners, 1 Tim. 1: 15. For the subsequent history of the brazen serpent, see 2 Kings, 18: 4. The true teaching of this passage is summed up in the Golden Text. We have an admirable definition of saving Faith in the Shorter Catechism.



## Our Own Church.

THE ROMANCE OF MISSIONS has not yet ceased. The chivalry that inspired Xavier and Schwartz and Ziegenbald, has reappeared in later times. The nineteenth century has also its roll of missionary heroes—such men as Carey and Morrison, Judson and Marshman, Williams and Geddie, Hunt and Patteson, Moffatt and Livingstone, Burns and Duff, Mackay, of Formosa, and many others whose zeal and labours have been truly apostolic. As to the possibility of converting the heathen, that is no longer a doubtful question. The problem before Christendom to-day is not so much how the heathen are to be reached, but rather, how are nominal Christians to be reached and convinced of their duty and privilege in connection with the world's conversion? How are the wealthy classes to be reached? How are the lukewarm and indifferent masses to be reached? It is pitiful to listen to the urgent appeals that are often made, and not seldom made in vain, for money to carry on the Lord's work, and to see how sparingly it is doled out. Will the time ever come again in the history of the Church that the people must be "restrained from giving"? We are not without hope that, with returning prosperity in trade and commerce, there will be manifested by our people at least a greater interest in our churches, and colleges, and missions, than hitherto. There are indications of it already in the enlightened liberality of a few friends in Montreal towards its College. But why should it be confined to a few, when the wants of the college are so far from being supplied, and so many are able to furnish all that is needed? And why should not the proverbially wise men of the East, and the men of means in the West make up their minds to endow their colleges at once and so leave the Church free to prosecute its Home and Foreign Missionary enterprises without let or hindrance?

REV. DR. JENKINS, owing to failing health, has deemed it his duty to resign the pastorate of St. Paul's Church, Montreal. It will be seventeen years in January since Dr. Jenkins entered upon his ministry in this church. During all that time he has occupied a dis-

tinguished position, not only in the city of Montreal, but throughout the Church and the Dominion, and in the meantime his congregation has grown to be one of the largest and most influential in connection with the Presbyterian Church in Canada. Chiefly through Dr. Jenkin's efforts, the debt upon the church property was entirely cancelled a short time ago, and, by the erection of the tower, the church edifice has now been completed according to the original plans, and presents a very fine appearance. Dr. Jenkins accompanied by his family, sails for England on the 5th instant, intending to spend the winter in the South of France. It is understood that the venerable ex-pastor of St. Paul's Church retains the rank of *pastor emeritus*, along with a retiring annuity of two thousand dollars. By the constitution of the Church, in the case of a vacancy, the right of presentation vests in the Kirk-Session and a committee of seven other members appointed thereto by the congregation who, of course, give effect to any nomination that may be made by signing a call in the regular form. Dr. Jenkins' retirement makes a blank in his own congregation, and in the courts of the Church, that will not be easily filled. It is some consolation, however, to know that, if spared till the spring, he intends to return to Montreal and take up his abode there.

REV. JOHN GRAY, of Orillia, presbytery of Barrie, has been obliged to resign his charge on account of impaired health. Mr. Gray is comparatively a young man, and we sincerely trust that he may yet see many days of good health and great usefulness. It is also announced that the Rev. Dr. Bell of Walkerton has resigned. Dr. Bell was one of the first students of Queen's College who was licensed to preach the Gospel, having finished his curriculum in 1842.

REV. DR. G. L. MACKAY will probably have sailed for China before these lines are read; and perhaps we shall see his face no more in the flesh. He himself seems to have a sort of presentiment that he is not to come back to Canada again. That is a matter however on which it is needless to speculate. In the meantime we thank God for his visit at this time, and wish him a prosperous voyage and a safe return to the land of his adoption, and that his self-denying labours may be crowned with abundant success. In answer to an appeal by Dr. Mackay for \$1000 to erect a chapel at Bang-kah, Mrs. Mackay, of Windsor, the same kind friend who gave the money to build a hospital at Tamsui, has generously offered \$500 for this new enterprise which is thus insured of success.

REV. J. W. MCKENZIE. We are happy to learn that our missionary from Fate, New Hebrides, has been steadily gaining in health and vigour during the summer. He has

already visited a good many congregations in Pictou and Colchester Counties, and is at present engaged on a missionary tour in the Presbytery of Lunenburg and Yarmouth. In every instance he has met with a cordial welcome, and an attentive hearing from ministers and people, followed by an expression of interest and God-speed in the form of a collection.

**CALLS.**—Rev. C. B. Pitblado, of Halifax, is reported to have accepted a call to the new congregation, St. Andrews', Winnipeg. Mr. John Gray, M.A., of Orillia, *Barrie*. Rev. George Bell, L.L.D., of Walkerton, *Bruce*. Rev. A. Glendinning, of Grand Bend, and Rev. Peter McDermaid, of Point Edward, and Rev. J. M. Goodwillie, of Camlachie, *Huron*.

**DEMISSIONS.**—Rev. John Jenkins, D.D., L.L.D., of St. Paul's Church, *Montreal*. Rev. John Gray, M.A., of Orillia, *Barrie*. Rev. George Bell, L.L.D., of Walkerton, *Bruce*. Rev. A. Glendinning, of Grand Bend, and Rev. Peter McDermaid, of Point Edward, and Rev. J. M. Goodwillie, of Camlachie, *Huron*.

**CHURCH OPENING.** On Sabbath the 23d of January, the congregation of Springville, in the Presbytery of Peterboro, lost their church by fire. On Sabbath the 2nd of October, a new and much more beautiful edifice was dedicated to God's service. The day was most propitious. There were three diets of worship. Mr. Blaine, the former pastor, preached in the morning. Mr. W. M. Roger, the son of Mr. Blaine's predecessor, in the afternoon, and the Rev. T. Manning, of the Methodist Church, in the evening. In the morning Mr. Roger preached in the Village Hall to those who could not find entrance into the church, and Mr. Blaine to the overflow meeting in the afternoon in the same place. The collection on the Sabbath amounted to \$112, and the proceeds of the tea meeting on Monday and the Social on Tuesday evening to about \$130. The church is completely finished and furnished and almost free of debt.

### THE COLLEGES.

**MONTREAL.**—The new buildings—Mr. David Morrice's splendid gift to the Presbyterian College—are already far advanced and present a very fine appearance. The Convocation Hall is a large, well-proportioned room. The octagonal Library will be a gem. The dormitories are most desirable-looking apartments. The corridor, connecting the new buildings with the old, is an admirable feature in the plan. The bell—a good looking one—is already mounted. It is expected that the dormitories may be ready for occupation by Christmas and the other parts of the build-

ing early in spring. The Session for 1881-2 was opened in Erskine Church on the 6th of October with a lecture by Professor Campbell, who took for his subject "THE SEARCH FOR GOD," which it is needless to say was treated by the distinguished professor with marked ability. The attendance was large. At the close of the meeting, Principal MacVicar announced that the names of *twenty-six* new students had been enrolled for the session now commencing. The treasurer had lately received \$20,000 from Mrs. John Redpath towards the endowment of a chair, and further donations for a like purpose are to follow soon.

**KNOX COLLEGE, TORONTO.**—The Session was opened on the 5th ultimo with a lecture by Professor Maclaren on "The Spirit and Tradition." The Convocation Hall was well filled by an appreciative audience. The usual examinations were held for students competing for scholarships in the University Course, and also for those entering Knox College Preparatory Course. Fourteen begin the study of Theology and nine entered the preparatory course. The number entering the University with the ministry in view cannot be given with certainty, as they are not all boarding in the college, and do not necessarily report themselves to the College at this stage. Twenty-five candidates for the ministry reside in the College. There may be about twenty-five outside. The state of the Building Fund was reported to the College Board by the Rev. William Burns, late of Perth, who is engaged in completing the canvass for said Fund, and to collect outstanding subscriptions for past years. The entire cost of the building, including the site and furnishing, was about \$120,000. The unpaid subscriptions amount to about \$28,000. The entire debt remaining on the property is \$27,000. The most of the subscriptions having been got in 1873 and 1874, the loss caused by death, failures, removals to other countries, &c., is considerable; so that not less than thirteen or fourteen thousand dollars would still require to be subscribed in order to remove the debt. The congregations not yet visited for this purpose will be canvassed as soon as possible. The alumni have undertaken to raise \$12,000 towards an endowment for the Library. Rev. John Thomson, of Sarnia, is Convener of the committee on this fund, and is sanguine of success. The Rev. Dr. Mackay, of Formosa, has presented to the Museum his entire collection of Chinese images and curiosities which will be of great interest to the whole Church.

**WOMEN'S F. M. SOCIETY.**—The anniversary of the Ottawa Auxiliary of the Women's Foreign Missionary Society of the Presbyte-



rian Church in Canada, was held in St. Andrews' Church, Ottawa, on October 11th. There was a good attendance of members. The object of this Society is to aid the central Society in Toronto in sending female missionaries, bible-readers and teachers to foreign fields, and supporting them there. This Branch Society consists of seventy-five members. Its income last year was \$182. The office-bearers of last year were re-elected as follows:—*President*, Mrs. Thorburn; *Vice-Presidents*, Mesdames Gordon, Durie, Perry, White, Clarke, and Kemp; *Secretaries*, Miss Harman and Mrs. Thos. McKay; *Treasurer*, Mrs. Crannell. Rev. D. M. Gordon delivered an address full of encouragement and good advice. For one thing he hoped, they would receive more money in the future than they had received in the past. The Woman's F. M. S. of the Presbyterian Church in the United States, which was only formed in 1870, were able last year to send the noble sum of \$95,200 to the Board of Foreign Missions. Mr. Gordon dwelt on the importance to the members of the Society of thorough acquaintance with the literature of missions. To this end he suggested the formation of a circulating Missionary Library. Reference was also made to the elevating influence of female missionaries wherever they have gone, and of the great influence which, as teachers, they have over the youth in fields of foreign mission labour: in Syria, for example, where there are Christian missions that consist largely of educational work among the children. Relief of the poor and attendance upon the sick-bed, were other spheres in which woman's work for women was extremely valuable.

#### DR. G. L. MCKAY'S FAREWELL.

A largely attended meeting was held in the Methodist Church, Woodstock, on the 11th of October, to bid farewell to our distinguished missionary, who, after spending a year and a-half in Canada, is now about to return to his beloved mission in the island of Formosa. There were a large number of ministers on the platform. The chair was occupied by Rev. J. J. HILL, rector of St. Pauls' (Episcopal) Church. In name of the Presbyterians of Oxford county, Rev. W. F. McMULLEN, Woodstock, presented Dr. McKay with the sum of \$6,215 for the purpose of forming a training school in Formosa for the education of a native ministry. On motion of Rev. W. A. McKay it was resolved that the name of the new institution be "OXFORD COLLEGE," after Oxford county, of which Dr. McKay is a native. Rev. W. CARSON, of the Methodist church, spoke of the benefit accruing to the world from Christian missions. The chairman said he considered

it a very high compliment to be called upon to preside at such a meeting, and trusted it would be the forerunner of that union which they all desired to see. The HON OLIVER MOWAT, M. P.P., expressed his great interest in Dr. McKay personally, and also in the cause of missions, and was especially glad to notice the good feeling indicated by the meeting of different denominations, all joining in expressions of affection for the Presbyterian missionary and their appreciation of the good that had been accomplished. Rev. Prof. McLAREN, convener of the Foreign Mission Committee, referred to the day ten years ago, when Dr. McKay was ordained as a missionary to Formosa. He believed that when the history of Canadian Presbyterian Missions comes to be written that day will be a memorable one. When Dr. McKay first visited North Formosa there was not a single Christian there; now he could point to twenty chapels (built largely by the liberality of the Chinese people themselves); twenty trained native workers, eight schools, a hospital, three hundred communicants, and an adhering population of several thousand. This was a success for which they had profound reason to be thankful. There was no doubt that with all their difficulties, labourers in the missionary field secured a larger number of converts in the same time than pastors in the civilized communities. The Presbyterian Missionary Fund of this year was \$36,000, a sum six times as large as that given ten years ago, and he believed it would increase to one hundred thousand before another ten years. He rejoiced in the representative character of the meeting. On behalf of the Foreign Mission Committee he bade Dr. McKay a hearty farewell and God-speed to his distant land of labour. Dr. McKay stated that he did not care very much for receptions or farewell meetings. He would not have been present but for the warm welcome he had every where received in his native country, and substantial sympathy they had shown in his work. That he was a missionary of the Presbyterian Church was wholly due to the influence and advice of the last speaker (Prof. McLaren), who encouraged him, when a student, in his work. He described the labour of instructing native students in their language, and in the natural sciences. He held it to be the most important branch of the work that native young men are trained for the work of the ministry. If the Gospel was to be established in China it must be through her own sons. In this kind of training the Bible must be first and last and all the time. If it had not been for the theological training he received at Princeton College he would have found it more difficult to contend single-handed with the Confucians and

Buddhists of China. He then explained a deed, written in Chinese and English, of the site which he had purchased for the proposed new college to be erected with the funds presented to him. He spoke feelingly in behalf of the three thousand Chinamen in British Columbia, whom it was proposed by some to banish from the country, and in conclusion he took an affecting farewell of the congregation and of his old associates and friends in his native country. After a few remarks from Rev. Dr. REID, Prof McLAREN conducted Mrs McKay, a Chinese lady and wife of the missionary, to the platform, where she spoke for a few minutes in her native tongue of her impressions and experiences both at home and since visiting America, Dr. McKay acting as interpreter.

### Meetings of Presbyteries.

**HALIFAX:** Sept. 27th:—The Presbytery met in St. Matthew's Church. The call to Rev. H. H. McPherson from St. John's Church was subscribed by 165 members. It was sustained and forwarded. More ministerial labour is greatly needed along the eastern shore. Mr. Logan, of Sheet Harbour, finds his field extending, and cannot overtake nearly all the openings that present themselves. The Presbytery approved of the effort to establish a Ladies' College in connection with the Presbyterian Church. Appropriate resolutions were adopted with regard to President Garfield's death. Arrangements were made to supply Mount Uniacke Gold Mines with monthly service, and also Bay View. Much time was devoted to the review of the statistics of congregations within the bounds. A. SIMPSON, *Clk.*

**TRURO:** October 5, 6.—The Presbytery met for the visitation of the congregation of Economy and Five Islands which was found to be in a prosperous condition. Rev. E. Ross reported that the congregation of Parrsboro had paid off all arrears due their late pastor, and application was made to the Home Mission Committee for ministerial supply. J. H. CHASE, *Clk.*

**QUEBEC:**—At Sherbrooke, Messrs. R. McKibbin B. A., and John Henry, after a satisfactory examination, were licensed to preach the Gospel. Mr. Hoskin was appointed Moderator of the Session of Leeds congregation, and Mr. Clark of that of St. Sylvester. After careful consideration, grants to various mission fields and supplemented congregations from the Home Mission Fund were recommended. Dr. Mathews was entrusted with the oversight of the schemes of the Church within the bounds of the Presbytery; Mr. Amaron was appointed to prepare a report

on the State of Religion; Mr. J. R. McLeod, a report on Sabbath-schools, and Mr. Dewey, a statistical report. In the evening a conference was held in St. Andrew's Church, to which the congregation was invited. The subject discussed was, "The observance of the Sabbath. F. M. DEWEY, *Clk.*

**MONTREAL:** October 4th:—Thirty-two ministers and six elders with three members of other Presbyteries were present. Reports were heard from those appointed to administer the communion in vacant congregations, from missionary deputations, and from Georgetown and Laguerre declared vacant since last meeting. Mr. Warden read the Home Mission report showing the work done, and the provision necessary, both of men and means, for the winter. A minute was adopted relating to the late Mr. Wilson, city missionary. A call was sustained from Chalmer's Church, Montreal, in favour of Rev. G. Colborne Haney, with a salary of \$1,000. The names of 22 students were recommended by the Examining Committee and ordered to be certified to the Senate of the Presbyterian College, Montreal. Rev. B. L. Quinn, ex-priest, applied by letter for admission to the Presbyterian Church in Canada. The Clerk to notify Mr. Quinn that his application will be considered at the adjourned meeting on the 25th, when it is important that he be present in person. Mr. James Reid, B. A., student in Divinity, was duly licensed to preach the Gospel and exercise his gifts as a probationer for the office of the holy ministry. J. PATTERSON, *Clk.*

**LANARK AND RENFREW:**—Last meeting was held at Pembroke; sixteen ministers and three elders present. During the year, no fewer than eighteen meetings of the Presbytery have been held. Since its formation in 1878, seven mission fields have been supplied with ordained ministers, and some of them are now regular charges, and self-sustaining. There are at present twenty-eight names on the roll—including two *pastores emeriti*—and two ordained missionaries. There are two vacancies, and one other place is waiting for the licensing of their missionary. The chief business was the revision of the grants for the coming year. While every means had been taken to diminish the amount, it was still found necessary to apply for over \$1700 as the least with which to carry on the work in hand, not to speak of new fields. Another matter that engaged the attention of the court was, "the duty of the Presbytery in relation to other denominations." An attempt was made by conference with the representative of another church, to come to a mutual understanding by which the appearance even of rival Protestant churches in places where two missionaries cannot be supported, might be ob-



viated, but in the meantime it was found that nothing could be done in that direction. The subject of making the regular meeting of Presbytery a means of greater good to the members themselves by meeting before entering upon business in a social and friendly way, for brotherly conference, so as to get better acquainted with each other, was seriously considered and steps were taken to have the experiment tried. JOHN CROMBIE, *Clk.*

KINGSTON: 20th, 21st September.—Mr. John Robertson, an elder from the Free Church of Scotland, was taken under the care of the Presbytery with a view to employment. From reports given it appeared that the sacrament of the Lord's Supper had been dispensed at almost all of the mission stations within the bounds. Mr. Young was empowered to moderate in a call at Camden and Newburgh. Minutes were submitted and adopted in regard to Mr. Turnbull, late minister at Melrose, and the late President Garfield. The reports and written exercises of students were examined and the clerk instructed to certify them. Sessions were directed to make arrangements for the holding of missionary meetings within their respective bounds. The list of supplements and grants was carefully revised. Dr. Smith was authorized to secure an ordained missionary for North Hastings. A motion, expressing disapproval, for certain reasons, of the holding of religious services in Queen's College on the Lord's day, was submitted by Mr. Kelso, and the full consideration thereof deferred to next meeting. T. S. CHAMBERS, *Clk.*

PETERBORO: September 19:—Rev. J. Cameron was chosen moderator for the next six months. Delegates who had been appointed to visit mission stations and supplemented congregations at last meeting, gave in their reports. A deputation was appointed to visit Hastings on the question of their future relationship to Norwood. One also appointed to go to Bethesda and Alnwick regarding a difficulty in the matter of the proportion of salary to be paid by each station to the pastor. A committee was appointed to superintend the studies of Mr. Fleming as appointed by General Assembly. It was resolved to discontinue the practice of putting on our records complimentary minutes in reference to ministers leaving the bounds. Report was given regarding the exercises required from students. Mr. Galloway declined the call from Garden Hill and Knoxville. Mr. Torrance was appointed to co-operate with Rev. R. H. Warden on the bringing of the claims of the College Fund before the congregations and stations within the bounds. Col. Haultain was appointed to take charge of the French Evangelization scheme. Rev. F. R. Beattie, that of Home Missions; Rev.

R. J. Beattie, of Foreign Missions; J. Cameron, Widows and Orphans and Aged and Infirm Ministers Fund; and W. C. Windell, the Assembly Fund. The Home Mission Committee were invested with Presbyterial powers to prepare a report for presentation to the Assembly's Committee in Toronto. W. BENNETT, *Clk.*

PARIS: 4th October:—Knox Church, Woodstock. Knox Church, Ayr, asked leave to sell their present manse and apply proceeds in providing a new one. Leave was granted and the congregation cordially commended. A call from Strathroy signed by 187 members and 147 adherents in favour of Rev. D. D. McLeod of Paris was submitted and set aside in terms of the following resolution, viz: "That Mr. McLeod having intimated that he sees no reason for removing from his present sphere of labour to Strathroy, the Presbytery resolved to take no further action in the matter." Mr. McKinlay gave a very satisfactory report of Old St. Andrew's, East Oxford. Dr. James and Mr. Fleming appeared as a deputation asking for a supply of preaching for said Church during winter and aid from the Home Mission Fund. W. T. McMULLEN, *Clk.*

BARRIE: 27th September. Accepted Mr. McKee's resignation of Angus, New Lowell, etc., tendered on account of his appointment to the Inspectorship of Public Schools in South Simcoe. A resolution was adopted expressing regard for Mr. McKee as a minister and as a member of the Court, and hope for his success in the new sphere of action he has entered upon. The Presbytery had next to deal very regretfully with a letter from Mr. John Gray resigning the charge of Orillia congregation on account of impaired health. The medical certificate stated that it is imperative for Mr. Gray to have rest, and that after a year's entire rest he might assume part of the duties connected with a charge. A resolution of sympathy was passed and a deputation appointed to confer with Mr. Gray and to meet with the congregation. Another resignation was presented—that of Mr. E. N. B. Millard, of the charge as ordained missionary of the Minesing group. The reasons were chiefly the unsatisfactory state of his health and inability to perform all the duties connected with so large a mission field. The resignation was accepted and a suitable resolution adopted. The Presbytery agreed to thank the Students Missionary Societies of Knox and Queen's Colleges for the valuable aid given by them in the mission work during the summer. As also to the Ladies' Aid Society of St. Peter's Church, Rochester, for the services of the missionary sent by the society. It was agreed that the labours of Mr. D. James, ordained missionary, should be confined to Midland,

Penetanguishene and Wyebidge, and that Medonte Centre and Vesey hitherto connected with them be separated and form another group. The clerk was directed to certify eighteen students who laboured in the bounds during summer to their respective Colleges. Mr. Stephen Craig applied for admission to Knox College and was certified to the Board of Examiners. Thanks were tendered to Rev. John Geddes for his zealous efforts in procuring aid to erect church buildings in Muskoka. A commissioner from 1st and 2nd Tecumseth and Adjala informed the Court that their congregations were ready to moderate in a call. R. MOODIE, *Clk.*

OWEN SOUND : 20th September :—A petition was granted asking the Presbytery to open a preaching station at Woodford—midway between Owen Sound and Meaford. Much time was given to discussing the Home Mission work of the Presbytery. Reports were given in and read which shewed that the work had been prosecuted with success. Claims for past services were authorized and all grants for the future revised. Mr. D. McLean was certified as a first year's student to Knox College. Other students in the bounds presented discourses and were recommended to the colleges to which they belong. Rev. A. T. Colter was granted leave of absence for six months to recruit his health. Mr. Sommerville was appointed to co-operate with Mr. CAMERON in the matter of the College Fund. J. SOMMERVILLE, *Clk.*

SARGEON : September 20 :—At Priceville, Mr. McLeod reported that he had organized the petitioners of Durham into a separate congregation. Mr. Straith was appointed to organize a station in the northern part of Proton. Mr. Campbell read the Home Mission report, which was highly satisfactory. Mr. Eakin was appointed to visit the Mission fields of South Luther, Gordonsville, and Ross. S. YOUNG, *Clk.*

MAITLAND : September 20 :—At Brussels, It was agreed on motion of Mr. Ross, that the whole, or part of the evening sederunt of the first day of each quarterly meeting be devoted to a discussion or conference on some subject connected with Christian doctrine, life, or work. A conference was held in the evening, the subject under consideration being, "The Prayer-meeting." It was agreed that each Kirk-session should make its own arrangements for holding missionary meetings. It was agreed to hold a conference on the State of Religion, and also on Sabbath-schools. R. LEASK, *Clk.*

GUELPH : September 20 ;—As in former years, a committee was appointed to make arrangements for holding a Presbyterial Conference on Sabbath-school work, and the State of Religion generally, within the bounds. Reports of missionary services in

the bounds during the summer months were given in by Messrs. James Reid and G. B. Gregg, students of Divinity. It was agreed to request the Home Mission committee to re-appoint Mr. Henry Knox as catechist to the Muskoka district. R. TORRANCE, *Clk.*

HAMILTON : September 20 :—Merriton and Haines' Avenue churches, St. Catherines, were erected into separate charges, application to be made for a supplement of \$200 each, in case of a settlement. The Congregations will raise \$500 each. A call from E. Seneca and Caistor to Rev. W. D. Rees was sent back for additional signatures. The call from Cobourg to Rev. George Bruce, to be considered at next meeting. JOHN LAING, *Clk.*

SARNIA : September 27 :—The time of the meeting held at Forest, was largely taken up with attempts to settle matters of dispute betwixt the Kirk-session of Camlachie and certain members of that congregation. A reference from the Kirk-session of Watford and Main Road was sustained. Messrs. Currie and Willert were respectively certified to the Presbyterian College, Montreal, and Knox College, Toronto. Standing committees for the year were appointed. G. CUTHBERTSON, *Clk.*

STRATFORD : October 4 :—Elma had been declared vacant. Rev. W. A. Wilson presented the claims of the College Fund. Questions for Presbyterial visitation were considered and in part agreed upon. Mr. Tait, of Berlin, declined the call to Mitchell. A Presbyterial conference was agreed upon for next meeting. The congregation of Bidulph was reported as nearly defunct. An attempt was authorized to supply it and Lucan together during the coming winter. J. FOTHERINGHAM, *Clk.*

MANITOBA :—An important item of business before the Presbytery at its last meeting was a call from the new St. Andrew's congregation to the Rev. C. B. Pitblado, of Halifax. The congregation has been organized only one month, but long enough to get into splendid working order. Steps are being taken to erect a handsome church, the estimated cost of which is from \$20,000 to \$25,000. The call to Mr. Pitblado is thoroughly unanimous, and should he decide to come he will receive a hearty welcome not only from St. Andrew's church, but from the whole city. The Rev. James Robertson, Superintendent of Missions, having just completed a two months' tour of the Province, was present and gave in a lengthy report. While attending to his duties Mr. Robertson had ample opportunities of noting the physical, moral, and educational condition of the country. In educational matters he will be able to suggest valuable improvement.



BRUCE: 20th Sept:—Rev. Hugh Mackay agreed to resume the charge of the mission work on Manitoulin Island for the winter. Mr. Patterson was appointed to take charge of the College Fund; Mr. John Ferguson, of the Home Mission Fund; Dr. Bell, of the Foreign Mission Fund; Mr. Gourlay, of the French Evangelization Fund; Mr. Eadie, of the Aged and Infirm Ministers' Fund, and of the Widows' and Orphans' Fund, and Mr. Wardrope, of the Assembly Fund. The following students, labouring within the bounds of the Presbytery, were certified to the College Board of Knox College, viz: Messrs. Caswell, Rutherford, Leitch, Campbell, Jaffray, Builder and Johnson.—A. G. FORBES, *Pres. Clerk.*

### Obituary.

MR. JAMES MACNEE, an elder of Chalmers' Church, Kingston, died on the 19th ult. He was a good—a wise—a generous, and a consistent man, and will be much missed.

### Ecclesiastical News.

THE LATE MR. JAMES MARSHALL, of Lenzie, Scotland, formerly of Trinidad, has left \$150,000 to the Foreign Mission Board of the United Presbyterian Church. Princeton Seminary, in the United States, has received a donation of \$100,000 from a lady, who does not wish her name to be known. This is only one of many splendid donations to that Institution since Dr. McCosh became its President. Dr. Stuart Robinson, the well-known Presbyterian minister of Louisville, Kentucky, died last month. REV. DR. JAMES MCGREGOR, of St. Cuthbert's Church, Edinburgh, who has been the guest of His Excellency the Governor-General of Canada for some months, has returned from an extensive tour in the North-West Territories and is now on his way home, in renewed health, and very favourably impressed with the resources and capabilities of the Dominion. Dr. James Dodds, of St. George's Church, Glasgow, has accepted a call to the rural parish of Corstorphine, near Edinburgh. A movement has been commenced in Scotland for erecting a memorial window or other monument in Dunfermline Abbey or St. Giles', Edinburgh, as an expression of the esteem in which the late Dean Stanley, of Westminster, is held by a large section of the Scotch public, both lay and clerical. Dunfermline is suggested as suitable for such a monument, on account of Dean Stanley's connection with the Elgin family, whose burial place

is in the Abbey. The refusal of the Duke of Hamilton to grant the United Presbyterians a site for a church in the island of Arran, has given rise to a great deal of indignation. Landlordism like *that* is lightly spoken of. According to some, the practice of "reading" is the reason why the membership of the United Presbyterian Church has decreased of late! Thirty years ago the Synod of that Church gravely discussed the momentous question and endeavoured to lay down a rigid law in favour of ministers "mandating" their discourses, but, in spite of all rules to the contrary, "the paper ministers" have a large majority in this and in most other churches. The Church of Scotland has resolved upon a vigorous visitation of its congregations in the interests of Foreign Missions. It is found that "many whose names are on the registers of the Church help her not at all in giving effect to her charter, "Teach all nations." In response to an appeal from the Committee some twenty of the leading ministers have volunteered their services to plead the cause, and to organize associations on its behalf. The crusade has begun. Rev. Duff Macdonald and party left the Blantyre Mission Station, Africa, on their homeward journey, about the 1st of July, and had got as far as the Ruo, when intelligence met them of a war having broken out between Chief Chipitula and a Portuguese half-caste named Matekenye. It was further stated that the latter had announced his determination not to allow any English to pass down the river because they had supplied his opponent with guns and powder. This report created quite an alarm among their canoe men, whom no amount of persuasion would induce to proceed further; so the travellers had to retrace their steps towards Blantyre. While making their way up the river they were overtaken by some of the Chipitula's men, bringing the sad news of the massacre of Mr. Moir's engineer, Mr. Ramsay (who had started for Quillimane two days before), with all his men. Mr. Ramsay belonged to the Free Church Mission at Livingstonia. The address presented by a deputation of the London Presbytery to the Wesleyan Ecumenical Council commenced thus: "We greet in you the historical representatives of those honoured men of God by whom it pleased Him to re-awaken evangelical fervour throughout this land of England in days when apathy and formalism had fallen upon many of our fathers, Conformist and Nonconformist alike. We unite with you in rendering to our common Lord joyful thanks for the wide extension over many lands of those societies which have sprung out of the great Wesleyan revival of last century; because we know how faithful and laborious have been the Churches of your

order in proclaiming everywhere the simple, unadorned glad tidings of salvation by free grace alone through the merits and satisfaction of our Lord Jesus Christ." The Continental Committee of the General Presbyterian Council have addressed a letter to the Synod of the Waldensian Church, intimating that the object of raising £12,000, to provide an addition to the stipends of the twenty-two pastors and professors in the valleys, which was one of the practical results of the first meeting of the Presbyterian Council which took place in Edinburgh in 1877, has now been attained; and that the committee are prepared to hand over the sum to the Waldensian Church in such way and to such parties as its Synod may formally direct. It is explained in the letter that the movement for raising this money was set on foot in Scotland two years ago, and was the outcome of the deep and warm sympathy which has always been felt, especially by the Presbyterian Churches of Britain and America, in the struggles and witness which the Waldensians have been privileged to bear in testimony of their allegiance to evangelical truth. Since then, the Synod of the Waldensian Church has met, at which representatives from the General Presbyterian Council were present and were received with great enthusiasm. One of the principal discussions at the Synod took place on the report of a committee appointed to revise "The Liturgy." It is perhaps not generally known that the Waldensians are Presbyterians. In reference to their liturgy, Dr. Guthrie used to say that when he went to England to advocate their cause, he would "fiddle on that string." A new course of "St. Giles Lectures" is announced for the coming winter. The general subject is to be "The Faiths of the World," which are to be treated of by some of the ablest men in the Scottish Establishment, including Principal Caird, Professors Flint and Milligan, and Drs. Matheson, Lees, and Macgregor. The Free Church is also arranging for an important course of Sabbath evening lectures, to extend over three winters, and to be delivered first in Edinburgh, then in Glasgow and Aberdeen. The general title of the course is to be "The Evangelical Succession," and it is intended to take up the history of the Christian Church from apostolic times to the present day. When to these are added the promised series on "The Christian Evidences," under the auspices of the United Presbyterian Church, it will be seen that the churches are really bestirring themselves to meet the wants of the times. Professor Christlieb, of Bonn, has been visiting Scotland. On a recent Sabbath evening he addressed a meeting in Edinburgh, and gave a most interesting account of the revival of religious life in Germany. He mentioned the gratifying fact

that whereas a generation ago there was a comparatively small percentage of orthodox and evangelical preachers, about 70 per cent. of the pastors may now be said to be evangelical, preaching the Gospel more or less fully. There were many things in Germany which earnest men could not but deplore, such as the sad want of Sabbath observance and the lack of anything like general attendance at public worship in such cities as Berlin, etc. Still there was too great a tendency in this country to see only the evils that exist in the fatherland, and a want of knowledge and appreciation of the hopeful indications that were to be met with, though not heard of, at hotels frequented by travellers, and to be known only by those who themselves mingle with the more earnest classes of the people. The tenth of this month will be the four hundredth anniversary of the birth of Martin Luther. Extensive preparations for a proper commemoration of the day are being made by the Protestants in Germany. It was in October, 1517, that Luther nailed his celebrated ninety-five Theses upon the door of the Wittenberg church. The general purport of these theses was to deny the Pope's right to forgive sins—much more to license sin, as was virtually done by the sale of "indulgences." This may be said to have ushered in the Reformation. Though they were torn from the church door and burned, they were on exhibition long enough to kindle a light which still shines. The occasion is worthy of commemoration throughout Christendom. The present year is also a memorable one for the Church of Huss and Jerome, of Prague, as it completes a century during which it has enjoyed "a measure of toleration." The edict of 1781 gave the little Moravian Church "a right to exist." The Synods of Moravia and Bohemia have each celebrated their centenary with thanksgiving. The leading Presbyterian Churches of Scotland evidenced their interest by sending delegates to the Synods. The conversion of Mgr. Campello, Canon of St. Peter's, Rome, is announced. He had hoped that with the accession of the new Pontiff there would have been a truce to the evils which had so afflicted the Church; but "the condemnation of the recent publication of Father Curci tore away the veil and shewed party ire to be implacable still." "I quit," he says, "the ranks of the Roman Clergy to militate in those of the pure Gospel of Christ, thus remaining true to my vocation, and convinced of finding peace for my soul."

You will pass through the world but once; if, therefore, there is any kindness you can show, or any good thing you can do to any fellow-being, do it *now*; do not defer nor neglect it, for you will never pass this way again.



## Our Home Missions.

## EASTERN SECTION.

**F**OLLOWING Dr. Cochrane's lucid statement and brief appeal in last Record for Home Mission funds for the current year, the subjoined figures are farther presented for general information, and also to shew congregations in the Lower Provinces the urgent need for early and liberal appropriations for the same great object.

	West.	East.	Total.
Mission Stations and			
Congregations aided	533	134	667
Communicants .....	11,862	4,626	16,488
Families .....	9,039	4,310	13,349
S. School Attendance.	29,912	4,460	34,372

In these figures from the East, the two departments of Home Mission work are combined, so as to bring them more directly into line with the great work in the West; and it will be noticed that the Stations and congregations aided in the East, are numerically one-fourth of those aided in the West, the communicants over one-third, the families approximate to one-half, while the Sabbath-scholars are not one-sixth. I will attempt no explanation of the want of proportion under some of these headings, except to remark that the larger proportion of families, probably arises from the two facts, first, that a much larger proportion of congregations are supplemented in the East, being 41 to 86 West; and, secondly, that the congregations in the former average about 67 families, and in the latter but 44. Apart from these anomalies, however, the figures as given present a strong case to the whole Church, and the congregations in the Lower Provinces must see that a full share of responsibility rests on them, corresponding with their numbers and resources.

Having thus presented, for the reasons already assigned, the Home and Supplementing work in the Maritime Provinces, in connection, I shall now do the same, in shewing the financial requirements for the year. Last year, the first account—Home Missions, closed with an adverse balance on the year of \$153.92; and the second account,—Supplementing Fund, with a deficit on the year of \$1,104.48, in all \$1,258.40. The expenditure for the year was on the first account \$3,917.68; on the second, \$4,342.47, in all \$8,260.15. Suppose the expenditure for the current year should be the same, and we cannot get a better estimate, then there will be required, first, the same expenditure as last year \$8,260.15; secondly, removal of last year's deficit, \$1,258.40, in all, \$9,518.55, which would be met by an average contribution of sixty dollars each from 160 Congre-

gations. But during the last two years, only \$500 have been paid from our funds for the benefit of the North-West, and it is greatly to be desired that the people of the Maritime Provinces should show a much deeper interest in Missions in the North-West than appears from an annual contribution of \$250. By adding to the estimate \$481.45, we get the round sum of \$10,000, which would be the result of a contribution of \$62.50 from 160 congregations. This would afford over \$700 for North-Western missions, unless the Assembly's authority should be held to require that the removal of the old debt should have a prior claim.

The three objects, for which \$10,000 are asked, are: 1st., to aid 93 mission stations in securing the public means of grace for half the year or less, from 21 student missionaries; and occasional visits during the other six months from probationers. Should the above be fully enjoyed, their privileges still come far short of our own. 2ndly. To secure pastoral superintendence, and the gospel regularly preached, with ordinances administered, to 41 weak congregations, many of whom would lose their minister if they lost their supplement. Is not this a reasonable demand? and for such an object is it not "more blessed to give than to receive?" 3rdly. To take a share in the evangelization of the North-West. We have friends and acquaintances there, as well as the people of Ontario and of Quebec, but if we had neither relative nor companion there we are still debtors to Christ, to His Church and to our own country; and can discharge our obligations only by hearty and persevering efforts, to bring that rising portion of the Dominion under the reign of our Divine Redeemer.

The first and third of these objects are covered by the first account—Home Missions; and the second is the special object of the other—the Supplement fund. In reference to the latter, the Maritime Synod "directed Presbyteries, in appointing delegates to advocate the Schemes of the Church, to give prominence to the claims of the weaker charges, to a more liberal support from our people;" and the General Assembly "instructed both Committees to adopt measures for removing the debt at the earliest day practicable, and for drawing out the liberality of our congregations in the Maritime Provinces, so as to become entirely self-sustaining." In furtherance of these instructions, the foregoing facts and suggestions are submitted, with the approval of the Conventions of the Home Mission and Supplement Committees, and the earnest and early attention of all congregations is requested.

P. G. MACGREGOR,  
Secretary.

## MISSION TO BIG INTERVALE, CAPE BRETON.

BY REV. E. GILLIES.

ON Friday, May 27th, I left Pictou by rail, for Strait of Canso, which I crossed in the evening, and leaving Port Hastings by coach, travelled all night and to 1 p.m. on Saturday, to Margaree Forks. By the kindness of Mr. Lawrence, and of Mr. David Ross, of N. E. Margaree, I was enabled to get within four miles of Big Intervale on Saturday night, and was hospitably entertained by Mr. Chas. McLeod. On Sabbath, I preached in a good church, lately erected by our people here, capable of accommodating about 200 people. This part of our country is, in my opinion, one of the finest in our vast Dominion. Lofty mountains, lovely valleys, extensive plains, majestic rivers, and sparkling brooks, combine to make up scenery not surpassed either in grandeur or beauty. Those who love to contemplate the beautiful and the sublime would do well to spend their holidays at North-East Margaree and its vicinity. But this fine country has its disadvantages.

*Romanism flourishes* in all its mediæval power; especially at South-West Margaree and Cheticamp; and its votaries seem to be sunk in superstition of the lowest type, as many of their semi-pagan customs shew, as for example, marching in processions, and firing guns on the Lord's day. From South-West Margaree to Cheticamp, a distance of about 20 miles, there are five large Roman Catholic chapels to be seen. The efforts of priests and people in this direction, might indeed cause many of us Presbyterians to blush for our unpainted, unfinished, and often dilapidated churches; though one consolation is left to us, that we build no costly edifices beyond the resources of the people, and really oppressive on the poor.

*North-East Margaree* is comparatively free from the domination of the Vatican prisoner, as it can claim the presence of one only of the above-mentioned chapels, which stands like a sentinel between Popery and Protestantism. The Protestant population, however, are unfortunately so divided among the different denominations that each is too weak to be able to maintain the services of an ordained minister for any length of time; for there are no less than four different denominations in this beautiful and extensive valley,—Baptists, Congregationalists, Wesleyans, and Presbyterians. Numerically the Baptists and Congregationalists are strongest, and had pastors for a few years, but their congregations are now vacant. The Wesleyans have only six or seven families in the district, and yet they have the services of a

probationer once a fortnight, or every three weeks.

*At Big Intervale* there are thirty families of staunch Presbyterians, who though often visited by the propagandists of other persuasions, have faithfully kept up the "blue banner" amid many vicissitudes of time and trial. And this seems the more praiseworthy on their part, as they never had an ordained pastor settled among them, and generally only the services of a student in the summer season. Scattered through other parts of the district, are about eight families of Presbyterians, who attend other places of worship, but even these, I believe, would attend regularly our services at Big Intervale, if we had an ordained minister supplying them through the year with gospel ordinances.

*At Margaree Forks*, a distance of 16 miles from Big Intervale, are four families of Presbyterians, surrounded by Roman Catholics, and I may say almost destitute of the public means of grace.

*At Margaree Harbour*, there are ten families of Protestants, who are anxious that a church should be built at the Harbour, and religious ordinances dispensed among them. *At Cheticamp*, which is beyond the Harbour about 12 or 14 miles, there are seven Protestant families, and on Cheticamp Island, are the employées of the firm of the Messrs. Robins, of Jersey, or the "Jersey firm" as it is commonly called, and these attend our church at Cheticamp. Although the Protestants of Cheticamp are not numerically strong, yet they have been able to build a fine church capable of holding 400 people; mainly, I believe, through the energy and liberality of Mr. W. C. Lawrence, merchant, and the Jersey firm. This was accomplished in the face of much opposition from the Romish priest, who would not allow any of his French parishioners to work at it, nor in any way to mingle with the Protestants who did. The Protestants of Cheticamp are anxious for regular services, and this I think could be accomplished by uniting Big Intervale, Margaree Harbour, and Cheticamp together, and forming them into a mission charge, and placing an ordained missionary over them, as we sometimes do in similar cases. Cheticamp is growing in importance, and various industries, such as lobster canneries, are springing up there. The people, though divided denominationally, are not only willing but anxious to have our services. Mr. Lawrence, it is said, will give \$40 towards the building of a small church at Margaree Harbour, and if a really good man were sent to labour in this field, I have no doubt that in a few years he would have around him an attached and flourishing congregation.



NOTE:—The foregoing report of a mission of five weeks, is submitted to the readers of the RECORD, because it describes pretty fully, a strictly missionary district, which probably should have a missionary pastor without delay; but such a step will involve considerable pecuniary aid, and it is therefore desirable that the circumstances should be known and considered by ministers and people, outside of the Presbytery of Victoria and Richmond.

P. G. McG.

### THE WESTERN SECTION.

THE HOME MISSION COMMITTEE met in Toronto last month. The following missionaries were appointed to the North-West:—Messrs. A. Rowat, J. Ferris, J. C. Tibb, J. Farquharson, D. McCannell and Dr. Collins. The number of ministers and missionaries in the North-West is now nearly fifty. The older fields are rapidly becoming self-supporting. Sites for churches and manses are being secured in most of the fields, and steps are being taken to prosecute the work vigorously at every point of settlement. Two new churches have been built in the Prince Albert district. It is estimated that \$40,000 will be required to meet the expenditure of this year. A member of the church has offered to give the committee \$500 per annum for five years to aid in supporting a missionary in the Muskoka district; and other liberal contributions are expected. Rev. J. Robertson, the Superintendent of Missions in the North-West, will spend three months this winter in visiting Ontario and Quebec in the interests of our Home Missions.

### THE NORTH-WEST AND OUR MISSIONS.

BY REV. GEO. BRUCE OF ST. CATHERINE'S.

IT seems as if every one who visits the North-West is ready to speak about it with tongue or pen, and as if every body who has not visited it is ready to listen and read with almost unabated interest. Editors must be the judges when their readers are satisfied, and decide when a thousand eager pens must be laid aside or be moved by streams running in other directions. An appointment by the Home Mission Committee caused me to spend a few weeks in that part of our country lately, and in response to your request I send you some account of the impressions made upon my mind during the journey. I was present with Dr. Cochrane at the installation of Mr. Robertson as Superintendent of Missions. Of that deeply

interesting event you have already given your readers a full description, so that I shall occupy the space you may place at my disposal with a few notes on some other things which came under my observation. It will not be out of place to mention an experience we had on our way in the burning of the steamer "City of Winnipeg," at Duluth. We had a very pleasant trip up and reached Duluth about 2 a.m. on the morning of Monday the 19th of July. As soon as the vessel was at her moorings the men left on duty began to remove the freight. I had been up until we were in sight of the lights of Duluth and was only just asleep after the noise of bringing the vessel alongside the wharf, when I was partially awakened by the peculiar noise made by the "pony engine" which seemed to have got beyond control of the men. At the same time, looking up, I saw a ray of dark-red light flash through a small opening in the window of my room. I had no idea of fire in the vessel, and there was no alarm, but on opening the window and looking along towards the stern I saw a dense mass of smoke bursting away, pierced by tongues of lurid flame, one of which had flashed the ray I had seen. I saw that there was but a moment to dress and escape from the doomed ship with what I could take in my hands. I do not suppose it was more than a minute from the time that I awoke till I threw myself over the railing and got down on the wharf, but even in that time the hinder part of the vessel was in one mass of flame. The scene was one which could never be blotted from memory. In the red glare of the fire were revealed the crowd of men, women and children, some of them scarcely awake, dragged as they were from their beds—the ruddy light showing the agony of those who had been separated from their children and did not know but they might be in that blazing, crackling mass of flame and smoke. And yet not a cry was heard; scarcely was there a word spoken aloud. Almost in the time one could read these words the fire had so mastered and enveloped the vessel that it was evident no attempt could be made to save any one if any were still on board, and the silent agony of uncertainty of that moment cannot be described, for it seemed impossible that all could have been roused, at a time when sleep is usually so profound, in that brief moment and saved. And as search was made while the burning hulk drifted slowly away and the morning dawned faintly upon us, it was found that four men were missing and that their bodies were without doubt being consumed in the now rapidly crumbling shell. The rising sun found us with mingled feelings of gratitude for our almost miraculous escape and sorrow for the lives that had been

lost before our very eyes. It has been a matter of surprise to the passengers that so far as we know no investigation has been made as to the cause of the fire, seeing that not only property and animals, (there were thirteen horses burned,) but human lives were lost. On our return from the west we found that nothing had been done. The blackened hull was standing out in the harbour grounded on a shoal where she had been dragged to keep her from drifting on the wharf.

Leaving this sad experience, we turned our faces to the west, and according to the inevitable course of life were soon in the midst of new scenes in which we moved as if we had neither time nor opportunity to remember that we had escaped an awful death by a hairsbreadth. In visiting the North-West, and taking, for example, Winnipeg as the type and illustration of its life, one is struck with the fact that already it is so markedly unlike any of our older provinces: that it has characteristics of individual, social and commercial life strongly outlined and almost startlingly peculiar to us. It seems strange to think in how short a time these characteristics have been developed and to find that those who have left our older provinces only a few months have so readily undergone this transformation. For one thing, so far, almost every body seems to be happy. Pleasant, bright countenances meet you everywhere. They are intensely earnest, hard at work, but in the time I spent in this country, city or prairie settlements, I did not meet with anyone *wearied out* as we would say. As yet they scarcely have among them worn, sad, spiritless faces, however tired they may be. No doubt these will come in time. "*Grip*" has touched a serious truth in his own way in the cartoon of a little grave yard in the North-West with the inscription, "This place is bound to grow," but at the present time the population is composed of chosen men, young, strong and full of hope. Business is at its full tide and there is something in the titillation of a stream of dollars passing through a man's fingers which has a tendency to produce a jocund expression of countenance. Above all, there is something in the clear, bracing air which cannot be described in any other way than by saying it makes people *feel well*. And it is not hard to understand how, if that means freedom from any consciousness of the presence of a biliary or indigestive organism, the ordinary ills and burdens of life would be borne with greatest equanimity. The city of Winnipeg itself is also a city after its own kind. Strange mingling of old and new. The new everywhere *bursting through and thrusting aside* the old. The old, *i. e.* the Winnipeg of ten years ago, still

asserting itself in personalities of old squat frame buildings and ragged rubbish-strewn river-banks. It is much too small for its population; full of discomfort and inconvenience, it bears all with a smiling face looking to the future. It is like a boy who is growing too fast for his tailor, with wrists and ankles awkwardly exposed and shoulders cramped and uncomfortable, but these very things tell best of the powerful young heart within. These strong arms and broad shoulders will soon do far more than clothe themselves. It is almost impossible to get any definite conception of the future of this country or even of its dimensions, perhaps nothing short of spending the days and weeks on the road necessary as yet to crossing over or penetrating its plains, can give any real idea of what it is. If you lift your eyes in the busy scenes of the street your attention is perhaps fixed on a strange vehicle drawn by an ox and consisting of little more than two large, heavy looking, irregularly rounded wheels with a frame set on the axle and forming, by the forward projection of its two side-bars, a pair of shafts. This is a Red-River Cart, and, if the breed be pure, there is not so much as a nail of iron about it. You see one, two, a dozen or more of these slowly moving out along the "Course of Empire;" very slowly. You are aware that they are chartered for a trip of nine-hundred miles. That is a sort of radius of *this* side of our mission field. We have an *ultramontaine* region which we have not explored much yet. Our missions are established in a line along the trail to Fort Edmonton, one hundred and fifty miles from the base of the Rocky Mountains and somewhat thickly in a field bounded roughly by the Riding Mountains, the Little Saskatchewan and the Assiniboine; although we have followed the settlements beyond these at Birtle, Oak River and in the South-West. How all this land is to be settled is a question for Governments, Immigration Bureaus, and Railway Syndicates. How those who come are to be supplied with the Gospel is a question for the churches. Your space will forbid me going on. Let me say in conclusion that, through all, energy and hope are everywhere found. Difficulties there are, in fact in some ways they abound, but self-reliance and a generous confidence in the near future make trials sit lightly. I have not written definitely of missions, but of the field in which they are and in which they are to be developed. It is a country for investment. Men are coming to know that money invested here, wisely, will yield a revenue beyond all precedent, and there is no more important consideration for the church and her members individually to-day than that of the present and future of this vast country in its



relations to the duty and privilege of Christians in view of the results which must flow from immediate liberality in Home Mission work.

## The Revised New Testament.

### THIRD ARTICLE.

**I** CLOSED my October paper with the statement, that the Revisers have recognized the great value of the three most ancient manuscript-copies of the New Testament. When the *three* agree in a reading which differs from that adopted by the translators of the Authorized Version, or when even the two oldest (the Vatican and Sinaitic) agree, "the New Testament Company" have very generally followed these ancient authorities. Not always. Antiquity is not to be accepted as an invariable guide to genuineness. Some manuscripts of later date than the least ancient of those three, have been copied from their originals with such evident care and exactness, as to impart to them an authority scarcely inferior to that which attaches to the oldest of all. Yet to have inclined, in the main, to the older, in preference to the later manuscripts, as the Revisers have done, must be deemed a wise tendency. It is indeed the direction which any sound Biblical scholar could not hesitate to follow.

There are people in most of our English-speaking churches, who regard the "Authorized Version," as it is called, (it was never "*authorized*" in fact) not as a translation, which it *is*, but as the original Word itself, which it is *not*. It is not an easy thing to convince these persons that the Christian scholars of this age are in a better position than were the Biblical Translators of 1611, to supply a faithful English rendering of the original text. Accustomed to regard every word of their English New Testament as inspired, it would, in their esteem, be little less than profane, for any man, however learned, to state, or even to suggest, that there are texts, yea passages, in our vernacular version of the New Testament, which had no place in the original apostolic writings, and which should, therefore, be carefully excluded from any and every version professing to be a true rendering of the original documents. It is natural, I know, to cling with a very strong feeling of affection and even veneration, to sentences and sentiments which, incorporated by accident with the sacred Text and for long years accepted and used as such, have had to be surrendered at the demand of a faithful and, because faithful, relentless criticism. But surely, loyalty to the truth is a safer attitude than sub-

mission to prejudice or sentiment; the more that in the matter before us, the feeling has grown out of ignorance of the facts and principles by which the Revisers have been guided in their work. Why perpetuate, in a Book which English-speaking Christians are taught to regard as THE WORD OF THE LIVING GOD, one single sentence which lacks the very authority on which rests our acceptance of the New Testament at all?

I shall now indicate, under two heads, some few of the changes which our Revisers have made in their new version, chiefly those which rest on the authority of the oldest manuscripts.

I note, *first*, changes which are conspicuous for their magnitude and importance. In most of the articles on the Revised version that have appeared, these changes have very naturally come under notice and discussion. I shall venture to refer to them in this paper, albeit some of my readers have noted and considered them already.

(a.) The Revision takes away, as lacking ancient and Biblical authority, the venerable doxology with which the Church Catholic, from almost the earliest period, has been wont to close the Lord's prayer. It is a beautiful composition, as true in sentiment as it is ancient;—God's *is* "the Kingdom, and the power, and the glory, for ever;" but forasmuch as there is authoritative ground for supposing that these words did not fall from the lips of Jesus, when he taught this prayer to His disciples, there is nothing left to us, but to sacrifice sentiment, and to relegate them to the place and rank held by such early Christian productions as the *Te Deum*, and the *Gloria in Excelsis*.

(b.) It was to be looked for, that the last twelve verses of St. Mark's Gospel have been placed by the Revisers in a subordinate and secondary position in the Text. Neither the Vatican manuscript nor the Sinaitic contains them, yet they had an existence as early as the date of the Alexandrine Codex, in which they are found, and even as far back as the time of Irenæus. They bear internal evidence of having been added by a later hand. In all probability the last leaf of the original Gospel was lost, and some early compiler or copyist produced these twelve verses from the Gospel of St. Matthew, and perhaps from that of St. Luke also.

(c.) In a similar position, and on like grounds, the Revisers have placed the narrative of our Lord's treatment of the "woman taken in adultery." (John vii, 53, and viii 1—11.) They tell their readers in a marginal note, that "most of the ancient authorities omit" these verses, and that "those which contain them; vary much from each other."

The narrative is not found in the Vatican Codex, nor in the Sinaitic, yet, the internal evidence in favour of its genuineness as an incident in the life of our Lord, is strong enough, I think, to have warranted the Revisers in extending their note. They might have added some such suggestion as this, that, although the narrative would possibly be out of its true place if kept in the fourth Gospel, yet, that it is presumably an authentic portion of some one of the Gospels. It bears upon its very surface, to my mind at least, the foot-prints of "the Son of Man."

(d.) The only other conspicuous change which I here note, is that which occurs in the 1st Epistle of St. John, (Chap. v. 7.) This is the text which speaks of the record borne by the three heavenly witnesses: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit and the water and the blood: and these three agree in one." For the former of these two verses,—the seventh,—there exists not one really ancient authority. The manuscripts in which it does occur are few, are inferior, and are of comparatively late date. The Revisers have removed it bodily, without explanation. It has long been given up as wanting in genuineness by the most learned and most orthodox critics. Few of those who know anything of the critical literature of the New Testament, can have expected any other rendering of this portion of the epistle than that which the Revisers have given us: "For there are three who bear witness, the Spirit, and the water, and the blood, and the three agree in one." It will thus be seen that the seventh verse and part of the eighth also, have no place in the Revised Version.

Secondly. I call attention and briefly, to some of those slighter changes introduced by the Revisers into their version. Less conspicuous than those which I have named and very much more numerous, they are scarcely less important. By constructing the most authoritative Greek Text which has been at any time given to our common Christendom, by closely and faithfully following this Text, by giving special attention to the Greek tenses and the precision of meaning which they mark, and by rendering the same Greek word, almost invariably, into the same English equivalent (with needless rigidity sometimes), the New Testament Committee have produced a more accurate and scholarly vernacular version of the original New Testament than has heretofore appeared in any other language, country or age. Hence, there are comparatively few verses of the New Testament which have not undergone greater or less al-

teration at the hands of the Revisers. In my first article I objected to the needless meddling by the Revisers with the idiomatic English of the authorized version. I think I succeeded in showing that at least they have erred by *excess* of alteration. I still hold to this opinion. Yet am I ready to concede that the changes that have been made convey on the whole a more accurate meaning of the original, than does the authorized version. The result is, that we now have in our hands an English version of the New Testament, in which the original is closely and faithfully represented, in which niceties of meaning are transferred from the Greek with singular skill, and in which also, the English-speaking people of Christendom possess, in a sense and to an extent never before enjoyed, the written "Gospel of Christ" in a genuine form. The English reader, indeed, in this version, reaches a position for understanding the sense of the Sacred Text scarcely inferior to that which is occupied by an ordinary Greek scholar. I shall add some examples of what may be deemed the minor changes which occur in the Revised Edition. My remaining space warns me that they must be few and that even these must be brief. In St. Mark's Gospel (*e. g.*) I find significant changes made on the united authority of the three before named ancient manuscripts. I select two from the second chapter:

(a.) Verse 17. "I came not to call the righteous, but sinners." So we have it in the New Version. There is no trustworthy authority for the addition of the words "to repentance." These were inserted probably by some copyist, who, in this way, sought to explain what sort of calling our Lord meant. The text lacks nothing by the omission. I think it more forcible without it.

(b.) Verse 18. "The disciples of John and of the Pharisees used to fast." This is the text of the authorized version. The Revisers have given a rendering which removes two difficulties. 1st. You ask, who and what were the disciples of the Pharisees? In the Revision no "disciples of the Pharisees" are spoken of but "John's disciples and the Pharisees." 2nd. You ask, did the disciples of John, etc., keep on fasting, and the disciples of Jesus never fast? The Revisers give the shade of meaning which the Greek tense conveys; "the disciples of John and the Pharisees were fasting" *at that time*, namely; but the disciples of Jesus were not, just then, fasting.

In the third chapter, the close of verse 5 is given by the Revisionists as it comes down to us from the three oldest manuscripts, "—and his hand was restored." The words, "whole as the other," which are without doubt the gloss of a copyist, so far from aug-



menting, rather lessen the force of the statement. The expression, "and his hand was restored," is simple, concise, and forcible.

All along in the Gospels and throughout the Epistles such changes occur with great frequency. They convey an acceptable and profitable elucidation of the Text, revealing the sense with greater clearness and force. I give some few running examples: Mark iv, 11. "Unto you is given the mystery of the Kingdom of God." Chap. v., 38. "And they came to the house—and He beholdeth a tumult." Chap. vi. 15. "It is a prophet, even as one of the prophets." Chap. viii, 24. "I see men, for I behold them as trees, walking." John xi. 31. "The Jews then, which were with her in the house, and were comforting her."

On the authority of the old manuscripts the Revisers have restored the first verse of Romans viii to its original form. It is now doctrinally intelligible. "There is therefore now no condemnation to them that are in Christ Jesus." The words which we have so long associated with this text, "who walk not after the flesh, but after the Spirit," belong to the fourth verse of the chapter. They are clearly an interpolation here; as clearly they mar the sense, namely that union with Christ by faith, or being "in Christ Jesus," secures to the believing soul a complete justification.

Ministers of the New Testament will diligently compare the two versions. Sabbath-School Teachers will do well to make them one of their chief subjects of comparison and study. The Revised Version is worthy of being read with care by every intelligent Christian among us. But why speak thus? It is *being* read! Day by day it receives accessions to its student-readers. It will win its way, notwithstanding its defects. Prejudice, based on sentiment, will not live for ever. Already many a student of the New Testament has given thanks to God that in His good Providence it was ever undertaken, prosecuted and finished. And it is worthy of hearty, grateful thanksgiving, from all the churches of the English tongue all over the world.

JOHN JENKINS.

## France and the Gospel.

### SECOND ARTICLE.

IN a previous paper I treated of the moral condition of the French people, with a very dark background to the picture of France. The question will very naturally be asked: What is being done to remedy this state of things? What is being done to save the people from their sins? To the

answering of these questions this paper is devoted.

Protestants in France are not asleep—True it is, they do not form a very large part of the population of the country, numbering only some 1,500,000 souls out of more than 36,000,000. Moreover, they are divided into several denominations, which, while there may be advantages in it elsewhere, still in this case constitutes an element of weakness. There are, however, greater hindrances than these divisions. There is a good deal of that liberalism to be found among many French protestant pastors which undervalues the authority of the Bible, by rejecting its inspiration. Unhappily this broad, rationalistic spirit is no longer confined to France and the continent but has found its way, to some extent, into England and Scotland. Let us hope that its progress may be impossible, that it will take no such deep hold of our British churches as it has of those of France, Holland and Germany. Then, also, the long duration of persecution and oppression on the part of the Roman Catholic Church has had the effect of crushing the spirit of the Protestants, to a great extent, so that wearied with the long continued struggle they had settled down into a state of indifference or despair from which they seemed slow to arise even after their day of deliverance was come. But, while this is true of numbers, there are yet many who have worked on, hoped against hope, prayed and struggled through the stormy period of their history, and now that the more liberal spirit of the Republic has at last established religious liberty, they are full of rejoicing and are losing no time in "possessing the land" for their Lord and Master. Pastors are taking advantage of new openings to discuss "The Religious Question," to show the people the "new and living way" which the Gospel has opened up, and to exhort them to walk in it. Nor is their any lack of hearers. It is matter for great joy to read of churches, halls, ball-rooms, court houses, and barns even, being filled with people who have come to hear a pastor or evangelist speak on some religious topic. True, many came out of curiosity; yet one cannot but believe that many came from a desire to receive good—to be taught something better than Ultramontaniam—It cannot be disguised that there is, at present, a very general unsettledness in the minds of the French people. The influence and authority of the Church of Rome have been declining under the new order of things. This has been strikingly shown during the elections held in August last, when the people of France exhibited more clearly than ever before, their preference for the Republican government as against the domination of Rome, thereby

giving the seal of their approval to the action of the government in expelling the Jesuits. Here is the confession of doubt, of a pious priest of Normandy: "The working classes do not like us; to speak truly, they do not know us. We do not go to them nor do they come to us, and you rich are also escaping from our authority." But how different is the case with Protestant pastors and evangelists! These do not wait for the people to come to them. True to the command of our Lord they go out and seek them. They go into villages and towns, hire halls or whatever kind of rooms they can command, advertise their *conference* with almost uniformly a like result. The people hear them gladly. What is particularly remarkable, is, these pastors are invading districts which have always been Roman Catholic strongholds, and meeting with great encouragement. Hitherto, the Church of Rome has been able to exercise an almost unbounded influence over the women under their care. But now, even this last hope is failing them. For the women of this church are beginning to attend the meetings held by Protestant evangelists. Heretofore it was considered degrading for a Roman Catholic to enter a "*temple*" (*i. e.* a protestant church). Now, however, both men and women, who are Roman Catholics, no longer hesitate to go to a Protestant church to hear the gospel. This indicates plainly a great change in the attitude of the French mind toward Protestantism. It is a sign of the unsettledness to which I alluded above. The masses are losing if they have not already lost, confidence in the blasphemous dogmas, the superstitions, the lying miracles, and dead formalities of the Church of Rome. Mariolatry, and saint-worship no longer satisfy them. They dream, they think, they believe there is something better for them. Hence, they gladly hear the sound of a gospel to which their ears have never been accustomed. Let our people pause for an instant and reflect upon this awful fact—that there are millions of people in France to-day, members of a church which our last General Assembly recognised as a Church of Christ, greatly corrupted though it may be, who have never heard the gospel of a free salvation, who have no true idea of the relation of Christ's great atoning work to the world. And this is true, too, of the great mass of our own French fellow-countrymen. The great fact with respect to the French people at the present time is, *they are ready to hear*. There is a disposition to hear the discussion of questions of all kinds. This means that Atheists and Communists can and do, with little trouble, find large audiences. But so also do the pastor and the evangelist. And here is our great hope. We do not believe

that the people will, in any great number, subscribe to the teachings of those who deny the existence of God, for the human mind cannot be satisfied with mere negation. The confession of many prominent men of a certain municipality in the South of France is that of all honest minds. Said they to an evangelist who had been speaking to them: "*Il nous faut une religion*," *i. e.* we must have a religion. They had abandoned the teachings of the Romish Church. They held, however, still to the belief in God, though, unhappily, they had little true knowledge of His character. Nor will the people be seduced into accepting and acting upon the revolutionary doctrines of the Communists. The Christian evangelist has, therefore, altogether the best of it. For he proclaims a gospel which satisfies the wants of the soul, and deals in an authoritative manner with questions too deep for philosophy; giving to them a solution in which the soul can rest. It is a great opportunity. "The fields are white unto the harvest." This he feels and understands. I add a few extracts to indicate the progress that is being made, and the encouraging signs of success with which evangelists are meeting. They relate to reports from the field during the last month of last year and the first two months of this year.

*La Creuse*:—Meetings were held in this district in inns, kitchens, store-rooms, in which all available space was occupied. But these efforts require to be followed up to ensure lasting success. Roman Catholic men and women attend the meetings. *Corrèze*:—A colporteur sells from 300 to 400 Bibles and Testaments every month. *La Rochelle*:—Work growing. Audiences composed mainly of workmen who have never heard the Gospel. *Rochefort*:—Work solidifying. Hall filled every evening at 7.30 p.m., though the meeting does not open until 8 p.m. The people seem to have a real thirst for the Gospel. *Roche-sur-Yon*:—Roman Catholics have asked to have monthly meetings for the preaching of the gospel. Nearly everywhere, after a meeting, the people ask to have another. *Thaïre*:—Out of 900 inhabitants, contained in the village, some 400 were present. The mayor presided, and helped to distribute the tracts afterward, which the people seemed most eager to possess. *Parthenay*:—Court house was placed at the disposal of the pastor by the municipality. Audience numbered some 300 people, of which 40 were women. *Paris*:—Dr. de Presensé addressed an audience of some 700 to 800 people, on what true "free thought" is, closing by a reference to the blind man of John ix., exhorting them to do likewise. *Arcachon*:—Meetings very prosperous, including a large Roman Catholic element. *Aubetern*:—Meeting composed mostly of Ro-



man Catholics gathered from several villages around. *Poitou*:—Spirit of God working. Small bands of Christian men and women go each evening to some neighbouring village, and hold meetings. These are well attended, and several conversions have taken place. *Marseilles*:—*La Société Fraternelle* has been established here, embracing some 140 members, many of whom are women. A number of Roman Catholics belong to it. They meet together to read the Word of God, to pray, and talk together familiarly of the gospel. Family worship has been established in their families, the same chapter of God's Holy Word being read in each family morning by morning. *Magny*:—Largest hall, hired but found too small. Some 400 were present. *Epernay*:—250 people present, without any advertisement having been put up. The pastor intends hiring a hall containing 1000. *Troissy*:—200 present, of whom a goodly number were Roman Catholics; and this, though it was cold and stormy, the meeting was held in a Protestant church. Some came three or four miles, and all listened with greatest interest. *Seigneley*:—First meeting ever held to preach the gospel. This meeting was held in a ball-room, which was filled, people even standing in the passage. *St. Quentin*:—Two meetings held, attended by 1,500 people. "Christianity in the 16th and 19th centuries" was the subject. Pastor asked to return for three more meetings. Two-thirds of those present were Roman Catholics.

The above gives us a glimpse of the activity with which the Christians of France are bestirring themselves, to sow the precious seed of the gospel. But how inadequate are they to overtake all the work opening up before them! "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest!" The next paper will be devoted mainly to the Macall mission to the working classes of France.

COLBORNE HANEY.

## DID NOT KNOW IT WAS IN THE BIBLE.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team; but who is to pay me for it?" The pastor, somewhat vexed, replied, "I will pay you for it, on the condition that you read the first three verses of Psal. xii. before you go to bed to-night." The deacon consented, delivered the wood, and at night opened the word of God and read the passage: "Blessed is he

that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." A few days afterward the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."

## The Presbyterian Record.

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JAMES CROIL,  
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

Articles intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

IN THE absence of any communications from our Foreign Mission fields this month, we take the opportunity of presenting our readers with another instalment of the general history of Missions, giving an account of the introduction of Christianity among the widely scattered islands of the South Seas. Those who have followed us in these sketches have now a fair outline of the history of Missions in India, Africa, China, Japan, Turkey, Madagascar, The Sandwich Islands, and now in Polynesia. If for no other reason than to preserve the numbers containing those papers, we would recommend all who take an interest in Missions to bind their *Records* as the volumes are completed: or, if that be thought too expensive, at least to keep these historical numbers for future reference. The indexes are arranged with a view to binding the *RECORDS* for two years in one volume. The cost of binding is only 60 cents per volume. We have still on hand a few sets

complete, from the beginning, at 50 cents a year, in sheets, or, neatly bound, \$1.50 per volume, containing twenty-four numbers each. The December number will complete three such volumes.

### Literature.

**THE SCOT IN BRITISH NORTH AMERICA:** by W. J. Rattray, B.A., Vol. II, Toronto, Maclear & Co. The contents of this volume embrace the more salient points of Canadian history from the war of 1812 to the year 1867—a period sufficiently eventful to give the author full scope for his descriptive powers, which he has certainly turned to good account in these fascinating pages. The publisher has done his part equally well, and, the book, as a whole, is one that reflects credit on Canada, and ought to be extensively patronized. *Price, \$2.00.*

**THE RIDE THROUGH PALESTINE:** by Rev. John Dulles, D.D.; Philadelphia: the Presbyterian Board of Publication, 1881; pp. 528; price, \$2.00. The author of this delightful volume, who is an eminent Bible-class teacher, has written it with a view chiefly to interest Sabbath-school teachers and scholars in the localities and incidents mentioned in the Bible. It is written in an easy and pleasant style and throws fresh light upon many passages of Scripture. The illustrations are numerous and add greatly to the value and interest of the volume.

**WHERE ARE THE TEN TRIBES?** by William Greig, Montreal. This is a lecture in support of the Anglo-Israel theory of "Identity." The whole question is an interesting one. In dealing with it Mr. Greig has shown a thorough knowledge of and profound respect for Scripture, and no small degree of skill in the arrangement of his arguments. The lecture is well worthy the attention of all who are taking an interest in this matter.

**THE GOSPEL IN ALL LANDS:** Eugene R. Smith, 64 Bible House, New York. It is announced that this monthly will be enlarged in January. The re-issue of volume I is now ready, price, \$1.00. This is the best missionary magazine we know of. *Price, 2.50 per annum; to ministers, \$2.00.*

**THE CATHOLIC PRESBYTERIAN:** James Bain & Son, Toronto. The October number sustains the high reputation which this official organ of the General Presbyterian Council has already attained. FRANK LESLIE'S SUNDAY MAGAZINE, published at 57 Park Row, New York; ; \$3 per annum, is at the head of its class—superbly illustrated and full of instructive reading for old and young. We

notice that Dr. Talmage has been appointed editor. OUR LITTLE ONES, the Russell Publishing Co., Boston, \$1.50 per annum, is unsurpassed for the children.

### Official Notices.

**HOME MISSION COMMITTEE, Eastern Section:**—The semi-annual meeting will be held, D.V., in the Session Room of Chalmers' Church, Halifax, on Tuesday, Nov. 1st, at 3 p.m. Presbyterial claims for payment of Preachers and Students—also, applications for Preachers for December and January should be in the hands of the Secretary by the end of October.

C. B. PITBLADO,  
*Convener.*

P. G. MACGREGOR,  
*Secretary.*

**PRESBYTERIAN COLLEGE, HALIFAX.**  
—The Session will be opened on Wednesday evening, November 2nd, with an Introductory Lecture, by Rev. Dr. Pollok, to be delivered in Chalmers' Church, at half past 7 p.m. The College Committee will meet, D.V., in the large Class-room at Pine Hill, at 10 a.m. of the same day.

R. F. BURNS,  
*Chairman.*

P. G. MACGREGOR,  
*Secretary.*

### MEETINGS OF PRESBYTERIES.

Lindsay, at Woodville, 29th Nov., 11 a.m.  
London, at 1st Pres. Church, 8th Nov., 2 p.m.  
Toronto, at Knox Church, 1st Nov., 11 a.m.  
Chatham, at Chatham, 13th Dec., 11 a.m.  
Lan. & Renfrew, Carleton Pl., 6 Dec., 1.30 p.m.  
Bruce, at Paisley, 13th Dec., 2 p.m.  
Guelph, at St. Andrews' Ch., 15 Nov., 10 a.m.  
Maitland, at Lucknow, 20th Dec., 1 p.m.  
Ottawa, at ———, 1st November.  
St. John, at ———, 8th November.  
Brockville, 1st Pres. Ch., 13th Dec., 2.30 p.m.  
Stratford, at St. Andrews' Ch., 17 Jan., '82, 10 a.m.  
Barrie, at Barrie, 29th Nov., 11 a.m.  
Halifax, at Poplar Grove, 3rd Nov., 11 a.m.  
Sarnia, at Watford, 29th Nov., 2 p.m.  
Peterboro', at Cobourg, 16 Jan., '82, 7.30 p.m.  
Kingston, at Belleville, 20th Dec., 7.30 p.m.  
Hamilton, at Hamilton, 1st Nov.  
Quebec, at Morrin College, 2nd Nov., 10 a.m.  
Saugeen, at Mount Forest, 20th Dec., 11 a.m.  
Truro, at Great Village, 15th Nov., 2 p.m.  
Owen Sound, at Div. St. Ch., 15 Nov., 1.30 p.m.  
Paris, at Brantford, 20th Dec., 11 a.m.



## A Page for the Young.

### A SCRIPTURE ALPHABET.

NINETEEN of our young friends have sent us names answering to the twenty-six initial letters given last month in this column. We give the names of the contributors in the order of merit in which they stand. They will see for themselves where they were mistaken:—

(1) Kate McKeen, Gay's River, N.S.; Matilda Smith, St. John, N.B.; M. A. Otanabee. [2] Mary Mackie, Lachute, Qc.; M. R. S., Yarmouth, N.S.; Walter M. Scott, St. Peter's Road, P.E.I.; Jane Lovell, Wroxeter, Ont. [3] Fanny D. Threlkeld, St. James Sq. S. S. Toronto; Bessie Lambie, Scarborough, Ont.; [4] A. J. Taylor, Glencoe, Ont.; Euphemia McKenzie, New Kincardine, N. B.; James Stevenson, ditto; Christina McKenzie, Corwhin, Ont.; Nellie Brown, Port Perry, Ont. [5] S. C. S., Rochville, N.S. [6] Mary Allan, Holstein, Ont.; Ella Gorkum, and Ida Silver, Lunenburg, N.S.

The following is the correct answer:—

Adam.....	Gen. 5: 2.
Babel.....	Gen. 11: 9.
Carmel.....	1 Kings 18: 42.
Damascus.....	Gen. 14: 15.
Elijah.....	1 Kings 18: 40.
Felix.....	Acts 24: 27.
Goat.....	Lev. 9: 15.
Holiness.....	1 John 3: 12.
Iscaiot.....	Matt. 10: 4.
Jehu.....	2 Chron. 19: 2.
Kezia.....	Job 42: 14.
Lebanon.....	Deut. 1: 7.
Miphkad.....	Neh. 3: 31.
Naaman.....	2 Kings 5: 1.
Obed.....	Ruth 4: 17.
Peter.....	Matt. 26: 70.
Quartus.....	Rom. 16: 23.
Rachel.....	Gen. 29: 18.
Samson.....	Judges 14: 5, 6.
Thomas.....	John 20: 27.
Uzzah.....	1 Chron. 13: 9.
Vopshi.....	Num. 13: 14, 16.
Women.....	1 Tim. 2: 9.
Xerxes.....	Dan. 11: 2.
Yellow.....	Lev. 13: 30.
Zaccheus.....	Luke 19: 2, 3.

### "I AM SAVED! I AM SAVED!"

On a Sunday afternoon, in a quiet little school, a cluster of girls gathered earnestly around their teacher to hear the words she had to speak of Jesus. They looked so eagerly into her face, and seemed so anxious to hear the great truths of the Bible, that she felt the Lord Jesus was knocking loudly at the door of their hearts, and she silently breathed the prayer that one at least would let Him in.

She spoke of the joys of heaven laid up for Christ's own children; then of the terrible sorrow and sad despair of those to whom the words would be said, "*I know you not* whence ye are; depart from Me, all ye workers of iniquity." One young girl in the class had for a long time been sorrowing

about her sins, and had been anxious to find Christ: and now as she listened she thought—"I never could bear to hear those awful words spoken to me by the lips of Him who loves me so much. Oh, no! I could never bear it."

Jesus had long been waiting to bless her; so just at that very moment He helped her to trust Him, and whilst sitting there quietly in the class she gave herself to Him who loved her with an everlasting love.

No one knew anything of it at the time, as she had not the courage to tell her teacher in the presence of the other girls. School was soon dismissed, and she went home: but the thought of Christ's wonderful love in saving her so filled her heart that she felt she must tell others what great things Jesus had done for her.

That evening, when passing out of the usual place of worship, her teacher felt a timid touch on her arm, and, looking round, she saw the beaming face of her scholar, who exclaimed in a joyous undertone, "*I am saved! I am saved!*" Ah! there was not only joy on earth that day, but there was joy in the presence of the angels of God over that repentant sinner.

### A BIBLE PUZZLE.

Add to the age of Abraham when he died the number of foxes Samson sent into the Philistines' corn; subtract the age of Joshua when he died; multiply the amount by the number of cords that the men of Judah bound Samson with, and add the number of men in Gideon's army who lapped water like a dog; divide the product by the number of kings that went to smite Gibeon; add the number of years that David reigned; divide the total by the number of loaves that Elisha satisfied 100 men with at Gilgal; add the number of days Christ was tempted; divide the total by the age of Christ when he went to the temple with his mother; add the number of years Solomon took to build the temple; subtract the number of years it took him to build his own house; subtract the number of days Lazarus had been dead when raised to life, and add the number of loaves Christ fed the 6,000 people with. The answer will be the value of a coin in cents.—*Brooklyn Y. M. C. A.'s Weekly Bulletin.*

### TO DAY.

Make a little fence of trust

Around to-day;

Fill the space with loving work,

And therein stay.

Look not through the sheltered bars

Upon to-morrow;

God will help thee bear what comes

Of joy or sorrow.

## Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT  
OF THE CHURCH AT TORONTO, TO  
5th OCTOBER, 1881

### ASSEMBLY FUND.

Received to 5th Sept. '81....	\$231.39
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Rockwood .....	5.04
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Gay's River .....	4.00
St Louis de Gonzague .....	5.00
Carlton Place, Zion Ch....	8.00
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\$304.83

### HOME MISSION.

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### FOREIGN MISSION.

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Perth, St Andrew's .....	42.00
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St Andrew's .....	18.00
do Sab Se .....	4.50
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do Infant Class, Formosa .....	1.30
Brussels, Union Meeting, Dr McKay's meeting .....	78.50

Ailsa Craig, Dr McKay's meeting, Formosa .....	72.00
Wroxeter Sab Se, add, For- mosa .....	15.00
Miss J E Thompson, Leeds..	1.00
Miss A B Murchison, Point St Charles .....	2.00
Beauharnois .....	9.50
Fullarton .....	12.00
Paris, Union Meeting, Dr McKay's meet'g, Formosa ..	156.00

\$4577.23

### COLLEGES ORDINARY FUND.

Received to 5th Sept. '81....	\$532.82
Brockville, St John's Ch....	14.00
Mount Pleasant .....	8.00
Cheltenham .....	9.00
Stouffville .....	3.00
George Kennedy, St Ann's..	1.00
St Ann's .....	6.75
Wellandport .....	4.40
Riply, Knox Ch .....	7.39
Hillsgreen Station .....	3.00
Pickering, Erskine Ch .....	1.75
Teeswater, Zion Ch .....	19.00
Hugh McKague, Teeswater.	1.00
P.T. Dunn, do .....	1.00
Doctor Gillies, do .....	1.00
Rev D Wardrope, do .....	10.00
Teeswater, Westminster Ch.	14.14
Pakenham, St Andrew's, add	4.00
Palmerston, Knox Ch....	15.00
Amherstburgh .....	5.00
Horning's Mills .....	2.75
Honeywood .....	5.25
Tecumseth 2nd .....	6.11
Ajajala .....	2.21
Kenyon .....	2.00
Kenyon .....	30.00
Stouffville, add .....	1.00
Mooreline .....	9.00
Moore, Burn's Ch .....	10.17
Carlton Place, Zion Ch....	18.00
Brooksdale & Burn's Ch....	9.60
Elma Centre .....	10.00
Perth, St Andrew's .....	26.00
Waddington .....	24.40
Wroxeter, add .....	15.27
Kippen, St Andrew's .....	10.28
Chesley .....	12.00
do Sab Se .....	2.40
Dunwich, Duff's Ch .....	11.00
Tecumseth 1st .....	4.25
North Derby .....	1.00
Edmondville .....	15.00
Desboro .....	2.40
Gore Bay, Manitoulin Island	2.50
Claremont .....	9.47
London East .....	3.50
Eden Mills .....	6.60
Tara .....	6.00
Teeswater, Westminster, add	1.00
A McKague, Teeswater....	2.03
J E Scott, do .....	1.00
North Mara & Longford ..	7.00
Watford .....	6.19
Kingand Laskey .....	10.00
Ayr, Knox Ch .....	45.00
Hornby .....	5.50
West Gwillimbury 1st .....	7.69
Mount Pleasant .....	6.40
Kemble .....	2.20
Lake Charles .....	2.00
Mosa, Burn's Ch .....	60.00
Midland, Penetanguishine, and Wyebridge .....	20.00
Streetsville .....	13.00

\$1008.39

### KNOX COLLEGE BUILDING FUND.

Received to 5th Sept. '81....	\$985.73
John World, Orillia .....	5.00
David Leask, Wick .....	30.00
John Fiskin, Toronto .....	33.65
John M Johnston, Cartwright and Enniskillen .....	10.00

John L Thompson, Toronto..	10.00
James Gunn, Toronto .....	10.00
Thos McKenzie, Princeton..	16.00

\$1100.38

### MANITOBA COLLEGE.

Received to 5th Sept. '81....	\$ 54.25
Brockville, St John's Ch....	5.00
Perth, St Andrew's Ch....	5.00

\$64.25

### WIDOWS' FUND.

Received to 5th Sept. '81....	\$426.11
Dumblane .....	2.50
Holstein .....	2.80
Fairbairn .....	1.53
Ospringle .....	2.00
East Gloucester .....	4.50
Martintown, Burn's Ch....	9.00
Ross & Cobden .....	3.06
Hamplen .....	3.00
Doon .....	2.00
Hillsgreen Station .....	3.00
Pickering, Erskine Ch....	1.00
Teeswater, Zion Ch .....	8.00
do Westminster Ch....	7.90
Mount Albert & Ballantrae.	3.00
Kincardine, Chalmers' Ch.	4.00
Litchfield .....	4.00
Kenyon .....	8.00
Storrington .....	2.88
Pittsburgh .....	1.83
Glenburnie .....	1.20
Wakefield .....	5.00
Chinguaucousey 1st .....	3.26
Kingsbury & Brampton Gore	3.80
Scotstown .....	4.00
Desboro .....	1.30
Watford .....	2.31
St Andrew's .....	7.00
Montreal, Knox Ch .....	40.00
Hamilton, do .....	25.00
Quebec, Chalmers' Ch .....	43.55

\$636.53

With Rates from Revds D Ward-  
rope; A Cross; M Barr; S H East-  
man; D C MacIntyre \$24; R Hamil-  
ton; A Findlay \$12.21.

### AGED AND INFIRM MINISTER'S FUND.

Received to 5th Sept. '81....	\$606.20
Lachute, Henry's Ch .....	9.00
Dumblane .....	3.00
Holstein .....	2.80
Fairbairn .....	1.53
Lake Shore and Leith .....	5.65
Rockwood .....	9.00
Ospringle .....	2.00
East Gloucester .....	5.00
Dover .....	5.65
Chalmers' Ch .....	1.43
Martintown, Burn's Ch....	8.00
Brockville, St John's Ch....	7.00
Euphrasia .....	3.50
Ross and Cobden .....	3.06
Hamplen .....	4.00
Lansdowne and Fairfax....	4.45
Port Hope 1st .....	18.10
Doon .....	3.00
Pickering, Erskine Ch....	1.00
Hornby .....	3.00
Walton, Duff's Ch .....	5.00
Teeswater, Westminster Ch.	10.50
Mount Albert & Ballantrae.	6.00
Grand Bend .....	3.38
Kincardine, Chalmers' Ch.	4.00
Pakenham, St Andrew's....	4.00
Eden's Mills .....	4.00
Smith Hill .....	5.00
Manchester .....	4.25
Kenyon .....	8.00
Edmondville .....	8.00
Maidstone .....	2.20
Ayton .....	2.13



Brooksdale and Burn's Ch...	10.00
Perth, St Andrew's Ch...	8.00
Amos, Orchardville & Middle Station	9.00
Storrington	2.88
Pittsburgh	1.83
Glenburnie	1.20
Wakefield	6.00
Chingaucoosey 1st	7.00
Kingsbury & Brompton Gore	4.00
Scotstown	3.90
Proodine	6.25
Kilsyth	3.79
North Derby	1.32
Desboro	1.30
Clinton, Willis Ch.	16.60
Watford	2.31
Russetown Flatts	6.00
Bothwell	8.50
Sutherland's Corners	2.00
Ekfrid, Knox Ch	8.24
St Andrew's	6.30
Farnham Centre	4.00
Joliette	1.50
Fullarton	10.00
Avonbank	7.00
Hamilton, Knox Ch.	35.00
Hespler	5.90
St Helen's	7.00

\$959.65

Rates Received to 5th Sept. 162.75-  
With Rates from Revds P Greig \$3;  
F M Dewey, 4 years, \$12; E F Torrance,  
\$8; S Fenton, \$2; J Morrison  
Waddington, \$3.50; W Stewart, \$1;  
D Wardrope, \$3; Arch Cross, \$4;  
D C MacIntyre, 3 years, \$9.42; Professor  
Mowat, \$9; R Hamilton, \$4;  
A Findlay, \$4 - \$62.92.....\$225.67

*Contributions to Schemes to the  
Church to be appropriated.*

Received to 5th Sept. '81.....\$995.25  
Toronto, Charles St Ch.....240.00  
Dundas, Knox Ch, add.....61.25

\$1296.50

RECEIVED BY REV. DR. MACGREGOR,  
AGENT OF THE GENERAL ASSEMBLY  
IN THE MARITIME PROVINCES, TO  
OCTOBER 4TH, 1881.

## FOREIGN MISSIONS.

Acknowledged already.....	\$3943.19
Dalhousie and Maple Green	4.60
Shubenacadie, Woman's Missionary Soc.	20.00
Five Islands	5.60
Salem Ch, Green Hill	14.11
Mt Uniacke, Gold Mines, per P G Macgregor	2.00
Gay's River	10.00
Springside	20.00
Pembroke Sewing Circle - Springside	7.00
West Branch of River John, per Rev J W MacKenzie	4.52
Earlton, do	3.83
Scotsburn, do	32.37
Stellarton, do	30.00
Lunenburg, do	16.00
Murray Harbour, P E I	47.15
Noel	15.00
Woodville & Little Sands	5.00
W F M Soc, Halifax, for Miss Blackadder's salary, 1 yr.	101.50

\$4281.87

## DAYSPRING AND MISSION SCHOOLS.

Acknowledged already.....	\$196.33
St John's Ch S S, Halifax, quarter ending June 30	10.00
Gay's River and Milford Sab Schools, for Mr Morton's schools	5.70

McLellan's Brook Sab Se, Pictou, per Mr A Campbell for Mr Morton's schools	8.50
St James Ch S S, Dartmouth	10.56
Knox Ch S Se, Shediac, for one of Mr MacKenzie's native teachers	7.50

\$238.59

## HOME MISSION.

Acknowledged already.....	\$828.74
St Andrew's, Hamilton, Bermuda	20.37
Gay's River	5.36
Springside	15.00
Kentville, add	3.00
Woodville and Little Sands	5.00
St Paul's, Woodstock	11.00

\$888.47

## SUPPLEMENTING FUND.

Acknowledged already.....	\$663.14
Five Islands	7.90
Shelburne	20.00
Richmond, Halifax, add	7.25
Springside	22.00
Rev T H Murray, Kempt	5.00
Woodville and Little Sands	5.00
Mabou, C B	20.00

\$750.29

## COLLEGE FUND.

Acknowledged already.....	\$2908.64
Bathurst	12.50
Belledune	2.50
Interest	100.00
Buetoche	5.00
Scotch Settlement	0.74
Rev Andrew Donald, Hampton Village	1.00

\$3030.38

## BURSARY FUND.

Acknowledged already.....	\$34.50
Gay's River & Milford S Se's	5.70

\$40.20

## AGED AND INFIRM MINISTERS FUND.

Acknowledged already.....	\$568.76
Merigomish	5.00
Campbellton	8.00
Knox Ch, Wallace	7.00
Clifton	12.35
Chalmer's Ch, Halifax	12.00
Buetoche	4.00
Ebenezer Ch, Saltsprings	7.00
Kentville	6.00

## Ministers' Percentage :

Rev D MacGregor, for 1881	3.50
" J C Herdman, do	4.00
" S Boyd, do	3.00
" John Cameron, do	4.00
" George Christie, do	2.00

\$646.61

## JEWISH MISSION.

Acknowledged already.....	\$43.60
Bequest of the late Peter Ross, Esq, Hopewell	100.00

\$143.60

NOTE.—Friends in the Maritime Provinces will please notice that Dr. MacGregor's acknowledgements, to be in time, must close on the 4th of each month. Remittances received at a later date cannot be acknowledged till the RECORD following.

## FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,  
SECRETARY - TREASURER OF THE  
BOARD OF FRENCH EVANGELIZATION,  
250 ST. JAMES ST., MONTREAL, TO 8TH OCTOBER, 1881.

Acknowledged already.....	\$4898.07
Laprairie	5.36
Ugdesburg	2.50
Cantley and Portland	9.00
Carquette N B	9.00
Merrickville	2.50
Bay View, Digby Co., N S	3.00
Brockville, St John's Ch	15.00
Wallace, Knox Ch	8.00
Baddeck	10.00
do The Forks	5.00
Camden and Sheffield	2.15
New Glasgow, Que, add	1.00
Prince Albert & Port Perry	11.00
Hemmingford	9.30
Beauchburg	4.85
Front Westmeath	2.15
Carlton Place, Zion Ch S Se	8.25
Harvey, Ont	1.60
New Bandon, N B	2.09
Wardsville	5.00
Newbury	5.00
Mabou, C B	27.27
Montreal, Chalmer's Ch	11.30
Mitchell. Dr Dunsmore's class	20.00
Apsley and Elmhurst	2.03
Bothwell and Sutherland's Corners	6.25
Kenyon	20.00
Montreal, Canning St, add	0.50
Cookstown Sab Se	6.00
Capt G Hunt, Huntsville	1.00
Ayton	2.63
Perth, St Andrew's	35.00
Parry Sound	3.00
St Martin's & Black River, N B	7.00
Bathurst and Sherbrooke	12.33
J M Smith, Boston	25.00
Coboconk, &c	7.30
Gladstone, Man	7.40
Grand Falls, N B	29.55
Vale S Se, Pictou, N S	3.35
Vankleekhill, Sch No 18	8.00
Beauharnois	7.25
S E, Ingersoll	4.00
Mrs S W Carpenter, Pictou	5.00
Cow Bay, C B	11.00
Louth and Reynolds	3.00
Lake Shore	10.30
North Mara and Longford	7.00
Dover East	8.10
Mrs J Fidler, Shanick	4.00
Palmerston	10.00
Henderson	2.00
Ailsa Craig	9.18
Carlisle	6.07
Mandaumin Sab Se	1.50
English Settlement, add	1.00
Matawatchan	1.00
Arundel and Harrington	5.00
Lancaster, Knox Sab Se	6.00
Arch Maxwell, Lancaster	2.00
Alex Dickson, Lancaster	2.00
Bayfield, St Andrew's	1.34
A friend in Drummond, per Rev J Wilson	5.00
Rockburn and Gore	9.30
Chateauguay	10.00
Pugwash, St Matthew's	3.50
Dalhousie & N Sherbrooke	10.00
Sharbot Lake	1.60
Rosseau	2.50
Bethel Ch, Mocauly	1.12
Magametawan	1.38
Spence	0.90
Doe Lake	0.72
Beggsboro	1.00
Greenwood Group, Man	5.00
Economy, N S	16.29

Head Station, Normanby ...	11.00
York Mills and Fisherville..	7.75
Norwood .....	11.00
Milverton & N Mornington.	29.00
Honeywood .....	2.22
Hornings Mills .....	2.01
Mandaumin .....	6.00
Fitzroy Harbour & Tarbolton	12.00
Goderich, Knox Ch .....	32.00
Wroxeter, add .....	1.00
Dunwich, Chalmers' Ch .....	6.00
Tilbury East .....	13.25
Coulonge .....	7.00
do Sab Se .....	0.95
Upper Litchfield .....	2.05
North Carradoc .....	12.30

Per Rev. Dr. Reid,  
Toronto:—

Markham, St John's .....	10.30
Kintyre .....	9.00
Mount Pleasant .....	1.00
Dunnville .....	4.50
Amherstburgh .....	5.00
Adjaha .....	3.35
Tecumseth, 2nd Ch .....	4.88
Ekfrid, Knox Ch .....	8.12
Lithburg, St Andrew's .....	5.00
St Helens .....	13.00

Per Rev. Dr. McGregor,  
Halifax:—

Shubenacadie & LStewiacke	20.00
Five Islands .....	4.80
Coldstream .....	6.82
Merigomish .....	28.00
Shelburne .....	5.00
Hammond River and Salt- springs .....	6.00
Boularderie, C.B. ....	8.00
Bass River .....	11.50
do Sab Se .....	5.00
Portauque .....	4.37
do Sab Se .....	4.57
Lunenburg .....	19.00
W H Harrington, Halifax ..	10.00
St Andrew's Ch, Little Riv. and New Antrim .....	3.70

\$5786.13

#### POINTE-AUX-TREMBLES SCHOOLS.

Rev. R. H. Warden, Montreal, Treas.

#### (a) ORDINARY FUND.

Acknowledged already .....	\$767.22
Lachute .....	3.22
East Settlement .....	7.25
St Andrew's .....	15.50
Point Fortune .....	4.50
Chatham, Que .....	14.88
John Younie, Allan's Corner	5.00
Thos Wallace, Woodstock, O	2.00
Rt Black, Blenheim .....	50.00
Penelope, Valleyfield .....	1.00
Arch McNab, Rockwood .....	50.00
Rt McQueen, Kirkwall .....	50.00
Parkhill Sab Se .....	9.53
A D Ferrier, Fergus .....	50.00
An Ottawa Friend .....	50.00
Rockburn .....	14.90
Gore .....	4.45
English Settlement .....	16.26
Grenville .....	5.16
do French Ch .....	2.36
Avoca .....	2.15
Cash .....	50.00
Bryson Sab Se .....	2.83
Litchfield Bible Class .....	5.00
Chateaugay .....	4.85
Georgetown .....	19.15
English River .....	8.32
St Louis de Gonzague .....	6.78
Beauharnois .....	9.20
Gananoque Sab Se .....	25.00
Merigomish Sab Se, per Rev Dr McGregor .....	2.18

\$1258.69

#### (b) BUILDING FUND.

Acknowledged already .... \$1009.45

#### COLLEGE FUND.

RECEIVED BY REV. R. H. WARDEN,  
AGENT, TO 8TH OCTOBER, 1881.

Cardinal .....	8.00
Mainsville .....	3.00
Mille Isles .....	20.25
Osnabrock, St Matt & Valley	30.00
Laprairie .....	6.40
Farnham Centre .....	1.50
Ridgeway and Fort Erie .....	5.00
Harvey, O .....	2.00
Bearbrook, &c .....	1.20
Consecon .....	7.00
Hawkesbury .....	4.60
L'Orignal .....	4.40
Montreal, Chalmers' Ch .....	10.35
Carlow .....	3.00
Mono Centre and Camilla ..	11.60
Avonmore .....	12.50
Avoca and Maskinonge .....	5.56
Singhampton .....	5.23
Maple Valley .....	4.87
Riviere du Loup .....	2.60
Parry Sound .....	7.00
Three Rivers .....	27.00
Kennebec Road .....	13.10
Plantagenet .....	5.26
St Anne, Ill. ....	12.00
Lucan and Biddulph .....	3.00
Danville .....	7.28
Sault Ste Marie .....	5.00
East Oxford, St Andrew's ..	4.00
Lunenburg, Willis Ch .....	11.00
Ross and Cobden .....	5.74
Markdale and Flesherton ..	8.00
Stisted Group .....	9.00
Beauharnois .....	4.00
Osprey .....	15.00
Beachburg, St Andrew's .....	9.31
Miss J E Thompson, Leeds ..	1.00
East Gloucester .....	8.61
Joliette .....	1.12
Matawatchan .....	2.25
Arundel and Harrington .....	6.00
John Shaw, Harrington .....	1.00
Allan's Corner, Que .....	3.00
Russelltown & Covey Hill ..	16.30
Hemmingford .....	9.73
McNab and Horton .....	27.00
Martintown, Burn's Ch .....	17.00
Chateaugay .....	9.00
Valcartier .....	8.25
Ogdensburg, Grenville .....	3.45
Rosseau .....	2.50
\$410.96	

THEOLOGICAL HALL BUILDING AND  
ENDOWMENT FUND FARQUHAR  
FORREST & CO, TREASURERS, 173  
HOLLIS STREET, HALIFAX, N S, TO  
SEPTEMBER 30th, 1881.

Already Acknowledged .....	63245.05
R Urquhart, Halifax .....	40.00
John Dixon, Head St Peter's	
Bay, P E I .....	10.00
Rev S C Gunn, Midgell, St	
Peter's Bay, P E I .....	7.00
Rev Thos Duncan, Halifax,	
balance .....	50.00
Cow Bay, C B .....	51.00
Glance Bay, C B .....	48.00
Falmouth St Ch, Sydney, C B	
Sydney, C B .....	25.00
Sheet Harbor, N S .....	33.39
Moser River, N S .....	6.06
Murray Harbor, P E I .....	35.70
Daniel Cobb, North Be- deque, P E I .....	1.00

\$63,605.14

#### QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

C. F. IRELAND, Treasurer.

#### Building Fund.

Already acknowledged....\$28464.85

#### Kingston.

G S Fenwick .....	bal on 500	200.00
Folger Bros .....	4 on 500	100.00
Col Hance .....	bal on 100	40.00
Carruthers, .....		
Gunn & Co. ....	4 on 5000	1000.00
J Mudie .....	bal on 200	50.00
J B Mowat .....	4 on 750	150.00
Prof Ferguson .....	4 on 500	100.00
Prof Watson .....	4 on 500	100.00
A B Nicholson .....	3 on 250	50.00
Principal Grant .....	4 on 2500	500.00
M Doran .....	bal on 1000	500.00
G Davidson .....	4 on 500	100.00
W Muckler .....	4 on 25	5.00
J P Gildersleeve ..	4 on 100	20.00
R J Cartwright .....	4 on 500	100.00
W Hayward .....	4 on 50	10.00
J Flanagan .....	4 on 100	20.00
R Crawford .....	bal on 50	25.00
R McPherson .....	4 on 100	20.00
J B Donaldson .....	2 on 100	25.00

\$31,579.85

#### Land and Equipment.

Already acknowledged .... \$5200.00

#### Endowment Fund.

Already acknowledged....\$65544.15

#### Orono.

Mrs McConachie ....in full 2.00

#### Williamstown.

J Y Cameron .....	bal on 100	50.00
J Huggart .....	3 on 5	1.00
D H McDougall .....	3 on 5	1.00
A Ferguson .....	3 on 10	2.00
A Kinloch .....	4 & 5 on 10	4.00

#### Perth.

E Cameron .....	3 on 100	20.00
J W Walker .....	in full	10.00
J Armour .....	bal on 500	400.00

#### Warkworth.

J Douglass .....	3 on 20	4.00
W E Bartlett .....	3 on 5	1.00
Mrs Bartlett .....	3 on 5	1.00
R Parks .....	on acc	2.00
D Douglass .....	3 on 25	5.00

#### Pakenham.

S T Dickson .....		10.00
A Riddell .....		5.00
S Conway .....		1.00
Rev Dr Mann .....		5.00

#### Whitby.

Miss McKay .....	3 on 10	2.00
Miss Donaldson .....	3 on 10	2.00
CR Henderson .....	3 on 25	5.00
J McBrien .....	4 on 25	5.00
T Dow .....	4 on 100	25.00

#### Towna.

J J McCracken .....	3 on 100	20.00
A H Taylor .....	3 on 100	25.00
J Hardie .....	2 on 100	20.00
R W Baxter .....	3 on 100	20.40
J Roberts .....	3 on 100	20.00

#### Goderich.

Dr Taylor .....	1 on 100	20.00
Mr Hutcheson .....	1 on 100	20.00

#### Montreal.

Rev Dr Jenkins.....on acc 100.00

Total....\$66,352.15

N. B.—In last acknowledgement,  
under head of Bowmanville,  
A Keith should read A Beith.



# RIDDELL & STEVENSON,

CHARTERED ACCOUNTANTS,

No. 22 ST. JOHN STREET, - MONTREAL, P. Q.

Commissioners for the Provinces of Quebec, Ontario,  
Nova Scotia, New Brunswick and Manitoba.

A. F. RIDDELL,

A. W. STEVENSON.

## MOWAT, MACLENNAN & DOWNEY.

*Barristers, Attorneys, Solicitors, &c.*

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TORONTO, CANADA.

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THOMAS LANGTON, DUNCAN D. RIORDAN.

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C. P. Davidson, Q. C. J. C. Monk. S. Cross.

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## QUEEN'S UNIVERSITY AND COLLEGE KINGSTON.

The 41st Session will be opened in the Faculties of  
Arts and Law on the 4th October; in the Faculty of  
Medicine on 17th October; and in the Faculty of Theo-  
logy on 2nd November. The Calendar containing full  
information as to Examinations; Graduation in Arts,  
Law, Medicine, Science and Theology; Scholarships,  
Fees, &c. &c., also Examination Papers for Session  
1880-81, may be obtained on application to the Rev.  
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July 13th, 1881. J. B. MOWAT, Registrar.

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FOR THE

DOMINION OF CANADA.



DECEMBER 1881.

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# THE PRESBYTERIAN RECORD

## FOR THE DOMINION OF CANADA.

VOL. VI.

DECEMBER, 1881.

No. 12.

### CONTENTS.

The Gospel in the South Seas.....	309	Dr. G. L. Mackay, <i>en route</i> .....	320
The International Sabbath-School Lessons.....	313	Erromanga: Letter from Mr. Robertson.....	320
Our Own Church.....	315	Trinidad: Letter from Rev. John Morton.....	322
The Colleges.....	316	France and the Gospel; by Rev. C. Heine.....	322
Meetings of Presbyteries.....	316	Manitoba; by Rev. Robert Campbell.....	325
Obituary.....	318	Sixth Year of THE RECORD.....	326
Home Missions.....	319	Literature and Official Notices.....	326
Prince Albert, N. W. T.....	319	Acknowledgments.....	328

## The Gospel in the South Seas.

(Continued.)

While the labours of the London Missionary Society were thus being crowned with success in the Society, Hervey, and Samoan Islands, the Church of England and the Wesleyans had established themselves strongly in Australia and New Zealand and began to extend their labours also to the islands. The first field entered upon by the Methodists was the TONGA or FRIENDLY ISLANDS, which had almost been lost sight of since the murder of the missionaries in 1797. In 1822 the Rev. Walter Lawry was deputed by the friends of the cause in New South Wales to visit the Tongan people with a view to reviving the mission. Though he made little progress himself, he reported favourably of the field and, in 1826, the English Conference sent out the Rev. John Thomas and Rev. John Hutchinson. These were followed in 1828 by two others, Messrs. Turner and Cross who settled on Nukualofa where marvellous success soon attended their labours. Village after village submitted to the Gospel and a work of reformation commenced almost unparalleled in the history of missions. The good news spread to the other islands and in a short time the whole group was reclaimed from heathenism. Every vestige of idolatry disappeared. In 1829 they had thirty-one church members. In 1834 the number had increased to 7,451, with as many scholars attending the schools. The most

remarkable case of conversion was that of George Tubou the Chief of Haabai, who afterwards became King of the whole of the Friendly Islands. As a youth he was fierce, savage and warlike, and devoted to the idolatry and superstitions of his country. But under the influence of Christianity he and his wife Charlotte became conspicuous in after life for humble piety and zeal for the cause of Christ. George became a useful local preacher and his wife was equally successful as class-leader and teacher of females. Rev. Thomas West who joined the mission in 1845, had the honour of completing and carrying through the press a copy of the entire Bible in Tonguese, and published a complete history of the mission in his "Ten years in South-Central Polynesia." At the present time the Methodists have 126 churches, 8,300 communicants, 5,000 scholars and 17,000 attendants on worship in the Friendly Islands, out of a population of 20,000. In commemoration of the great reformation in these islands, it was enacted by the king and parliament that, "as it was on the 4th of June, 1862, that civil liberty came to Tonga, that day shall be observed annually, in all the kingdom, as a festival, *for ever and ever*, in memory of the liberty of Tonga."

THE FIJI ISLANDS are about 225 in number. About eighty are inhabited. Viti Levu—the *Great Fiji*—is ninety miles by fifty; population 50,000. Vanua Levu—*Great Land*—is nearly as large, having 30,000 inhabitants. The others are seven or eight groups of small islands, the total population being about 140,000. Situated between 15° and 20° S. latitude, the climate is warm but not unhealthy. The soil yields food in prolific luxuriance. The supply of fish is inexhaustible. The natives are a muscular, rather well shaped race, with a dark purple complexion, and the head covered with a mass

of long curly black hair. By nature the most savage, and in habits the most depraved of all the South Sea Islanders, the Fiji is not without intelligence. Their canoes are the finest in the South Seas. Their religion seems to have been idolatrous, without idols. Every island had its own particular God, priests and temples, but without any visible representation of their deities. Human sacrifices was an important part of their ritual. But the most repulsive and appalling custom was their cannibalism. It was not an occasional or fitful impulse with them. It was their regular habit. The completion of a temple or the launching of a canoe was not duly celebrated without a feast of human flesh. A dozen men would be killed, cooked and eaten in honour of a canoe. The victims were confined to neither age nor sex. Old men and maidens, and even children shared a like fate. Infanticide was fearfully prevalent. Women, from the day they were married, wore a cord around their necks with which when they became widows they were willingly strangled, that their spirits might accompany their brutal husbands into the spirit land, or that they might escape the barbarities that awaited them here. They have been known complacently to dig their own graves. Humanity never appeared so utterly debased as in the Fiji; yet of such a people Sir Arthur Gordon, the Governor of the now British Colony of Fiji, and who is not a Methodist, can say,—“It is impossible to speak in too strong terms of the wonderful service and wonderful results both religious and social, which have attended the Wesleyan missions in Fiji. The condition of the people is as different from what it was as can possibly be conceived. The people of Fiji are now a Christian people.” It is interesting to know that the first efforts to evangelize the savages of Fiji emanated from the native missionary society of the Friendly Islands. When, in 1834, the little Tongan church was blessed with a religious awakening; when the king and queen and thousands of their subjects were converted, their first impulse was to send the Gospel to the benighted people of Fiji. In 1835 two of the Tongan missionaries were appointed to commence the new mission. These were Revs. William Cross and David Cargill, who began the work in Lakemba. In 1838 the Wesleyan Missionary Society sent out three missionaries from England—Messrs. John Hunt, T. J. Jagger, and James Calvert, with their wives. The Rev. Thomas Williams and his wife arrived in 1840, Mr. and Mrs. Tucker in 1841. Success came slowly and in an unexpected quarter. On the little isle of Ono, one-hundred and fifty miles from Lakemba, chiefly through the instrumentality of some of the Tongan converts, the first ingathering

took place. In 1842 there was not a single heathen left on the Island. From that time Christianity spread rapidly until almost the whole group was reclaimed from heathenism. The year 1847 was remarkable for the completion of the first edition of the New Testament. In 1856 the whole of the Scriptures were translated. On October the 4th, 1848, Fiji lost its greatest missionary, JOHN HUNT, who died at the age of thirty-seven, after ten years of unremitting labour. There are now connected with the Wesleyan mission stations in Fiji about 23,000 church members. Upwards of 104,000 attend public worship in the churches which number 900. The Sabbath is sacredly observed. In every Christian family there is morning and evening worship. Over 42,000 children are instructed in the fifteen hundred schools, and the last relics of heathenism still lingering in some of the remoter mountainous regions are rapidly dying out. Fiji became a British colony in October 1874. Miss Gordon Cumming, in her recent work “At Home in Fiji,” regarding the work of the Wesleyan missionaries, says:—“I often wish that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. You may pass from isle to isle, and everywhere find the same cordial reception by men and women. Every village on the eighty inhabited islands has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling at the hour of prayer?” And that this religious fervour is not an empty fanaticism is evidenced by the further fact that in all their secular dealings the people are distinguished by simplicity, honesty, and kindliness.

**THE ELLICE GROUP.**—The introduction of the Gospel into these islands came about in a remarkable way. In April, 1861, a party of nine natives of the Penrhyn group having lashed two canoes together set out on a voyage for an island about thirty miles distant; but, a storm coming on, they were driven before the wind a distance of fifteen hundred miles. After three weeks exposure to the perils of the sea, their frail craft was cast ashore upon the island of Nukulaelae, one of the Ellice group. Five of the party perished among the breakers. The four nearly famished survivors effected a landing. They were all Christians. One of them, Elekana, was a native of Samoa and a deacon of



the church. In return for the kindness of the natives, Elekana set to work to instruct them in the knowledge of the true God. After four months they allowed him to leave, only on condition that he should go to Samoa and return to them with a teacher. On his way thither Elekana stopped at some of the other islands, and made so good use of his time that when the Samoan missionaries were sent to them, they found the people waiting to welcome them as if they already knew the preciousness of the truth which was brought to them. When Mr. Davies visited the group in 1873, he found the work in an encouraging state on all the islands. "Each island had its laws which were respected and enforced. Each had its good stone chapel and teacher's house, and the services were well attended. Hundreds could read the Scriptures with fluency, and the progress made among these young Christian communities was a matter for wonder and gratitude."

**LOYALTY ISLANDS.**—*The London Missionary Chronicle* for March contains a memorial of the old Chief Hnaisilino. The story illustrates the wonderful changes effected by Christianity in these islands. "He was a man of undaunted courage, of immense muscular strength, generous almost to a fault, very truthful, just to all, a friend of strangers (especially the white man), and very fond of children. Up to about thirty years of age he was a savage and a cannibal, and knew no better. During that time he practised polygamy. Christianity was then introduced by teachers of the London Missionary Society from Eastern Polynesia. He was prevented from openly espousing the cause of the teachers by his father, but he helped them all he could. When his father died he publicly cast away his heathen practices, and all his wives but one, and embraced Christianity. From that time to his death he was faithful to his profession, and may be truly said to be the founder and constant supporter of Christianity on Maré. Such a man at the head of affairs proved a great help in evangelizing the islands. He was constant in his attendance on the means of grace, liberal in giving, and faithful in exhorting others. When first taken sick, he was asked if he thought he should recover. He replied, "I don't know. It is with God. I leave myself, body and soul, in the Lord's hands." When near his end he said, 'I shall die at cock-crowing. Give my love to the missionary; tell him I am going to that place where both he and I have fixed our foundation. You cannot conceive how much I suffer; but the Lord helps me to bear it.' And so with words of admonition and cheer the old chief fell asleep in Jesus."

THE NEW HEBRIDES. This group lies about

1000 miles due north of New Zealand, about midway between New Caledonia and the Solomon Islands. There are about forty islands, of which thirty are inhabited. The total population is about 30,000, but decreasing rapidly. Aneityum, for example, is supposed at one time to have had ten or twelve thousand inhabitants; in 1858 it had only 3,500; twenty years later the population was reduced to 1,279. In greater or less degree, a like process of decay is depopulating the whole of the South Sea Islands. The reasons assigned for this melancholy state of matters are war, infanticide, measles and other epidemics, drink, and the nefarious "Labour Traffic." The first ray of Christian light that penetrated these dark and debased abodes of heathenism seems to have come through the instrumentality of a couple of Samoan teachers who were left on the island of Tanna by John Williams, the day before his death, in 1839. The honour of establishing an organized mission was reserved for the Synod of the Presbyterian Church of Nova Scotia, who in 1846 appointed the Rev. John Geddie of Cavendish, P. E. Island, as their first missionary to the New Hebrides. Mr. Geddie and his wife, with Mr. and Mrs. Archibald, commenced their labours on the island of Aneityum in 1848. Mr. Archibald remained but a few months. Mr. and Mrs. Geddie were left alone for three years to endure great hardships, and were often in peril of their lives. But their faith and perseverance overcame every obstacle. In 1852 the Rev. John Inglis, of the Reformed Presbyterian Church of Scotland, joined the mission on Aneityum. His arrival was opportune, just as the tide was about to turn. The whole population soon afterwards abandoned heathenism,—and, meanwhile, other islands were being prepared for the reception of the Gospel, Churches were built and schools established. Portions of the Scriptures were translated, and printed by the natives in their own language. The New Testament was completed in 1859, and the whole Bible was given to the Aneityumese in their own language in 1877. Dr. Geddie retired from the field in 1871, and died at Geelong in the following year. His colleague, Mr. Inglis, retired in 1877. The testimony of all who have visited the scenes of their labours is that the savages of Aneityum have been transformed into a quiet, inoffensive people, keeping up a consistent profession of faith. A brief historical sketch of the New Hebrides Mission is given in the RECORD for 1878, page 270. A complete and interesting account of the work is to be found in the volume recently published by Rev. Dr. Steel of Sydney—"The New Hebrides and Christian Missions," from which we take the following statistics:—European missionaries—11; native teachers, 89; stations and out-

stations, 50; church attendants, 2,644; communicants, 814; schools, 86; scholars, 2,433. In thirty years, 4,500 converts have been won from heathenism. Since its commencement, twenty-three ordained ministers have been connected with the mission. Eight are dead, and four have retired. The eleven now in the field have formed themselves into a Synod which meets annually. Of those now in the field, three are Canadians, supported by the Presbyterian Church in Canada; four come from the Australian churches, one from New Zealand, and three from the Free Church of Scotland. Altogether, twelve ordained missionaries with their wives have gone from Nova Scotia to the New Hebrides. Two of them, Rev. G. N. Gordon and Rev. James D. Gordon, and the wife of the former, suffered martyrdom on the blood-stained island of Erromanga.

"THE MELANESIAN MISSION," which has for its field the Northern New Hebrides, the Banks,' and the Solomon groups, is carried on by Episcopalians. It was initiated by the apostolic Dr. Selwyn, the first Bishop of New Zealand, in 1847, and is under the management of an Australian Board. An endowment of £10,000 having been raised for a missionary see, the Rev. John Coleridge Patteson was consecrated Bishop of Melanesia in 1861. After ten years of noble work, and most brotherly co-operation with the missionaries of other societies, this eminent man of God suffered martyrdom at the hands of the infatuated natives of Nukapu. The mantle of Bishop Patteson fell on the Rev. J. R. Selwyn, a son of the pioneer bishop, who is also a man of faith, and who is zealously prosecuting the work, for which he is admitted to be well adapted. A distinctive feature of the Melanesian Mission is the Industrial School on Norfolk Island, which is attended by upwards of one hundred and eighty students, taken from the different islands, and where learning and manual labour are combined in the curriculum of study prescribed for native teachers and ministers. The number of English missionaries is twelve.

THE AMERICAN BOARD of Commissioners for Foreign Missions are also represented in these seas. We find them contending with almost inconceivable difficulties in the Caroline, Marshall, and Gilbert groups, to the north of the New Hebrides, and of the equator. In 1851 they sent Messrs. Snow and Gulick with their wives, to the island of Ponape. Dr. Pierson, and Messrs. Sturges Doane, and Bingham shortly after followed. The arduous work has been prosecuted with unflinching zeal and with varying success ever since. The number of American missionaries and their wives now attached to the mission is eighteen. Besides these are ten Hawaiian missionaries, and eight native pas-

tors, six native preachers and four catechists. These minister to forty churches, with 2,904 members. The increase of members in 1879 was 407. Drunkenness, debauchery and disease have frightfully thinned the population in these groups. In the Ladrone Islands, north of the Caroline, it is said that the aborigines have, from similar causes, *entirely disappeared!*

THE MARQUESAS—six in number—situated about 1,000 miles south of the Sandwich Islands, have been since 1853 the chosen field of the Hawaiian Missionary Society. The race whom they have undertaken to evangelize were among the most ferocious of men—brutal cannibals. But the missionaries, who are all natives of Hawaii, have shewn great energy, perseverance, and tact, and the result is that "the light and love and power of the Gospel is gradually permeating the dead masses of the Marquesas also."

A pleasing feature of these Polynesian Missions is the agreement come to some years ago by the different Societies for a division of the fields of labour. By this means local jealousies and disputes have been almost entirely obviated, and the work has been carried on more economically and satisfactorily than it could otherwise have been done. The five missionary ships that now navigate the South Seas are all employed in the same errand of mercy. Their ownership is easily discovered from the names they bear.—The "John Williams," the "John Wesley," the "Morning Star," the "Southern Cross," and the "Dayspring." The total number of native christians in all the fields which we have reviewed, is supposed to be nearly 400,000, of whom about 70,000 are communicants. It is not claimed that they present the highest type of Christian life, but when we "look to the hole of the pit whence they are digged" surely there is abundant reason for thankfulness to God that not a few of these reclaimed savages can exclaim with good John Newton,—*"I am not what I was; I am not what I would be; I am not what I should be; I am not what I shall be; but by the grace of God, I am what I am."*

C.

WAIT A LITTLE LONGER! The full day will break. Already the shadows flee away. The glow of morning shoots athwart the sky! Therefore, for our own encouragement in prayer and faith, we call out to the heathen world: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Yea, the Spirit and the Bride say, Come! and let him that heareth say, Come. Amen, even so, Come, Lord Jesus!" CHRISTLIEB.



## Balaam.

DECEMBER 4.

NUMBERS XXIV: 10-19.

Golden Text, James 1: 8.

THE ISRAELITES were within sight of "the promised land." Having beaten the Amorites and taken possession of their country, they were now encamped in the borders of Moab, on the east side of Jordan, opposite Jericho, ch. 22: 1. Balak, the king of Moab, was afraid of this invincible host—too numerous to cope with—besides, he knew well that God was on their side, and that to contend against such odds were hopeless. He had recourse to stratagem. In Mesopotamia, in the far east, there lived a man whose fame had spread as far as to Moab. He was reputed to be a prophet of Jehovah: Balaam by name. If this man can be bribed to come and curse the Israelites in the name of their own God, he will be able to prevail against them. Messengers were sent with rewards in their hands. Balaam, having consulted God, refuses to go, ch. 22: 8-13, but the sequel leaves no room to doubt his insincerity. The references to this transaction in the New Testament are conclusive, not only that he was a covetous man, 2 Pet. 2: 14, 15; but that he instigated the Israelites to commit a grievous sin which resulted in 24,000 of them being destroyed by a plague, ch. 25: 9. Deut. 4: 3. The phrase, "the doctrine of Balaam," in Rev. 2: 14, refers to that sin. Balaam thought, perhaps, that as God had apparently changed His mind, by letting him go in answer to the second deputation, ch. 22: 15, so now he would permit him to curse Israel. No. The Almighty had acted consistently with the usual procedure of providence in allowing him to follow his own impulses at that time, Hos. 4: 17, and was about to shew His power over this would-be prophet, by *constraining* him to say the very opposite of what it was his purpose and inclination to say, and by making him the medium of uttering some of the sublimest prophesies in Scripture. Vs. 10, 11. Balak taunts Balaam on his well-disguised fear of the Lord. Better men than Balaam have been sneered at by unbelievers. Vs. 12, 13. Balaam's reply is, in itself, a noble one, *but*, coming from him, it is only a master-piece of dissimulation. V. 14. *I go*—The presumption is that he did not go, but remained to work mischief in the camp in the manner already indicated, for he was soon afterwards slain among the Midianites, ch. 31: 8. Josh. 13: 21, 22. It is difficult to understand this man's real character. He must have had an *intellectual* knowledge of the true religion, but it had little influence upon his heart; and, like Simon Magus, he was ready to "trade" upon it, Acts 8: 9-23. So much of his history is recorded as a warning to all who make a shew of religion but are destitute of the power of it, 2 Tim. 3: 5. Balaam was a man endowed by God with great natural gifts, who knew what was right, but who through vanity and presumption made shipwreck of his opportunities. "A man may be full of the knowledge of God and yet destitute of the grace of God." The best of men have reason to distrust themselves, lest while they teach and preach saving truth to others they themselves may miss the mark. 1 Cor. 9: 27.

## Last Days of Moses.

DECEMBER 11.

DEUTERONOMY XXXII: 44-52.

Golden Text, Psalms 90: 12.

MOSES was the most remarkable man that ever lived. Deut. 34: 10-12. His life was spent amid vicissitudes unparalleled in the experience of any other person. 40 years in Midian, 40 years in Egypt, and 40 years in the wilderness, make the sum of his years 120. He was great as a *Lawgiver*, John 1: 17. 7: 19; as a *leader*, Josh. 1: 17. Is. 63: 12, 13; as a *prophet*, Deut. 34: 10-12. Acts 7: 37; as a *poet*, Exo. 15: 1-19, Deut. 32: 1-44, Rev. 15: 3; as an *author*—he is reputed to have written Job and the 90th psalm, and he wrote of Christ, John 5: 46; as a *historian*, to him are we indebted for the Pentateuch, Luke 24: 27, 44: as a *mediator*, Exo. 32: 11, 31, 32. He was conspicuous for *meekness*, Num. 12: 3; for *faith*, Heb. 11: 24-26; for *faithfulness*, Heb. 3: 2; for *humility*, Num. 11: 29. The one weak point in his character was infirmity of temper, Exo. 32: 19. Vs. 44, 45, *This song*—The hymn called "The Rock," recorded in this chapter, which became the national anthem of the Hebrews. *Hoshea*—Joshua. *These words*—nearly the whole of Deuteronomy, V. 46. *Your hearts*—as distinguished from merely committing them to memory. God demands the homage of our hearts, Rom. 10: 10. *Your children*—If the religious education of the youth is neglected, the hope of a nation is gone. V. 47. *It is your life*. The knowledge of God ensures happiness now and hereafter, Prov. 3: 13-22. Deut. 30: 15, 16. V. 49. *Nebo*—The place of Moses' death is almost as much a mystery as the manner of it. Modern research has failed to discover any mountain precisely answering to the description here given; and so it is literally true that "no man knoweth of his sepulchre unto this day," Deut. 34: 6. Vs. 50, 51. *And die*—even this great man could not escape the penalty of sin, Rom. 5: 12-14. He neither died of disease nor of old age, ch. 34: 7, but then and there, as a mark of God's displeasure with him in the matter of presumptuously smiting the rock at Kadesh Meribah, Num. 20: 9-12; where it is seen that the crime charged to Moses was in reality that of *unbelief*—the besetting sin of the world—the more inexcusable in one who had so many tokens of God's favour. In God's sight it amounted to *rebellion*, Num. 27: 12-14. Hence the sentence pronounced at that time, which prepared Moses for the solemn announcement now made, and which he received without murmuring or surprise. V. 52. *Thou shalt see the land*—God is faithful to all His promises, 1 Thes. 5: 24. He had already assured him of this, and this glimpse of Canaan would be to him as it were a foretaste of heaven and a comforting token that, although justly punished, he was not rejected of God. Moses was conspicuously a man of faith and prayer. This gave him courage in the hour of danger and calm in time of trouble. His appearance with Elijah on the Mount of Transfiguration, Matt. 17: 3, after the lapse of 1484 years, is conclusive proof that death does not end man's existence. Faith in God is that which alone takes away the fear of death. Ps. 23: 4.

## The Babe and the King.

DECEMBER 25.

ISAIAH IX: 6, 7.

*Golden Text, John 1: 45.*

**I**N THE previous chapter Isaiah had shewn the dark side of the picture—the trouble and anguish that should overtake those who forsake God, ch. 8: 22. In this, he points to a brighter time coming, when the Sun of righteousness should enlighten the world and finally usher in the universal reign of peace and happiness. These verses contain one of many Messianic Old Testament prophecies. We may recall a few others. (1) As to the *Advent*, Gen. 3: 15. Num. 24: 17. Zech. 3: 8. (2) As to *Christ's kingly office*, Isa. 32: 1. 55: 4. Dan. 2: 44. Rev. 19: 16. (3) *His universal and everlasting reign*, Ps. 72: 8. Dan. 7: 14. (4) *His divinity*, Ps. 45: 6. Isa. 40: 9-11. Ps. 110: 1. (5) *Place of nativity*, Mich. 5: 2. Num. 24: 17. (6) *Birth*, Isa. 7: 14. Jer. 31: 22. (7) *Vicarious sacrifice*, Isa. 53: 4-6, 11. Dan. 9: 26. *As the Saviour*, Jer. 23: 5, 6. Mal. 4: 2. V. 6. *Unto us*—for our benefit. *A child—son*—expressions which distinctly relate to the *humanity* of Christ. *Is born*—the incarnation is spoken of with the certainty of an accomplished fact. *Is given*—A voluntary act on the part of both Father and Son, Jn. 3: 16. Gal. 1: 3, 4. *Upon his shoulder*—as robes of office are worn. *Wonderful*—for He is both God and man. A babe in a manger, yet a king! A series of wonders attended Him in his birth, life, death, resurrection, and ascension. *Counsellor*—Ps. 16: 7. Rom. 11: 33, 34. Rev. 3: 18. *The mighty God*—having strength to go through His undertaking; being able to save, Heb. 7: 25. *The Everlasting Father*—One with God from all eternity, John 1: 1, 2. 10: 30. 14: 9. 17: 5. *Prince of Peace*—His errand was peace, Luke 2: 14. Ephes. 2: 14. His legacy was peace, Jn. 14: 27. V. 7. *Increase of His government*—He must increase, Jn. 3: 30. His kingdom shall be more and more enlarged till it embrace the world, Num. 14: 21. Isa. 2: 2. 45: 23. 1 Cor. 15: 25. *No end*—It shall continue not only to the end of time, but throughout eternity, Dan. 2: 44. Rev. 11: 15. Upon the throne of David. Christ, being lineally descended from David, is sometimes called *David*, Jer. 30: 9. Ezek. 34: 23, 24; And the Son of David, Matt. 1: 1. Hence the throne and kingdom of David are given to Him, Luke 1: 32, 33. *To order it*—to give it a permanent constitution and to administer the same with prudence and equity. *With judgment and justice*—not by arbitrary decrees, nor by might and worldly conquest, but upon principles of truth and righteousness. Ps. 33: 4, 5. 45: 6. *The seal of the Lord*—The love God has for His people and the regard He has for his own honour will ensure the accomplishment of all His promises, so that believers have a sure foundation on which to build their hopes for time and eternity. Prov. 29: 25. Quote some of the many precious promises of God. The ninety-first Psalm is full of them. See Isa. 43: 2, and Mal. 3: 17. And in the New Testament, such passages as Matt. 11: 28. 2 Cor. 6: 18, and Heb. 13: 5. Is the Babe of Bethlehem *our King and Saviour*? He is able and willing to save all that come unto God by Him. Heb. 7: 25.

## The Beginning of the Gospel

JANUARY 1.

MARK I: 1-13.

*Golden Text, Malachi 3: 1.*

**M**ARK, or John Mark, as he is also called, Acts 12: 12—was probably one of the *seventy*, a native of Jerusalem, where his mother Mary resided, was the friend and companion of Peter, 1 Pet. 5: 13. Is supposed to have written his gospel under Peter's direction, and to be the founder of the Christian Church at Alexandria, where he suffered martyrdom in the 8th year of Nero. V. 1. *The Gospel*—The Greek means "good news." *Of Jesus Christ*—who is the Giver of the gospel and the subject of it. *The Son of God*—a declaration of the divinity of our Saviour—omitted by some authorities, *N. V.* Vs. 2, 3. *The prophets*—"In Isaiah the prophet," *N. V.* Isa. 40: 3. Mal. 3: 1. This reference to the O. T. was important to the Jews and is valuable to us as shewing the harmony betwixt the two. V. 4. *Did baptize*—The gospel begins with the preaching of the Baptist, who taught the same doctrines that Christ did, v. 15, and which He commissioned His disciples to preach, Luke 24: 47. *Repentance* is more than sorrow. In that sense Judas repented, Matt. 27: 3. It is a change of life—a turning to God, Jer. 31: 18; S. Cat. 87. V. 5. *All Judea*—put for a large number, for some refused to be baptized, Luke 7: 30. *Confessing*—a necessary thing to do, 1 Jn. 1: 9, but not to be mistaken for *conversion*. V. 6. *Camel's hair*—such as the old prophets wore. 2 Kings 1: 8. Zech. 13: 4. *Locusts and honey*—then used as food by the poorest, and eaten by the Arabs still. The rough garb and coarse fare of the Baptist recalled the days of Elijah, hence the question put to him, John 1: 21. V. 7. *Preached*—proclaimed the Word and will of God. All the prophets were preachers. Christ himself preached the Word, ch. 2: 2, and, ever since, preaching has been an effectual means of convincing sinners, S. Cat. 89. *One mightier*—He laid no claim to the Messiahship: would gladly stoop to the meanest office, like David, Ps. 84: 10. Matt. 23: 12. V. 8. *Water*—the emblem of *purification* which is only effected by the baptism of the Holy Ghost into Christ, Rom. 6: 3. Gal. 3: 27. V. 9. *Jesus came*—see Matt. 3: 13. Not that he needed baptism, but as an example, Heb. 2: 17. V. 10. *Like a dove*—the appointed sign by which John was to recognize Jesus as "The Christ," Jn. 1: 32, 33, which was confirmed by the voice from heaven declaring Him to be the Son of God, and which was again heard at the Transfiguration, ch. 9: 7. Vs. 12, 13. *Driveth him*—"Jesus was led of the Spirit," Matt. 4: 1. *The wilderness*—the lofty and rugged solitudes near Jericho. *Tempted*—tried, as was Abraham, Gen. 22: 1, with this difference: the good Spirit led Him into the wilderness, and *Satan*—the evil Spirit—was permitted to test Christ's faith in his Father. *Forty days*—a representative number: Moses at Sinai, Exo. 34: 28, and Elijah at Horeb, 1 Kings 19: 8. Jesus, being tempted, is able to help them that are tempted, Heb. 2: 18.

NOTE—The Letters *N. V.* stand for *New Version*.



## Our Own Church.

THE PRESBYTERIAN CHURCH IN IRELAND has again generously voted £400 stg. toward Mission work in Canada. Of this amount £150 has been granted for Home missions in the West, and £150 for French Evangelization.

A GOOD SIGN of the times is that our lists of acknowledgments are larger than is usual at this season of the year. The treasurer of the Eastern section of the Home Mission Fund has received \$1,700 during the past month—including \$418, the balance of bequest of late Mr. Peter Ross, of Hopewell. A pretty large proportion of the contributions are marked "Thank-offering."

WELL DONE! Besides the sum of \$200 received by the treasurer of the Bursary Fund of the Presbyterian College, Halifax, from a member of St. Andrew's congregation, St. John's Newfoundland, per Rev. L. G. McNeill, the same liberal giver has paid over \$600, being payment in advance for the next three years of the like sum for the Bursary Fund.

## ORDINATIONS AND INDUCTIONS.

FLORENCE AND DAWN: *Chatham*:—Mr. Angus Macleod was ordained and inducted on the 6th of October.

WALLACEBURGH: *Chatham*:—Rev. Donald Currie was inducted on the 13th of October.

MONTREAL, *Chalmers' Church*:—Mr. G. Colborne Heine was ordained and inducted on the 17th of November.

MOUNTAIN CITY: *Manitoba*:—Rev. H. J. Borthwick was inducted on the 1st of Nov.

MARSBORO AND CHAUDIERE: *Quebec*:—Rev. William Ross formerly of Kirkhill, Glengarry, was inducted on the 16th November.

KINGSTON:—Mr. Donald McCannel B.A. was ordained by the Presbytery of Kingston on the 9th of November as a missionary with a view of his going to Manitoba.

NEWBURGH AND CLARK'S MILLS: *Kingston*:—The Rev. John Leishman was inducted on the 15th of November.

WEST KING AND LASKEY: *Toronto*:—Mr. J. W. Cameron was ordained and inducted on the 15th of November.

BALLINAFAD: *Toronto*:—Mr. A. B. Dobson was ordained and inducted on 15th November.

GLACE BAY: *Sydney*:—Mr. James A. Forbes was ordained and inducted on the 18th of October.

MOUNTAIN CITY: *Manitoba*:—The Rev. Hugh Borthwick was inducted on the 10th of November.

DEMISSIONS:—Rev. C. P. Pitblado of Chalmers' Church, Halifax. Rev. J. Cormack of Newburgh and Clark's Mills, *Kingston*. Rev. W. Peattie of Claremont and Erskine churches, Pickering, *Whitby*. Rev. D. B. Whimster of English settlement and Proof-line, *London*. Rev. John Stewart of Kintyre, *London*. Rev. Dr. Bennett of St. John's Church, *St. John, N. B.* Rev. W. McCulloch of St. Andrew's, *St. John*.

CALLS:—Rev. Thomas Bennett of Beauharnois and Chateaugay is called to Carp and Kinburn—*Ottawa*. Rev. T. G. Thomson of Brucefield has declined a call to Cavan Church, Exeter—*Huron*. Rev. Geo. Mackay of Leeds is called to Osgood—*Ottawa*. Mr. Rogers declines the call to Noel—*Halifax*. The Rev. A. F. Tully of Sherbrooke has received a call to Knox Church, Mitchell—*Stratford*.

## NEW CHURCHES.

HARMONY: N. S.:—A new place of worship has been so far completed as to enable the congregation to occupy it on the Lord's Day. It was formally opened on October 15th. Rev. Dr. McCulloch and Rev. John McMillan officiating.

MANDAMIN: *Sarnia*:—A new church was opened at this place on the 6th of November. The Rev. John Thompson preached in the morning, Rev. Mr. McRobbie, of Ridgetown in the afternoon, and Rev. George Cuthbertson in the evening. The collections at these services and at the large meeting held on the following day, amounted to \$280. The cost of the building was about \$3,300, the greater part of which is provided for.

BEGGSBORO: *Muskoka*:—A new church was opened at this village on the 18th of September. It is seated for one hundred and thirty persons, cost about \$220, and is almost free from debt.

EAST HAWKESBURY: *Glengarry*:—The old log church has been "restored"—better than new. One can stand upright in it now and breathe freely. Indeed it is allowed to be very comfortable and creditable to the struggling congregation.

BRAMPTON: *Toronto*:—A very handsome church, costing about \$23,600, was opened at this place on the 9th of October. Principal Caven preached in the morning, Principal Grant in the afternoon and in the evening. The attendance was very large at all the services, as well as at the social meeting on the following day.

ESSA, First Church: *Barrie*:—The opening services of the new church for this congregation were conducted by Rev. W. McKee in the morning, Rev. J. R. S. Burnett in the afternoon, and Rev. J. J. Cochrane in the evening, 25th October.

## THE COLLEGES.

QUEEN'S UNIVERSITY, KINGSTON.—The forty-first session commenced on the first Wednesday of October, when students presented themselves for matriculation or supplementary examinations. On October 16th or "University Day," so called from that being the date on which Her Majesty signed the Charter of Queen's as a University, the session was formally opened with Divine service in Convocation Hall, the Principal preaching from the words "Be Strong." On the following Lord's Day he followed up the discourse with another in which God in Christ was pointed out as the only source of strength. Convocation Hall was crowded with the students and the *élite* of the city. On the evening of October 17th the new Professor of Classics was installed and thereafter delivered a striking address on "the Benefits of Classical Study." Professor Fletcher promises to be a very great acquisition to Queen's. He brings to the discharge of the duties of his chair, Canadian sympathies, the highest Oxford culture, youthful energy, and aptness to teach.

Forty-three new students have entered the Arts Faculty, fourteen of them having the ministry in view.

The Theological Faculty of Queen's opens a month later than the Arts Department, though the two close at the same time, the session for Arts being seven, and for Theology six months long, accordingly the Theology Faculty opened on Nov. 2nd, also with good prospects of a profitable session. Nine theologues presented themselves for admission to the hall as first-year students. During the past summer the new observatory has been completed; Professor Dupuis has purchased, in France, a complete equipment for the Chemistry Laboratory; and subscriptions to a special fund have enabled the Senate to spend a thousand dollars on the Library, an amount only one-half of what they hope the friends of Queen's will enable them to spend upon it in each of the next ten years.

PRESBYTERIAN COLLEGE, HALIFAX.—The endowment and building fund now reaches nearly \$64,000; but there remain nearly \$36,000 to be collected. The Board of Managers met on the 2nd ult. and made arrangements with the view of hastening the gathering in of the whole hundred thousand dollars. It is hoped that very great progress will be made this winter in the work of collecting. On the evening of Nov. 2nd the session of the College was opened with a lecture by Dr. Pollok on "Onesidedness in Religious Thought." The attendance was large, and the subject was very ably treated. Fourteen students are in attendance this

session. A member of James Church, New Glasgow; has given one thousand dollars to provide a bursary of \$60 a year to aid a deserving Theological student. The Board in recording their thanks to the anonymous donor, expressed the hope that others would follow his example. A Missionary Section has been commenced in connection with the College Library at Halifax. It has been founded by Rev. E. A. M'Curdy, New Glasgow. Additions will be made to it yearly.

DALHOUSIE COLLEGE.—Our Church in the Maritime Provinces supports three Professors in this institution. The winter session commenced on the 1st of November. The inaugural lecture was delivered by Rev. Professor Forrest, Munro Professor of History. The attendance of students is larger than ever before. A considerable number have in view the ministry of our Church.

## Meetings of Presbyteries.

PICTOU: This Presbytery held a series of meetings for visitation, commencing at Hopewell on the 10th Oct. After Hopewell, Springville, Sunny Brae, Blue Mountain, Barney's River and Merigomish were visited,—the condition and working of the various congregations enquired into, and suitable deliverances adopted. Nov. 1. At New Glasgow. The Presbytery granted moderation in a call to Sherbrooke congregation, and appointed supplies to the various vacancies. The work of visitation to be resumed on the 29th at Green Hill. E. A. McCURDY, *Clk.*

MIRAMICHI: Oct. 25th.—The Presbytery met at Bathurst. Reports from catechists at New Bandon and Caraquet were received. There are extensive fields in which Protestants are few and scattered, and where the missionary encounters very serious difficulties. The summer's work of the catechists was considered satisfactory. The Presbytery is trying to secure a missionary for the lumbering region on the Restigouche and its tributaries. Arrangements were made for visiting half the congregations in the Presbytery this year. Moderation in a call was granted to St. Andrew's Church, Newcastle. S. HOUSTON, *Clk.*

HALIFAX: Nov. 3rd.—Moderation in a call was granted to Upper Musquodoboit. The call of St. Andrew's Church, Winnipeg, was placed in Mr. Pitblado's hands. The congregation of Chalmer's Church, Halifax, learning that their pastor felt it his duty to accept the call to Winnipeg, acquiesced in his doing so. The Presbytery resolved accordingly to loose Mr. Pitblado from his charge at Halifax, and to intimate the fact to the Presbytery of Manitoba. Professor



Forrest was appointed interim Moderator of Chalmer's Church Session. The Presbytery recently visited a large number of congregations, and generally found a hopeful and prosperous state of matters. ALLAN SIMPSON, *Clk.*

LUNENBURG AND YARMOUTH: Oct. 28th:—At Mahone Bay, Rev. John Cameron reported that at the communion at Riversdale nine were added to the Church on profession of faith, and that the people were anxious for continued services. A monthly service will be given during the winter. The report of Mr. McKenzie, Catechist, was considered. He had six stations with Riversdale as a centre. The work among the young was specially hopeful. The Presbytery considered the method of securing larger contributions to the schemes of the Church. D. S. FRASER, *Clk.*

ST. JOHN: Nov. 9th:—Rev. Dr. Bennett tendered the demission of his charge in order to give the congregation an opportunity of calling an assistant and successor. He has been forty years in the ministry. The Presbytery resolved to notify the congregation of St. John's Church. The demission of Rev. W. McCullagh, St. Andrew's, was accepted and it was agreed to apply on his behalf to the Committee of the Aged and Infirm Ministers' Fund. A visitation of St. Andrew's Church is appointed to be held on the second Monday of January. It is hoped to secure for Grand Falls a minister who can preach both English and French, the French Evangelization Board to pay half the salary. A committee was appointed to select an ordained missionary to labour in the vacant congregations and stations of the Presbytery. J. C. BURGESS, *Clk.*

QUEBEC: November 2nd:—Mr. Joseph Allard was licenced to preach the Gospel. A call from Lake Megantic congregation to Rev. William Ross, of Kirkhill, *Glengarry*, was sustained. This new field seems destined to become a large and important commercial centre. Situated as it is on the shores of a beautiful lake, surrounded with scenery unsurpassed in the Dominion, in direct railway communication with all parts of Canada and the United States, this congregation may, in the near future, be expected to become one of the leading congregations of the Church. F. M. DEWEY, *Clk.*

MONTREAL: 25th October:—The Rev. Dr. Jenkins, on the ground of failing health, applied to the Presbytery to be loosed from his charge of St. Paul's Church, Montreal. After hearing commissioners, the Presbytery unanimously agreed to accede to Dr. Jenkin's request,—the members present expressing their sympathy with and personal regard for him, and their regret that this step should have been found necessary. The Rev.

Bernard Quinn, an ex-priest of the Church of Rome, laid on the table certificates and testimonials as to his ministerial gifts and standing, and presented himself as a candidate for admission to the ministry of the Presbyterian Church in Canada. The papers were put into the hands of a committee who, after careful examination of them and a lengthened conference with Mr. Quinn, recommended that his application be favourably received; and the Presbytery discerned accordingly. A deputation from St. Mark's Church, Montreal, was heard in reference to the financial condition of the congregation. They were unable to meet the interest on a mortgage for \$4,000 on the Church property, and were in danger of having the church sold at sheriff's sale, and therefore craved the advice of the Presbytery. The situation was commended to the favourable consideration of members of other congregations in the city to whom they should apply for assistance, and an advisory committee appointed to co-operate with the Kirk-session and managers, Messrs. R. Campbell, J. Scrimger, and W. R. Cruikshank, were appointed a committee to confer with all the Kirk-Sessions in any way connected with the work of the Church in that part of the city as to the best mode of carrying it on. It was reported that Taylor Church had resolved to call a minister. J. PATTERSON, *Clk.*

OTTAWA: 1st Nov.: Rev. Robt. Hughes, moderator. Trial discourses were assigned to Mr. M. S. Oxly, for ordination with a view to his appointment as ordained Missionary to Chelsea and East Templeton. Mr. Munro was appointed to take charge of the Fund for Colleges. Circular letters were ordered to be issued anent the reception of the Rev. Jos. Vessot as a minister of this church. Mr. Clark reported anent French Evangelization within the Bounds. Action was taken upon his report. Rev. C. A. Tanner was appointed as successor to the Rev. Marc Ami who retires from French work in the city on the 1st of December—the appointment being made with the concurrence of the Board of French Evangelization. A call from the congregation of Osgoode in favour of Rev. Geo. McKay signed by 193 communicants and 70 adherents, and promising \$700 and a manse, was sustained and placed in the hands of Mr. McKay. An obituary notice of the late Rev. Thomas Scott was placed on record. Deputations were appointed to attend missionary meetings, and other matters of local interest attended to. J. WHITE, *Clk.*

GLENGARRY: 20th September:—at Lancaster. All the sessions were enjoined to hold missionary meetings at such times as may be convenient for them. Dr. McNish gave notice of a motion for the appointment of a permanent place of meeting for Presbytery.

Rev. D. L. McCrae read a valuable report on the state of religion. The committee of which he is convener was instructed to make arrangements for holding a conference on this subject at the evening sederunt of next regular meeting. At Indian Lands, on 27th Sept.; *inter alia*—Mr. Lang, convener, gave in the report of Home Missions within the bounds, and he was instructed to procure Gaelic-speaking probationers for Kirkhill. Messrs. McNabb and McArthur were certified respectively to Montreal College and Queen's College, Kingston. H. LAMONT, *Clk.*

TORONTO: 1st November:—A committee was appointed on the state of religion, with instructions to arrange for a conference in the course of the winter, and to cooperate in the holding of special services with such congregations as may desire its cooperation. Rev. J. M. King, convener, gave in an elaborate and valuable report on statistics and finance. Messrs. G. E. Freeman, A. Hamilton and T. McKenzie were duly certified to Knox College. An application was received from parties in Deer Park who had erected a place of worship and asked to be recognized as a mission station. It was agreed to notify neighbouring Kirk-sessions, and in the meantime a committee was appointed to confer with the applicants. R. MONTEATH, *Clk.*

WHITBY: October 18th:—It was remitted to the Kirk-sessions within the bounds to make arrangements for holding missionary meetings in all the congregations. Members were appointed to take charge of the several schemes of the Church. The Presbytery agreed to indorse the scheme for raising \$12,000 to proposed Knox College Library Fund. Notice was given of a motion to be introduced at next meeting proposing a change in the mode of electing commissioners to the General Assembly. A. A. DRUMMOND, *Clk.*

LONDON: November 8:—The Home Mission report was given in by Rev. John Rennie, convener. After full discussion it was agreed to visit the supplemented congregations with the view of inducing them to dispenze with the supplements and provide all that is necessary for the maintenance of ordinances themselves. The statistical and financial reports were very full and satisfactory. The number of pastoral charges in the bounds is 28; of congregations, 39; of adherents, 10,587 and of communicants, 3561. It was agreed that missionary meetings should be held in each congregation at such times as may suit their convenience. G. SUTHERLAND, *Clk.*

HAMILTON: Nov. 15:—Adopted a minute expressive of the high esteem in which the late Rev. W. Craigie was held by the brethren. Call from E. Seneca was sustained and ac-

cepted by the Rev. W. O. Rees, and induction appointed at Blackheath on December 6th. Conference on Sabbath-schools appointed to be held at next ordinary meeting of Presbytery. Remits on aged and infirm minister's fund, and on standing orders of Assembly, were approved. J. LAING, *Clk.*

P. E. ISLAND: November 2:—At Summer-side: Elders' commissions were sustained in favour of Messrs. A. Robertson, John McKenzie, W. Haywood, C. Gregor, Rev. D. McNeill and K. Coffin. Rev. Henry Crawford's resignation of his charge of Richmond Bay, was accepted. Mr. Ferry, a probationer of the Bible Christian Church, was on application recommended to the Theological Hall as a first year's student, and further action in his case referred to the General Assembly. Committees were appointed to visit several Congregations of the bounds in reference to the matter of Supplement and other considerations of local interest. Rev. Neil Mackay gave notice of a motion anent the division of the Presbytery. J. M. McLEOD, *Clk.*

## Obituary.

THE REV. WILLIAM CRAIGIE, for twenty-five years minister of the Presbyterian Church at Port Dover, died on the 23d of October, aged fifty-nine. Mr. Craigie had been in failing health for some months, latterly his sickness became severe, and the end came quickly. By his death the Church has lost an excellent and devoted minister, the Presbytery of Hamilton one of its most useful members, and his own congregation a pastor whose walk and conversation commended and adorned the gospel of peace that he proclaimed with faithfulness and delight to others. Mr. Craigie was a native of Perthshire, Scotland. He has left a widow, a son and a daughter to mourn his loss. The funeral was very largely attended, many ministers being present.

REV. PETER MCDIARMID of Point Edward, Presbytery of Sarnia, died on the 15th of October. Mr. McDiarmid was born in the county of Glengarry and was educated for the ministry at Knox College, Toronto. In 1860 he was ordained and inducted into the pastoral charge at Bethesda and Alnwick which he was obliged to resign on account of ill health. He was afterwards settled at Bear Creek and Burns Church, near Sarnia, there he laboured with great fidelity and acceptance for seventeen years. His latter years were spent at Point Edward. Mr. McDiarmid was a man of high intellectual gifts and scholarly attainments, an excellent preacher and a man of large and broad sympathies whose crowning excellence was his genuine unostentatious piety. He was unmarried.




REV. ALEXANDER FORBES departed this life at Waterdown, Ont., on the 30th of October. He was the eldest son of the Rev. Robert Forbes, the parish minister of Monymusk, was born in Morayshire, and was educated for the ministry at the University of Aberdeen. His first charge was a *quoad sacra* one at Grantown, parish of Inverallan, where he officiated five or six years. Thence he removed to Cullen in Banffshire. In 1854 he came to New Brunswick as a missionary of the Colonial Committee of the Church of Scotland and ministered for some time at Dalhousie. His last charge was that of Inverness, Quebec, from which, owing to impaired health, he retired about ten years ago, and took up his residence at Waterdown where he ended his days peacefully—cheered and sustained by the loving services of his devoted sister, who was his companion and helper during the twenty-seven years of his labours and trials in Canada.

REV. JOHN ECKFORD, elder and treasurer of West Brant Congregation, Co. Bruce, was taken to his rest on the 22nd of October in the 82nd year of his age. Mr. Eckford was an ordained minister of the gospel and occupied stations in England and Scotland before coming to Canada, but here he gave his attention chiefly to educational matters. As Superintendent of Schools, and as one of the Board of examiners for the county, he was well known. He will be remembered, also, for the acceptable manner in which, from time to time, he filled the pulpits of our ministers in their absence, and for his genial and lively utterances from the platform in the interests alike of education and the Church.

MR. WILLIAM CLARKE for many years a ruling elder in Knox Church, Scarboro, has passed away in the 86th year of his age. He was ordained to the eldership in the Relief Church of Scotland in which his father served before him; and he had the gratification of having both his son and his grandson associated with himself in the Kirk-Session of Knox Church—an apostolic succession of the right kind.

MR. JOHN HART a worthy representative elder of St. Andrew's Church, Perth, Ont., died on the 23d of October, aged 73. Mr. Hart was a native of Paisley, Scotland, and resided for nearly forty years in Perth, where he was greatly respected. He was a good man and a good churchman.

### Home Missions.

 HE semi-annual meeting of the Maritime Committee was held on November 1st. It was agreed to employ an ordained missionary in the Metapedia district, to be

employed in winter, to some extent in Lumber camps. The supply of Bay of Islands was referred to the consideration of the Presbytery of Newfoundland, with the understanding that if they recommend a missionary to be sent in spring, their wishes should be carried into effect. The sub-committee to undertake the correspondence in reference to the supply of Little Bay. The claims of Presbyteries for the half-year were presented and considered. The whole amounting to \$1,308.92. So far as heard from, the stations have paid a larger proportion of the Catechist's salaries than usual. Sixteen preachers were asked for by the Presbyteries. Nine were on the list for regular supply, but three others being partially available, distribution was made as nearly as possible in proportion to the vacancies; none, however, receiving all that they deserved.

P. G. McG.

### PRINCE ALBERT, N. W. T.

A NEAT and comfortable brick church was opened for divine worship at this place on the 2nd of October. It is seated for 180 persons, and cost \$2,000. This is the *only* church edifice belonging to the denomination in the North West Territories. It is only half paid for, Mr. Sieveright, the missionary, being in the meantime, responsible for the balance. The last payment on the building is due on the 1st of January, 1882. Mr. Sieveright appeals to the old and wealthy congregations of the Church for aid to carry him through the difficult enterprise in which he is engaged. We sincerely hope that he will not appeal in vain, but that some benevolent congregation or individuals will relieve him from pecuniary embarrassment, and so help on the good cause. Mr. Sieveright says,—“We have other three churches in various stages of completion. Our membership is as yet a mere handful, but within a year our small congregation has raised for all purposes \$1,400. A *manse* is as much needed as a church. Were both buildings erected and paid for, Prince Albert could at once pass from the roll of a mission to that of a supplemented congregation. The population of the place is now close on 500. Nearly all the young men that have recently come in are Presbyterian. On Sabbath evenings they form the bulk of the audience. The average attendance is the largest of any church in the place. There is a *live* Sabbath-school, with Miss Baker as teacher. Our prospects were never so bright as now. Could you in the old provinces not help to build up *one* congregation in the Far-West that in a few years will probably be able to help to build up others? *Now* is the time

aid is needed for the dissemination of Presbyterian principles. Governor Laird was here lately; unsolicited, he contributed one hundred dollars to our building fund. He complains that no supplies are given to the Presbyterian population at Battleford—not even a visit from a minister occasionally. Mr. Baird, on his way to Edmonton, lost his horse near Carlton. The animal dropped down dead on the trail. Mr. Clarke, chief factor at Fort Carlton, helped him to get another with which to pursue his journey.—J. SIEVERIGHT."

### Dr. G. L. Mackay.

LETTER TO THE CONVENER.

*San Francisco, 1st November. 1881.*

Ten years ago to-day I stepped on board the ocean steamer "America" and at mid-day the signal being given, guns were fired and we moved slowly through the "golden gate" and were fairly on the bosom of the great Pacific. A week from to-day, exactly, we expect to board the "Belgio" of the Occidental and Oriental Co. and sail at 2 p.m. When I called on the agent he told me that his friends in Hamilton, Ont., let him know we were coming. He showed great kindness, called on us at the hotel and got his pastor, Rev. Mr. Hemphill, of Calvary Presbyterian Church, to visit us and arrange about meetings. I will speak in that church Sabbath morning at 11 a.m. We were not in the hotel half an hour until another Canadian who lived at one time in Woodstock called to ask me to address the Presbytery of the United Presbyterian Church here. I expect to do so on Sunday at 7 p.m. Last Sabbath evening in the Chinese Mission under Dr. Loomis, one convert was baptized, the dying love of Jesus was commemorated and I addressed the members. The house was well filled with Chinese, all from Canton. I enjoyed many meetings in Canada; but it was soul-touching to stand once more before those from the land of Sinim. For a moment I was in beloved Formosa again. Our dialect being different, I had to speak in English.

Here we are with the old Pacific between us and yon fair Isle; and a continent between us and the fair Dominion; and my poor labours there ended! still I have a clear conscience. Offense or non-offense, I determined to declare my convictions in village, town and city—and now let our faces turn far west and gaze on our field of labour where God has been manifesting his glorious power. Let me go in peace and live and die in Formosa. We will either get safe across or we will not—we fear not. Life

welcome! death welcome! Glory to God for evermore! Roll on mighty ocean, sweep across terrific blasts. Flash along destructive lightning. We fear you not. God is our refuge and our strength. Mrs. Mackay asks me to thank you and all the friends who showed her kindness when far away from her native Formosa, and travelling within the borders of Christian Canada. Pray for us—pray for poor China. G. L. MACKAY.

### Our New Hebrides Mission.

LETTER FROM REV. H. A. ROBERTSON,  
ERROMANGA.

MR. ROBERTSON writes to Dr. McGregor, from Dillon's Bay, under date of July 4th:—I wrote you at the end of last year, asking the Church for a visit home in 1883, leaving here in December, 1882, but I suppose we shall not receive your reply until April, 1882. We feel a visit would do us both much good. Mrs. R. especially, *needs* a thorough change, and one to our home climate and to dear friends there, would be every way better and more natural than to Australia and to strangers. Sydney or Melbourne in summer are both warmer than the Islands, and missionaries generally go up in summer as the middle trip means only a change of a few weeks; and if in the summer a mission family are able to go up into the country where it is cooler, they might as well go home at once, as the expense and time would not be much greater. I quite approve of Mr. McKenzie going home instead of remaining a year or so trying the Australian or New Zealand climate. I advised the McKenzies strongly from the time they came back from Sydney in May last year, to go home for a change, believing it would benefit Mr. McK. more than anything else. I am delighted to hear that he expects to come out again so soon. May his visit home not only restore his health, but prove a blessing to the cause. They have succeeded *well* in Fate, and have made excellent missionaries. So have Mr. and Mrs. Annand done well on Aneityum. They are *thorough* in all they do, and so are the McKenzies also. I have not had to change my mind about the work out here, nor my opinion of the field and the kind of work that the missionaries have been enabled by God's grace to do, or of the converts themselves, nor of the climate, nor yet of these beautiful isles. No, not a bit. I have written hopefully, and encouragingly, and faithfully, from the very first; and I have not made any reference to any thing which may have been written by any other missionaries who may not have been enabled to take such a hopeful view of our field and work. No



good would result from doing so. But though I never mention anything about the beauty of these islands, it is not because I do not now think them as beautiful as I once did, but because my work does not permit me to give my time to these things as I did when at home, and because I see so much sin on my island, and so much work of vital moment to write of to my Church and friends in connection with our mission on Erromanga. These are my reasons for not writing anything for years of these fair islands. I have heard some people express a longing to drink of some home spring or well, but I think it was *home* made them so prize the springs *then*, for I have drank as cold and as sweet water from the mountain springs of Erromanga and Aneityum and Tanna as ever I did in my native land of snow and ice. But it takes more than fine springs and beautiful palm-trees to make a *Home*. Hence though these islands, to me at least, are *very* beautiful, I can never think of them as *home*. No, no, far from that; they lack everything which goes to make up a home. I feel I am only *tenting* out here; but for all that, I would not leave. I have noticed with thankfulness that our salaries have been raised £25 stg. This is a very important matter anywhere, and especially in this earthy age when missionaries like other beings cannot do without food. Our Church has never yet merely said to any of her agents in this Foreign field—"Be ye warmed and fed." No, the Church has seen to it that her labourers get a fair allowance of what she has at her command. At the ordination of Mr. McKenzie, Rev. Mr. Mowatt said that "sympathy was a very good thing, but that sympathy would not feed a starving man." But I would rather be the missionary of the Presbyterian Church in Canada with a salary of only £100 a year than I would of some churches I know at £200, and just because of my own Church's grand missionary spirit, and her fine feelings towards her missionaries.

We intend (D.V.) sending our eldest daughter, to Sydney, at the end of this year to school. By the time she arrives there she will be almost eight years of age. We are all well as a family, except Mrs. Robertson, who has been suffering very much from fever and ague since the month of February last. She is now suffering a very sharp attack. It is very weakening and depressing. Since December of last year we have built a nice cottage of two rooms, at Cook's Landing, near Traitor's Head, and the house is weather-boarded, painted and ready for plastering. We have taken in and cleared up an acre of land around the house, fenced it, put up a boat-house, goat-house, cook-house and wash-house. All except our cottage are grass buildings. I have paid £7 for land

there for mission purposes. We dispensed the Sacrament of the Lord's Supper in Cook's Bay, on the 27th March, and on Sabbath first (July 10), we expect to dispense the Supper here again. We have just finished the plastering (inside) of the Martyr's Church. The lime for it we burned last summer. The church, let me say it, is beautifully plastered and all done by my own trained young men without me putting a hand to it. I have just got the lamps put in, and when the "Dayspring" arrives we intend having a farewell service in it for Mr. and Mrs. Paton, who are retiring from the mission field. As soon as the Communion is past and my teachers receive their supplies, we intend beginning to gather and prepare *arrowroot* as we did last year; I am afraid we shall have very little as we are so late beginning. I spent January, February and March among the people of the east side of this island, and Mrs. R. and our children were with me during the first month. They all took fever in the damp grass hut in which we lived, and Mrs. R. has not yet got free from it. A volcano broke out in the sea, near Traitor's Head, on the 12th of December last, and continued active for about ten days when it became extinct again and has not since broken out. In our next box I shall send you (or bring you) some of the *lava* thrown up by it. When is the Church going to send a deputation out to visit this mission? If the expense would not be too great, such a visit would do much good, and we would like that you would come. I question if the whole Church in Canada has a better or more successful mission than this "cheap mission." We are *very* grateful to Rev. Mr. Hogg's S. S. in Moncton, and to Miss Montgomery's S. S. class in Charlotte-town, for their contributions in cash towards the support of my teachers, but I will write them shortly myself. I had promised myself also the pleasure of writing Rev. R. S. Patterson, of Bedeque, but I am afraid I cannot by this trip of the "Dayspring" to Australia.

THE NEW HEBRIDES SYNOD.—The Missionaries met in Synod on the 26th of May, at Anelgauhat, Aneityum,—Mr. Watt, moderator, and Mr. McDonald, clerk. Reports from all the stations indicated "great progress during the year." The Synod earnestly pleads for more missionaries to occupy the many heathen islands of the group which are now open. The movements of the "Dayspring" for the ensuing year were arranged, subject to certain contingencies. Mr. Paton was granted a furlough, and was authorized to appear before such church courts as he might find accessible to plead the cause of the Mission.—Mr. Watt was appointed to take charge of Aniwa.—A com-

plete copy of the Bible in Aneityumese—translated by Dr. Geddie, Mr. Inglis and Mr. Copeland, was laid on the Synod's table; and the Synod recorded its gratitude to God for the completion of the work. This is the first complete Melanesian translation of the Scriptures. Mr. Paton was authorized to get printed 250 copies of the Epistles to Timothy, Titus and Philomen, and the Epistles of John, Jude and James, and the Gospels of Luke and John in one volume; also a similar number of certain portions of the Old Testament, with a small catechism. The next meeting of Synod is appointed to be held at Havannah Harbour, Efate, next year.

THE DAYSPRING reached Melbourne the middle of August, with Mrs. Watt, and Messrs Paton and Holt with their families, passengers. With most of them it is ill-health that has brought them away from their work. The Synod and Bishop Selwyn have come to an understanding as to the occupation of the group. The latter will confine his efforts to some of the more northern islands.

## Our Trinidad Mission.

LETTER FROM REV. JOHN MORTON.

TUNAPUNA, 24th September, 1881.

*For the Record:—*

Corporations and editors have no consciences. Here is the RECORD and here is a letter from the editor. Matter, matter—"original matter" and "no circulars" which some other editor thankfully receives and adroitly publishes a few days before we are able. Short letters—notes—sketches which require no "style." As if, with meetings, schools, hospitals, medicine and buildings, we wore gloves and had time to think of style. When in the midst of these engagements an editor seizes us by the button-hole and demands "copy or your reputation," we grasp our patent pencil as the shortest way out of our difficulty. As to the health of our island, almost immediately after our last letter of May 25th, the drought of months was broken by copious showers of rain; but this brought no improvement in the general health. Malarial yellow fever has continued to prevail—not as an epidemic—but cutting down one after another both in town and country. Lately the San Fernando district has been free from it. In Port-of-Spain, however, there seems to be an increase of cases, but the type is perhaps milder as there are a larger number of recoveries. There is no panic—only anxiety. In this of course we share, while resting on Him who can preserve "from the pestilence that walketh in darkness." Urged by discomfort and the

fear of sickness, we moved into our new house, July 1st. It was still unfurnished, but we had at least plenty of air and more room for our Sunday meetings. By August the school-room was cleared out, and our third School opened. There is something still to be done before our buildings here are finished, and a great deal still to be done before they are paid for. But we are not now going to talk money and figures.

TUNAPUNA is a large scattered village. By the census it came out at the head of our villages in population—close on 5,000. Port-of-Spain is a city and San Fernando a town. Tunapuna became so noted for lawlessness that a police station was established here a short time ago. At our railway station a knowing lot of Coolie boys await the arrival of trains to pick up a few cents by carrying parcels and spend them playing "heads and tails," or in buying rum. When we lived in our first house our meetings were popular with this class from the abundance of mangoes about the place. Indeed the children of the village seem to be wise and wicked beyond their years. Thirty such are gathered into our school; most of them, for the first time, try the patience of any teacher. Nearly fourteen years ago I began with just such a lot, only more timid. One of the smartest lads in that school was Allah Du'a. Some years ago he removed to this district out of the influence of our mission, and was all but lost sight of. On coming here I found him at Frederick Estate, and he is now teacher of this school as a step to his improving himself and returning to take the school there when we are ready to open it. He had never been baptized, but he kept and read his English bible—he never forgot his catechism, and he had not grown rusty in reading either English or Hindi. In arithmetic he had gone backward, and is now very diligently studying that branch. Allah Du'a—the benediction of God—is a sweet name. He wishes now to be baptized and we would never think of changing such a name. Is there not a blessing in it? Some incidents may illustrate the difficulties of the work: A boy of seven years is reported absent, and another boy explains that he has been seen drunk. The boy thus reporting is himself accused of drinking and confesses to have taken as much as six cents worth of rum at one time, and several others of the same class are by no means total abstainers.

## France and the Gospel.

THIRD ARTICLE.

AMONG the numerous Evangelical agencies now in active operation throughout France are, *The Reformed Church*, with



the longest martyr roll, perhaps, of any Church in Christendom, for from her bosom were plucked at one time more than two-and-twenty thousand of her faithful children, known to us as the Huguenots; *The Free Church*—which is an offshoot of the Reformed Church and refuses to receive State aid. Both of these have their evangelical societies which, together, expend some fifty or sixty thousand dollars a-year in sending out pastors and evangelists and colporteurs to different parts of the country. The Lutheran Church is largely represented, and other Churches also; besides which are the *Home Mission Society* and the Religious Tract Society, both actively engaged in extending the knowledge of the Gospel throughout France. But the most unique mission of the present day is

### THE MACALL MISSION.

1. *Its Origin.*—In the spring of 1871, Paris was in the throes of a revolution. The worst and lowest classes of its citizens seized the city, and destroyed some of its public edifices, carrying dismay to the hearts of all peaceable and well-disposed citizens. Finally, the French Government prevailed, and awful was the vengeance visited upon the Communists. It was only a few months after this, when the city was again thrown open to visitors, that the Rev. Mr. Macall and his wife visited Paris. Taking some French tracts with them, which they had procured at London, they made their way to Belleville, where Communism had its home, and sought to distribute them to the workmen, who swarm the restaurants there. To their great surprise, the tracts were gladly and thankfully received, and a workman, a spokesman of the others, even besought him to come and teach them his religion, observing he was an English pastor. Mr. Macall returned to his church (Congregationalist) in England, but this cry of the artisan lingered in his ears—"Will you not come and teach us your religion?" He felt it to be a divine call, and he forthwith resigned his charge, much to the regret of his attached congregation, and returned with his wife to Paris. They took up their quarters in Belleville, in the midst of the artisan population. Mr. Macall immediately set to work to master the French language. In the course of two or three months he acquired a sufficient acquaintance with it to be able to communicate his ideas to others. He then lost no time in hiring a small empty shop which had been used as a restaurant, and which he fitted up, by means of whitewash, wall-tents, chairs, desk and organ, into a neat little hall, capable of holding one to two hundred souls.

2. *Its Object.*—The object which Mr. Macall set before himself was, simply, the

preaching of the Gospel to the working classes. No discussions were contemplated, or indeed allowed by the authorities. No reference is made to the Roman Catholic Church or its doctrines; nor is any allusion to politics indulged in. Protestantism is not spoken of, nor advocated as such. The teaching of the Scriptures with reference to God, His relation to man; sin, and salvation by Jesus Christ—this is what is constantly enlarged upon and emphasized.

3. *Its Method.*—Having made a hall out of an empty shop, they furnish it with a number of hymn-books. The meeting is advertised by posters, also by a man standing in front of the door of the hall, on the night of meeting, handing small slips to the passers by, on which are printed: "English friends will speak of the love of Christ; entry free." As the workmen, their wives and children enter, they are handed papers containing a number of hymns, or hymn-books, when they pass on, and take seats. The order of a meeting is as follows:—Singing, reading of the scriptures, singing, Gospel address of ten to fifteen minutes, singing, a second address, singing, a short prayer of two to four minutes, then announcement of meetings to follow, which brings the meeting to an end—all within one hour usually. Frequently a short prayer-meeting follows; or, as in some cases, a Bible-class. At the end, the evangelist frequently, Mr. Macall always, makes his way to the door, shakes the rough workmen by the hand, and bids him welcome back. Such marked attention from a superior, and such hearty singing, coupled with such glad tidings as he had never dreamed of, much less heard, and all this free—the poor people find it difficult to realize it all. They all have their proper effect. Moreover, tracts are distributed to them as they retire, and in many of the halls now there are lending libraries, of works which are mostly issued by the Tract Society at Toulouse. Connected with these halls, are scripture schools, in which some 3,000 children are taught on two afternoons a week, Sunday and Thursday, for an hour. A Bible-class is sought to be established in every hall, taught, when possible, by the nearest pastor, who may receive the converts of the station into his church. Besides these, there are mothers' meetings, presided over by Christian ladies, many of whom work gratuitously for the mission. But Mr. Macall is not content with these agencies alone. He seeks to follow upon the heels of the atheists, in order effectually to stamp out the evil effects of their teaching, and supply the great antidote—the Gospel. For this purpose, he hires large ball-rooms, holding all the way from a few hundred people, to thousands. In these he has had sometimes 400 to 500, and once at Montmar-

tre, 2,000 of the working classes. He has had the most talented Protestant pastors, men who understood the workings of the French mind, and how to deal with it, to defend the truth, and give them bread for stones.

4. *Co-operation of French Pastors.*—To their credit, and sterling good sense, be it said, the French Protestant pastors work nobly with Mr. Macall. They speak in the halls, and address occasional large meetings, and some of them as, Pastors Bersier, Monod, etc., teach weekly Bible-classes. Some fifty-eight pastors have rendered aid to the mission in various ways.

5. *Growth.*—Beginning with one hall in January, 1872, there are now no fewer than twenty-nine halls in Paris, in which the Gospel is preached twice a week—and in the case of two of them, every night in the year. These halls contain from 150 to 500 sittings. Then there are halls belonging to this mission in Lyons, Bordeaux, Boulogne-sur-Mer, La Rochelle, Rochefort, St. Etienne, Versailles, Lille, etc., numbering in all about twenty-one, making some fifty mission-halls in France, in connection with this mission. In three and-a-half years, the work has more than doubled. More than this: there are other towns calling for the Gospel, much extension is possible in every city, and only means and suitable men are required to rapidly enlarge and solidify the work.

6. *Results.*—In 1879, there were in the various halls some 6,772 sittings; now there are more than 9,000:—

	1879	1880
Total number of religious meetings for adults.....	3,774	4,583
Aggregate attendance at do .....	423,676	438,625
Sun.-schools, Children's Services, &c.	2,133	2,449
Aggregate attendance at do .....	101,569	108,607
Total Religious Meetings .....	5,907	7,032
Total attendance at do .....	525,236	547,232
Bibles, Testaments, Scripture Portions, &c., distributed.....	173,333	245,088

The above statistics indicate a large seed-sowing. Are the fruits correspondingly large? Who can tell? God alone, who knows all hearts, can tell. I believe they are; but they are not all apparent. Who among us, with all the aid of Bible instruction of the youth, and of an enlightened conscience, can boast that the visible fruits of his ministry are proportioned to the labour bestowed? The divine order of things is, that "one soweth and another reapeth." Mr. Macall's great aim is to scatter broadcast the gospel seed; he has the strongest confidence that God will, in His own time, and way, give the increase. It is not his aim to count the converts. He gladly encourages any, who will, to confess Christ, and affords them means of so doing. But the method

of numbering converts, and proclaiming it to the world, he rightly thinks no part of his work. No man works harder to put the bread of life within reach of the famishing multitudes. And there are converts—not a few, in connection with every station—and some of these have united with the Protestant churches—and more will do so. Certainly he does not contemplate establishing a new sect. Far from it. He holds, and very reasonably, that if the people accept the gospel in large numbers, the question of church relationship will solve itself. But not only do French Christians, and English rejoice over the extension of this mission. Its worth and good influence have been acknowledged by French societies, having no religious bias whatever. Two such societies have conferred medals upon Mr. Macall; and, moreover, it is well known to the municipal authorities of Paris, that their police have less work to do, wherever a mission hall is established. By a government, composed partly of freethinkers, this mission is acknowledged as the friend of public order, and as a powerful factor in the welfare of society. Such gratuitous evidence is, to say the least, very significant, and affords some indication of the genuine nature of the work being accomplished by this mission—of the hold it has taken of the working classes.

7. *How Sustained.*—The expenditure of this mission was over \$30,000 last year. This year it will probably reach \$40,000. This is contributed by Christians of England, Scotland, Ireland, America, different countries of Europe, Australia, etc. But this does not represent all that is being done, for there are some whose whole services are rendered freely. The director of the mission receives no salary. Others, including ladies and gentlemen, work gratuitously, even paying their own way; while many are very inadequately remunerated.

*Concluding Remarks.*—The Macall mission has solved a problem which had been tried by several French Protestant pastors, and relinquished as being incapable of being solved. That problem was, "How to evangelize the working classes of the French people, and save them from Infidelity?" In doing this, Mr. Macall has only followed the example of Christ, in going down to the level of these classes, in seeking them in their own walks of society, and in bringing the Gospel to meet their special needs. Where failure was predicted he has succeeded; where hopes were faint, they have become changed with a strong faith that the working classes will be saved. True, it is not the work of a day, or a year, but of years of prayerful and persistent labour. The superstition, ignorance, deadness of conscience—the results of centuries of erroneous teach-



ing, cannot give way in a day. But the faithful preaching of Christ crucified will prevail over all hindrances in time. Mr. Macall's work has, moreover, stimulated the zeal of French Protestants, to work with renewed vigour, for the evangelization of their beloved land. In this way it has already been a great blessing to France, and will continue to be so. There is no part of France where evangelists are now hindered in their work.

COLBORNE HEINE.

### Manitoba.

"OF COURSE you will write a book when you get home," said a friend to me in the prairie Province,—“every one from the east that visits this country is under the necessity of writing a book or a pamphlet, or at least a lecture.” Well, Mr. Editor, I am not going to write a book, or a pamphlet, or a lecture; but as you have been pleased to ask me for a brief account of my late visit to the new “land of promise,” I will furnish a few *jottings* of what came under my observation. I contrived to see a good deal in three weeks, for I made it my business to pass through as much of the country as possible and look upon it with my own eyes. Of course I went as far as Brandon, the most western point of the Canadian Pacific Railway, for the Company was running a daily train from Winnipeg, making the 150 miles in ten hours; and no one is now entitled to think he has achieved anything who merely gets that distance. But I do plume myself on my five days' drive through southern Manitoba. In that time I got thoroughly initiated into all the mysteries of “trails” and “muskegs,” and “sleughs” and “coolies” and “bluffs.” I also saw, what I much desired, immense numbers of prairie hens and chickens, besides wild duck, plover and snipe in abundance. But then I had no gun. One day I walked out expressly after game, with the implement of destruction on my shoulder, but ne'er a bird was to be seen. Driving or riding, one can get easily within shooting distance, as the game is familiar with the animal and knows him to be harmless. But man unaccompanied is to be suspected. On the margin of every marshy pool, too, my friend and I saw the little pyramidal mounds which the muskrats build in summer for their winter quarters, and already vast numbers of them come forth to sport in the sun, skimming along the thin ice that a frosty night or two had formed. We had the good luck to run across a bear, a couple of prairie wolves, which are not now so common in the settled portions of the province, and they with the wolfish instinct made tracks when they saw us coming, but when at a safe dis-

tance turned round and followed us with their hungry eyes. The sight of a herd of buffaloes, the great ambition of travellers to the North-west, as well as of sportsmen, is a luxury not now to be enjoyed without penetrating much further into the interior than I did. It was too late in the season to see the flowers, which are the glory of the prairie, but the tangled and withered masses, with stems two or three feet high, of wild roses, asters, convulvi, and numerous other species, that made travelling through the high levels so fatiguing, were ample evidence that the enthusiastic dwellers in the land nowise exaggerated when they said that in summer the face of the country is simply lovely, all flecked with flowers from April, when the snow goes away, till the frost seals their fate towards the end of September. By missing the flowers, however, I also missed the mosquitoes and black flies, which are the plague of the settlers during the hot months.

As to the fertility of the soil and the ease with which the wild land can be subdued, the half has not been told. The farmer going into the unbroken prairie, with his plough, is as far on at the start as the backwoodsman in Ontario, Quebec, or New Brunswick is, after he has been chopping and logging and burning and removing stumps and stones for fifteen or twenty years, besides that the ground is so much richer, when it is cultivated, in the alluvial prairie land. I found but one opinion on this subject among the numerous farmers with whom I conversed. One of the delightful features about the country is, that all its inhabitants without exception, are full of enthusiasm regarding it. Every settler claims that he has the best farm in the Dominion. This is half the battle. Of course, it may be taken for granted, that only courageous and hopeful persons have ventured so far from their old homes, when Manitoba was much more difficult to reach than it is now. Many of them besides went there because they had got into pecuniary straits where they formerly lived. To them the change is like emerging from a state of bondage into freedom. They are able again to lift up their heads, and the future is painted with the hues of the rose. One misses in both Minnesota and Manitoba the fine farm steadings which impart such an air of comfort and solidity to the homes of the yeomen of Ontario and the Eastern provinces. The only house is a square log dwelling, the average size being about 30 feet by 20. It has a pitched roof usually, although I saw one or two covered with small poplar poles, and then a foot and-a-half or so of straw laid on top. This is the ordinary roof for the stables of the early settlers. On the trail between Nelsonville and Morris, we came upon an old Montrealer, a Mr. Bell, formerly

of the firm Tolmie & Bell, carpenters, engaged in building a turf stable and cow-house. The walls were about eighteen inches thick, and the sods were built in like brick. I was told that it will last, when it has been carefully put together, for ten or fifteen years. Mr. Bell's first dwelling house was composed of the same material, and it proved quite comfortable, until he got a frame building erected. He is now the happy owner of some thousands of acres of magnificent prairie land, with some hundreds already under cultivation; and my fellow-traveller and I have occasion to wish him and his partner, the daughter of a Pointe-aux-Trembles farmer, all success, for the great consideration they showed to two hungry men and a hungry, jaded horse. Mr. Bell is a specimen of thousands of others who left these provinces during the hard times, with small means, to try their fortunes in the great "Lone Land," and who have not been disappointed. I must reserve what I have to say about the social and ecclesiastical aspect of affairs for a future number.

ROBERT CAMPBELL.

## The Presbyterian Record.

MONTREAL: DECEMBER, 1881.

THIS NUMBER COMPLETES OUR SIXTH YEAR—six volumes containing, in outline, 2,016 pages of our ecclesiastical history—the most reliable that will ever be written. Many of these pages are occupied with figures indicating dollars and cents. Rightly considered, they are not the least interesting. They are proofs of our people's liberality, for which we give thanks to God. How much love, faith and self-denial they represent, He only knows. But the RECORD has not been all figures. Glance at its other departments: What sanctified toil, what prayers, yea, what tears and perils are represented by our missionary reports and letters! Have not our hearts sometimes burned within us as we have been carried in thought from Trinidad to the New Hebrides, and thence to India, and thence to "beautiful Formosa!" or as we have been carried from Newfoundland to the Rocky Mountains and on to British Columbia! Truly, "the field is the world." We are thankful that the Presbyterian Church in Canada has been endeavouring, however feebly, to occupy her share of it. If we have been able to devote but little space to details of work done by Presbyteries, the intelligent reader will have "read between the lines" for himself, and realized to some extent how much labour, and

thought, and management are connected with even such ordinary occurrences as ordinations, inductions, licensures, presbyterial visitations, missionary meetings, or Sabbath-school conferences, any one of which may have been noticed by us in a brief paragraph.

We have already, in our accustomed way, addressed a few words to upwards of one thousand friends in different parts of the country who have kindly assisted us this year in circulating the RECORD. We hope these agents will receive from the congregations and individual members of the Church the consideration which their disinterested and self-imposed labours deserve. Especially we bespeak from all the ministers and missionaries of the Church, from the conveners of missionary committees, and from the clerks of Presbyteries, such assistance and co-operation as they may be able to render during the coming year.

## Literature.

WILLIAM DRYSDALE & Co., Montreal, send us *Peloubet's Select Notes* on the International S. S. Lessons, and *Dr. Vincent's Lesson Commentary*, for 1882, \$1.25 each, free of postage. We prefer the former, but the teacher is happy who has either; and he wants no better *Bible Dictionary* than Dr. Philip Schaff's, \$2.25. The small people will rejoice in *Chatterbox*, \$1.75—full of fun and fine views, including Canadian Scenery. Also *Tutti Frutti*, published by Geo. W. Harlan, 19 Park Place, New York, with its old-fashioned rhymes and quaint engravings.

MESSRS. JAMES BAIN & Co., Toronto, are agents for *The Catholic Presbyterian*, \$3.00 per annum; and *The British and Foreign Evangelical Review*, \$2.00. They supply Ecclesiastical requisites of every kind. Rules and Forms of Procedure, Sabbath-school Lessons and Literature. The new Church Hymnal, with music, &c. (*See Advertisement*.)

F. E. GRAFTON, Montreal, has also a large stock of S. School requisites, Magazines and Periodicals, Hymn-Books and Tracts. (*See Advertisement*.)

THE PRESBYTERIAN BOARD OF PUBLICATION, Phila., have a very extensive stock of Books suitable for S. School Libraries. Their *Westminster Teacher*, monthly, 60 cts. a-year, is one of the best helps for the study of the International Lessons.

THE SUNDAY-SCHOOL TIMES, and *The Scholar's Quarterly* from the same Office, 775 Chestnut street, Philadelphia, are both excellent. The former comes weekly, \$2.00 per annum; the latter, quarterly, 25 cents a-year.

THE TORONTO NEWS Co. are sole agents for Rolph Smith & Co.'s Canadian Xmas and New Year Cards, which for beauty of design and finish are unsurpassed.



## A Page for the Young.

**W**E are glad that so many of our young people took an interest in the "SCRIPTURE ALPHABET" answers to which are still coming in. The "BIBLE PUZZLE" in November *Record* is a hard one. The Editor tried it himself and failed. Believing there was some mistake in the question, he wrote to the author of it who promptly replied that, in copying, it had got "terribly mixed." He says that two of the Brooklyn boys worked it out successfully. He has kindly sent it to us as it should be, with the remark that in working it out *no notice is to be taken of fractions*. So we reprint it and invite answers with the Scripture proofs, to be sent not later than the 10th of December.

### A BIBLE PUZZLE.

Add to the age of Abraham when he died the number of foxes Samson sent into the Philistines' corn; subtract the age of Joshua when he died; multiply the amount by the number of cords that the men of Judah bound Samson with; add the number of men in Gideon's army who lapped water like a dog; divide the product by the number of kings that went to smite Gibeon; add the number of years that David reigned; divide by the number of days Sampson gave the people to guess his riddle; multiply by the number of loaves Elisha satisfied 100 men with at Gilgal; add the number of days Christ was tempted; divide by the age of Christ when found in the Temple with the Doctors; add the number of years Solomon took to build the Temple; subtract the number of years it took him to build his own house. Subtract the number of loaves Christ fed 5000 people with. The answer will be the value of a coin in cents.

### "IS FATHER ON DECK?"

A number of years ago, Captain D. commanded a vessel sailing from Liverpool to New York, and on one voyage he had all his family with him on board the ship. One night, when all were quietly asleep, there arose a sudden squall of wind which came sweeping over the waters until it struck the vessel, and instantly threw her on her side, tumbling and crashing everything that was movable, and awakening the passengers to a consciousness that they were in imminent peril. Every one on board was alarmed and uneasy, and some sprang from their berths and began to dress that they might be ready for the worst. Captain D. had a little daughter on board just eight years old, who, of course, awoke with the rest.

"What is the matter?" said the frightened child. They told her a squall had struck the ship. "Is father on deck?" said she.

"Yes; father is on deck."

The little one dropped herself on her pillow again without a fear, and in a few moments was sleeping sweetly, in spite of winds and waves.

Blessed child! How her confidence names our doubts and fears and restless, vague surmises! She had faith in her father, and she had no room for fear. And how is it with us? We have our storms, our troubles and temptations. We fear and tremble. What is the matter? Is it not time for us to ask, "Is Father on deck? Father understands all about the vessel, the winds, the waves, the rocks, the storms, the squalls, the tempests.

"Is Father on deck?" Yes, blessed be God, Father is "on deck" all the time. "He that keepeth Israel shall never slumber nor sleep." He is "on deck," for He says, "Lo, I am with you alway." He is "on deck," for He has said, "I will never leave thee nor forsake thee."

Tempted, troubled, distressed, and frightened soul, look up. Give to the winds thy fears. Rest in God's faithfulness and love. Cast every care upon him.

"Fear not the windy tempests will,  
Thy bark they shall not wreck:  
Lie down and sleep, O helpless child!  
Thy Father's on the deck."

### ONLY A LITTLE CHILD.

*And a little child shall lead them.*—Isa. xi. 6.

Only a little Sunday-school girl,  
You ask me what I can do?  
I'll tell you just what the Bible says,  
It's nothing at all that is new;  
But the Lord has written it down in His book,  
And He only writes what is true.

It says that the hand of a little child,  
So helpless to earn its own bread,  
May lead, yes! may lead to the foot of the cross,  
To Jesus, who suffered and bled;  
May lead the poor wanderer out of his sin,  
Away from his sorrow and dread.

May lead him to comfort, may lead him to rest,  
To the peace that is lasting and sweet;  
That the world cannot give, that the world cannot take,  
To the Lord, who will make all complete.

Have we not a mission that angels might wish,  
Who dwell in the far blue above,  
To bring such glad tidings to poor sinning ones,  
Whom on earth our dear Saviour did love?

## Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT  
OF THE CHURCH AT TORONTO, TO  
5TH NOVEMBER, 1881

### ASSEMBLY FUND.

Received to 5th Oct. 1881....	\$304.83
Avonton.....	12.40
Cookstown.....	5.00
Kingston, St Andrews.....	15.00
Williamstown, St Andw.....	7.00
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### HOME MISSION.

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Wm Turnbull, Brantford... \$ 5.00	
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## MANITOBA COLLEGE ORDINARY FUND.

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Williamstown, St Andrews.....	8.01
Thorold.....	2.00
Plympton, Smith Ch.....	5.00
Ashburn.....	9.00
Maidstone.....	2.00
Roxborough, Knox Ch.....	6.00
Grimby.....	3.50
Muir Settlement.....	1.70
Warwick and Main Road,	
Knox Church.....	3.28
Greenbank.....	6.20
St John, St David's Ch.....	50.00
Edwardsburgh.....	5.19
Mainville.....	2.06
Pine River.....	2.00
Huntingdon, 2nd.....	3.00
Nassagaweya.....	11.03
Peterborough, Saint Pauls.....	30.00

\$800.88

With Rates from Revds S W Fisher,  
\$16; R Binnie, R Rodgers, T Fen-  
wick, J Logie, J Irvine, W Lochend,  
\$16; D Wishart, F Ballantyne, J  
Ferguson, \$24; B J Brown, P Nicol,  
W Graham, D Duff, L Cameron, W  
Ingils, J A Anderson, J Watson, H  
I H McPherson, J McFarlane, John  
Gray, Orillia.

## AGED AND INFIRM MINISTER'S FUND.

Received to 5th Oct, 1881.....	\$959.65
Sunderland & Vroomanton.....	5.71
Blackheath, Chalmers' Ch.....	3.00
Cookstown.....	1.29
Riverview.....	1.10
Strathclair.....	1.10
Newdale.....	.63
Williamstown, St Andrews.....	9.00
Student of Knox College.....	.50
Wardsville.....	1.85
Newbury.....	3.15
Rev Thos Fenwick, Metis.....	2.00
Thorold.....	3.00
Ashburn.....	10.25
Maidstone—addl.....	3.00
Roxborough, Knox Ch.....	8.00
Lingwick.....	4.00
Waterdown, (Thanksgiving	
Day).....	8.75
Friend, Bunyan P O.....	1.00
Grimby.....	3.50
Muir Settlement.....	1.85
Amherstburg.....	3.00
Tilbury East.....	5.83
Smith's Falls, Union Ch.....	20.00
Warwick and Main Road,	
Knox Church.....	3.27
Greenbank.....	7.55
Clifford.....	8.88
Parkhill.....	15.00
Dunbarton.....	5.00
Peterborough, Saint Pauls.....	40.00
Ailsa Craig.....	10.88
Carlisle.....	5.00
Pine River.....	2.00
Huntingdon, 2nd.....	4.00
Cote de Nieges.....	15.00

\$1177.74

Rates Rec'd. to 5th Oct, '81. \$225.67

With Rates from Revds. S. W.  
Fisher, \$12; R Binnie, \$4.50; R  
Jardine, \$15; J Crombie, \$4; T Fen-  
wick, \$2; A Grant, \$3.50; J Logie,  
\$15; F A McLennan, \$3.50; J Ross,  
Brussels, \$4.50; J Pritchard, \$4;  
D Wishart, \$4; B. T. Brown, \$9; F  
Ballantyne, \$4.50; P Nicol, \$4.50;  
Duff, \$3.50; L Cameron, \$4.50;  
W. Ingils, \$4.25; J. A. Anderson,  
\$3.63; J McFarlane, \$2.50; J Wat-  
son, \$3; H. H. McPherson, \$4; J.  
Gray, Orillia, \$5.00.....\$120.38

\$346.05

CONTRIBUTIONS TO SCHEMES OF THE  
CHURCH TO BE APPROPRIATED.

Received to 5th Oct, 1881.....	\$1296.50
Oshawa, addl.....	40.10
Mitchell, Knox Ch, do.....	25.35
Brussels, Melville Ch, do.....	43.00
Brantford, Zion Ch, do.....	200.00
Fergus, Melville Ch, do.....	65.00
Toronto, St Jas Sq Ch, do.....	500.00

\$2169.95

## JEWISH MISSION.

Mrs. Campbell, Shelburne... \$ 5.00

RECEIVED BY REV. DR. MACGREGOR,  
AGENT OF THE GENERAL ASSEMBLY  
IN THE MARITIME PROVINCES, TO  
NOVEMBER 4TH, 1881.

## FOREIGN MISSIONS.

Acknowledged already.....	\$4281.87
Gabarus, C B.....	4.00
Scotch Ridge, N B.....	14.00
Little Ridge.....	5.00
Dan H MacLeod, Antigonish.....	5.00
Redbank.....	1.00
Prince St, Pictou.....	108.40
Prince St, addl for Dr Mc-	
Kay, Formosa.....	0.95
St Andrew's, Chatham.....	10.00
Brookfield Miss Society.....	10.00
Eseuminac, P Q.....	6.00
Friend, Cow Bay, C B.....	4.00
Amherst Thanksgiving Col.....	13.00
Rev J Annand, Aneityum.....	10.00
Jas Frith, Chatham, per Rev	
K J Grant.....	1.00
N & W Cornwallis.....	15.00
Beq of the late Peter Ross,	
Esq, Hopewell.....	418.27
St Andrew's Ch, Truro.....	30.00
Metapedia.....	1.85
Onslow.....	52.23
Blackville & Derby, addl.....	8.00
Chebogue, per Rev J W Mac-	
Kenzie.....	1.82
Yarmouth, per Rev J W Mac-	
Kenzie.....	10.50
Riversdale, per Rev J W Mac-	
Kenzie.....	8.06
Mahone Bay.....	5.00
St Ann's and North Shore.....	25.00
L Wentworth, Mrs Chisholm.....	1.50
Kempt.....	7.60
Rev. T. H. Murray.....	2.50
Ladies of Economy per W.	
F. Missy, So., Truro, for ½	
yrly support of Annagee.....	15.00
Fulton & McLeod Harvey,	
Newport, proceeds of an	
apple tree.....	1.00
Beq of the late Mrs. John	
MacIntosh, Stellarton.....	10.00
Miss Annie Montgomery,	
Charlottetown.....	10.00
Lawrencetown.....	6.00
Clyde and Barrington.....	20.00
Glassville.....	8.00
Greenfield.....	3.00
Geo. Grant, Sr., Scotch Hill.....	30.00

\$5163.95

## DAYSRING AND MISSION SCHOOLS.

Already Acknowledged.....	\$238.59
Cross Roads S S, Rogers Hill.....	10.25
Redbank S. S.....	2.00
Sab Schools of Belfast Cong.....	25.50
Poplar Grove S. S., Halifax.....	40.00
St Stephen's Church S. S.,	
St John.....	26.25
S S boy 7 yrs old per Rev E.	
Scott, N. G.....	1.00
Alberton Sab Schools.....	26.00
Mahone Bay S. S.....	13.00
Riversdale.....	3.00
St Ann's and North Shore.....	4.00
Kempt.....	7.55
South Cornwallis.....	16.30
St James S S, Upper Mus-	
quodoboit.....	13.42
Greenwood S S.....	1.88
W. F. Missy, Soc. Truro, for	
Monitors in Trinidad.....	84.00
Barrington S S.....	5.00
Milford and Gay's River.....	32.12

\$549.86

## HOME MISSION.

Already acknowledged.....	\$888.47
Economy.....	14.60
Gabarus.....	3.00
Sharon Ch, Stellarton.....	30.00
Redbank.....	3.00
St Stephen's Ch, St John.....	27.08
St Andrew's, Chatham.....	35.00
Spring Hill.....	6.71

Brookfield Missy Soc.....	5.00
Escuminac, P.Q.....	8.00
Salem Ch, Green Hill.....	14.80
Maitland, Thanksgiving Col	40.00
Maitland Missy Soc.....	20.00
Clifton.....	13.20
Little Harbour, Thks'g Col.	2.84
Fisher's Grant, part do	8.00
Bedford do	10.36
East St Peter's do	2.62
Rev J Annand, Aneityum...	5.00
Sherbrooke.....	14.00
Fulton & McLeod Harvey, Newport, proceeds of an apple tree.....	1.00
Bequest of late Peter Ross, Hopewell.....	418.27
Shemogue & Pt Elgin.....	8.00
Friend, Sutherland's River.	1.00
Whyoccomah.....	12.75
Boularderie.....	15.00
St Andrew's, Truro.....	30.00
Campbellton, for Metapedia	45.00
Flatlands.....	3.64
Onslow.....	45.00
West River, Pictou.....	29.00
St Marks, Douglstown.....	4.00
G Grant, sen, Scotch Hill...	20.00
Blackville and Derby—addl.	6.00
Mahone Bay.....	5.00
Riversdale.....	4.00
St Anns and North Shore...	11.00
Hammond River and Salt- springs.....	5.00
L Wentworth, Mrs Chisholm	2.00
Scotsburn.....	27.00
Kempt.....	6.00
Rev T H Murray.....	2.50
Bequest of late Mrs John Macintosh, Stellarton.....	10.00
Earlton.....	3.00
Lawrencetown.....	3.00
Lake Ainslie.....	3.00
Glassville.....	4.00
Greenfield.....	2.60

\$1878.44

## SUPPLEMENTING FUND.

Already acknowledged.....	\$750.29
Gabarus, C.B.....	12.00
Robt Logan, Halifax.....	2.00
St Stephen's Ch, St John.....	19.52
St Andrew's, Chatham.....	25.00
St John's Ch, Moncton.....	50.00
United Ch, New Glasgow.....	151.45
St Matthew's Ch, Pugwash, Thanksgiving Day.....	5.76
Fisher's Grant—part Thanks- giving Day.....	7.16
Newport, do do	10.17
Stewiacke, do do	22.00
St Andrew's Ch, Little River, Thanksgiving Day.....	6.00
Clifton.....	38.26
Rev J Annand, Aneityum.....	10.00
Redbank.....	3.00
Springside.....	13.00
St Mark's, Douglstown.....	4.00
Geo Grant, sen, Scotch Hill.	20.00
Shubenacadie.....	13.00
L Stewiacke.....	15.00
N Salem and Indian Road...	4.00
Meregomish.....	14.00
Whyoccomah.....	8.00
Strathlorne.....	10.00
St Andrew's, Truro.....	93.00
Onslow.....	30.00
West River, Pictou.....	16.00
Blackville and Derby.....	4.00
Estate of John McLellan, West River.....	8.00
Mahone Bay.....	6.00
Riversdale.....	4.00
St Ann's and North Shore...	10.00
Kempt.....	6.00
South Cornwallis.....	10.25
Gore and Kennetcook.....	2.68
Bathurst.....	6.00

Chalmers' Church, Halifax.	27.00
Poplar Grove, do	
[Thanksgiving Col.	50.00
Lawrencetown.....	3.00

\$1484.54

## COLLEGE FUND.

Already acknowledged....	\$3030.38
Gabarus, C.B.....	2.00
Whyoccomah.....	17.00
Redbank.....	2.00
St Stephen's Ch, Black River	4.00
St Andrew's, Chatham.....	10.00
Interest.....	11.68
Interest on \$600, half-year..	18.00
Escuminac.....	3.00
Anderson Rogers.....	10.00
Rev J Annand, Aneityum...	8.67
Upsalquitch.....	2.35
Onslow.....	30.00
Blackville and Derby.....	11.00
Dalhousie.....	5.94
Maple Green.....	2.44
Kempt.....	5.00
Col. at opening Lecture of the Session for the Library	19.74
Chalmers' Ch, Halifax.....	28.00
Interest.....	21.00
Lawrencetown.....	3.00
Glassville, N.B.....	6.00
Geo Grant, sen, Scotch Hill.	20.00

\$3271.20

## BURSARY FUND.

Already acknowledged....	\$40.20
Rev J Annand, Aneityum...	5.00
A Friend, Newfoundland, per Rev L G MacNeill.....	200.00

\$245.20

## AGED AND INFIRM MINISTER'S FUND.

Already acknowledged....	\$646.61
Gabarus, C.B.....	2.50
Whyoccomah.....	10.00
Redbank.....	2.00
St Andrew's, Chatham.....	10.00
Bedeque.....	9.00
Princetown Cong.....	7.00
Stanley and Nashwaak, addl	.50
Onslow.....	6.00
Blackville and Derby.....	10.50
Mahone Bay.....	3.00
Dalhousie.....	5.94
Maple Green.....	2.43
St Anns and North Shore...	5.00
L Wentworth, Mrs Chisholm	1.50
Kempt.....	1.00
Gore and Kennetcook.....	14.00
Goose River.....	8.00
Belfast Cong.....	5.00
Musquodoboit Har.....	3.00
Rev J Annand, Aneityum...	5.00
Lake Ainslie.....	4.50
Tatamangouche.....	8.00

## Minister's Fund.

Rev R S Patterson, for 1881.	3.00
do C B Pitblado do	8.00
do A Cameron do	3.50
do E Scott do	6.00
do M Stewart do	2.92
do P Melville do	3.50
do P Goodfellow do	4.50
do J H Chase do	4.00
do T G Johnstone do	2.50
do A L Wyllie do	4.00
do E Grant do	3.50
do A Russell do	3.75
do R Laird do	3.06
do Adam Gunn do	3.50
do J P Forbes do	4.00
do A P Miller do	1.50
do J Rosborough do	3.00

do SC Gunn do	3.50
do S Johnson do	3.00
do W Thorburne do	5.00
do A Grant do	2.50
do Dr MacGregor do	8.50
do Dr Sedgewick, for 1880.	3.00
do WS Darragh do	2.00
do James Murray do	3.00

\$865.15

## SYNOD FUND.

Already acknowledged.....	\$109.57
Kempt.....	1.00
St Andrew's Ch, St John's, Nfld, half-year.....	10.00

\$120.57

## FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,  
SECRETARY - TREASURER OF THE  
BOARD OF FRENCH EVANGELIZA-  
TION, 260 ST. JAMES ST., MON-  
TREAL, TO 8TH NOVEMBER, 1881.

Already acknowledged to 8th Oct..	\$5786.13
Jas Black, St Louis de Gon- gague.....	2.50
Fullerton.....	9.40
Avonbank.....	6.60
Stellarton, Sharon Church...	25.00
Bennie's Corners Sab Se.....	2.50
Spencerville Sab Se.....	4.00
Prescott.....	20.00
St Columba and St Paul.....	5.00
W B Hamilton, Collingwood	20.00
High Bluff, Man.....	15.56
Prospect.....	4.69
Exeter, Cavan Ch.....	31.00
Upper Little Saskatchewan.	8.00
Lake Megantic.....	6.04
Chatham, N B St Andw's...	10.00
First Tecumseth.....	5.00
Johnson.....	2.00
Port Sydney.....	1.10
Huntsville, &c.....	2.17
Georgetown.....	20.00
Limehouse.....	10.00
Warsaw & Dummer.....	4.80
Midstone.....	3.00
Crawford.....	5.00
McNab & Horton.....	60.00
Mabou, C B, addl.....	3.80
Danville.....	4.12
Markham, Melville Ch.....	6.00
Summerton.....	5.25
Daywood.....	2.71
S Gower & Mountain.....	2.75
Palmerston.....	6.50
Kitley.....	5.00
Collingwood Mt & Gibraltar	2.35
Beverley.....	12.46
Martintown, St Andw's...	30.00
Proffine.....	14.00
Admaston, Burns & Douglas	16.00
E Nettawasaga, Creemore & Dunedin.....	10.00
Molesworth.....	6.50
Lucknow, St Andrew's.....	7.00
Smith's Falls, Union Ch....	9.00
Fordwich.....	8.62
Gorrie.....	3.88
Mrs Jas Haldane, Alton.....	5.00
Chs McLanaghan, Balderson	10.00
Tyerton Sab Sch.....	9.80
Mivers and Scotch Settlement.	1.00
Jas McQueen, Sr, Elora....	1.00
Parkhill.....	10.00
Markdale & Flesherston....	6.00
Strathalbyn, P E L.....	21.50
Clarence.....	14.00
Ailsa Craig.....	6.79
Carlisle.....	4.35
Winthrop.....	6.00
Proffine.....	6.67
Carradoc, Cooke's Ch.....	2.00



MacNab.....	9.25
Rev L McPhersons cong. E	
Williams.....	84.12
Hampstead.....	7.50
Per. Rev. Dr. McGregor, Halifax:—	
Gabarus C B.....	3.00
Malagawatch.....	5.90
River Dennis.....	4.49
Redbank.....	2.00
Belfast.....	48.50
E R St Mary's S S.....	1.42
Rev J Annand, Aneityum.....	5.00
John Turner, French River	2.00
Truro, St Adw's.....	32.91
Onslow.....	30.00
Blackville & Derby—add'l.	4.00
Riversdale.....	5.00
St Ann's & N Shore.....	10.00
Kempt.....	3.45
Chipman N B.....	5.00
Lawrencetown.....	2.00
Lake Ainslie.....	7.00
Tatamagouche.....	8.00
Per Rev. Dr. Reid, Toronto:—	
Cookstown.....	3.58
Lach McMillan, Killlearn.....	1.00
Forest, Ladies Miss Ass.....	8.00
Yorktownline.....	9.26
Leslieville.....	4.00
St Catherine's, Haynes Av S S	10.00
Mt Forest, Knox Ch, add'l.	16.00
Chatham, Ont, St Adw Ch.	10.00
Grimsby.....	7.00
Muir Settlement.....	3.65
Wroxeter.....	33.08
Brown's Cor and Unionville	3.60
McKillop, Duff's Ch.....	10.00
Dunbarton.....	15.00
Mrs H McGregor, Norwich.....	5.00

\$6749.16

NOTE.—By printer's mistake the contribution from Chalmers Ch, Kingston, appeared in last Record as \$6.75. It should have been \$66.75

# **POINTE-AUX-TREMBLES SCHOOLS.**

REV. R. H. WARDEN, *Treasurer.*

## **(a) ORDINARY FUND.**

Acknowledged to 8th Oct....	\$1258.69
Bedeque, P E I.....	22.80
Ancaster Sab Sch.....	12.00
Alberton, Ont Sab Se.....	4.00
Oshawa Sab Se.....	25.00
Vankleekhill Sab Se.....	100.00
Keene.....	16.00
Two friends in Brighton, Eng, per Rev A B Mackay.....	50.00
Mrs Jas Black, St Louis de Gonzague.....	5.00
Bayfield, St Andrew's Ch.....	5.55
Stratford, Knox Ch Bib Cl.....	50.00
Stratford Knox Ch Sab Se.....	50.00
Kitley.....	1.50
Aylmer, Que.....	6.00
Bathurst, N B.....	5.00
Lachute, Henry's Ch.....	7.30
Dalhousie and N Sherbrooke	5.23
Montreal, Chalmers Ch.....	6.08
Lingwick.....	2.00
Ashfield.....	10.00
Hemmingford.....	5.17
Harrington, Ont.....	5.00
Woodstock, Ont, Chalmers Sab Se.....	50.00
Bethesda and Alnwick.....	5.70
Belleville, John St Sab Se.....	50.00
Valcartier Sab Se.....	4.20
English River and Howick.....	13.00
Brockville, St John's Sab Se	25.00
Glamis.....	7.00
Mrs P McLaren, Kingston.....	25.00
Listowel.....	14.00
Peterboro, St Andws Sab Se	12.50
Geo Grant, St Scotch Hill, N S.....	20.00

\$1877.28

## **(b) BUILDING FUND.**

Acknowledged to 8th Oct....\$1009.46

Per Rev. Chas. A. Tanner:

Halifax.....	\$257.96
Dartmouth.....	65.00
Windsor, N S.....	8.00
Murray Harbour.....	2.00
Charlottetown.....	149.86
Mount Stewart.....	14.83
Bedeque, P E I.....	41.15
Summerside.....	30.30
Princetown, P E I.....	50.95
Alberton, do.....	7.25
Pictou.....	139.50
New Glasgow, N S.....	61.00
Stellarton.....	37.85
Westville.....	18.20
Rev A Gunn, Windsor, N S.	5.60
Springville, N S.....	13.32

Per Rev. A. F. Carr:

Alberton, P E I.....	13.50
Dartmouth, (add'l) per Rev. P M Morrison.....	10.00
R Logan, Halifax.....	2.00

\$1937.13

## **(c) ENDOWMENT FUND.**

A Friend, [the donor to re- ceive the interest during life].....	\$2300.00
Legacy late Thos. Bell, Mon- treal.....	250.00

\$2550.00

## **COLLEGE FUND.**

Acknowledged to 8th Oct....	\$410.96
Lancaster, Knox Ch.....	35.00
Spencerville Sab Sch.....	3.00
Lachute, Henry's Ch.....	19.34
East Seneca.....	5.00
A McQuaig, Dalhousie Mills	1.00
West Nottawasaga.....	15.52
Johnson.....	2.00
Eganville.....	4.00
S Gower and Mountain.....	7.25
Daywood.....	3.94
Winslow.....	4.00
Kemptville.....	11.50
Oxford Mills.....	5.00
Russelltown—add'l.....	5.00
East Lancaster.....	4.25
Crysler.....	7.15
Dr Stark, Cryslar.....	1.00
Eramosa, 1st.....	15.00
Kingston, Chalmers' Ch.....	64.10
Manotick and S Gloucester.	9.79

\$633.80

## **PRESBYTERIAN COLLEGE, MONTREAL.**

Rev. R. H. Warden, *Montreal, Treas.*

## **(a) ENDOWMENT FUND.**

Mrs Redpath, Terrace Bank, Montreal.....	\$20,000.00
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## **(b) BUILDING FUND.**

Dunbar's Thank-offering....	\$25.50
Colquhoun.....	18.00
Rev T Fenwick, Metis.....	3.00

\$46.50

## **(c) THEOLOGICAL CHAIR.**

Jonathan Hodgson, Montreal	\$100.00
Jon Court, do.....	25.00
Arch McGoun, do.....	20.00
Jas Walker, do.....	25.00
D Morrice, do.....	100.00
Peter Redpath, do.....	400.00
George Hay, Ottawa.....	10.00

M Laing, Montreal.....	10.00
Rev D H McLennan, Alex- andria.....	10.00
R French, Montreal.....	25.00
A C Leslie, do.....	25.00
Jas G Ross, Quebec.....	100.00
R Langwill, St Laurent.....	30.00
J M Smith, Montreal.....	20.00
P S Ross, do.....	20.00
A S Ewing, do.....	50.00
W D McLarea, do.....	50.00
H B Picken, do.....	10.00
Rev J Scrimger, do.....	20.00
Wm Johnson, do.....	10.00
Geo Rogers, do.....	25.00
Laird Paton, do.....	25.00
Alex Murray, do.....	50.00
Rev John Jones, do.....	50.00

\$1210.00

## **(d) ORDINARY FUND.**

Rev T Fenwick, Metis.....	\$3.00
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## **(e) LIBRARY FUND.**

Rev T Fenwick, Metis.....	\$3.00
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## **(f) SCHOLARSHIP FUND.**

Estate late J Garrett, Hamil- ton, [French].....	\$50.00
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## **(g) SENATE FUND.**

Rev G Burnfield, B A.....	\$5.00
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PRESBYTERIAN THEOLOGICAL HALL  
BUILDING AND ENDOWMENT FUND,  
FARQUHAR FORREST & CO., TREASURERS,  
173 HOLLIS STREET, HALIFAX,  
N S, TO OCTOBER 31st, 1881.

Already acknowledged....	\$36305.14
Sherbrooke, N S.....	48.00
Goldenville, N S.....	14.00
Mr. McHutchen, Wine Har- bour, N S.....	10.00
Geo Irvin, do do do.....	10.00
Malcolm Cameron do do.....	5.00
Jas Robb, Antigonish.....	25.00
Capt Jno Cummenger, Sher- brooke, N S.....	20.00
Miss Melessa Lynch, Shube- nacadie, N S.....	10.00
Mrs Chas Malvan, do do.....	1.50
Job Dart, Lower Stewiacke, N S.....	5.00
Rev M G Henry, Shubenaca- die, N S.....	3.50
Robt Brown, Merigomish, N S	6.10
Milford, N S.....	1.50
Gay's River, N S.....	16.00
Antigonish, N S.....	54.22
Dr Dodge, Halifax, N S.....	50.00

\$63,884.96

QUEEN'S UNIVERSITY AND COLLEGE,  
KINGSTON.

C. F. IRELAND, *Treasurer.*

## **BUILDING FUND.**

Already acknowledged....	\$31579.85
Kingston.....	

Welch & Son, bal on 100.....	25.00
O S Strange, 4 on 100.....	20.00
Mrs S P McAuley, bal on 100.....	25.00
R O Matthews, 4 on 100.....	20.00
Shaw Boys, 4 on 100.....	20.00
J Halliday, 4 on 25.....	5.00
A Shaw, 4 on 50.....	10.00
Robertson & Son, 4 on 200.....	40.00
Jas Marshall, 4 on 20.....	4.00
W Waddington, bal on 20.....	10.00



R V Rogers,	4 on 500	100.00
Thos Gordon,	3 on 100	25.00
H Mooers,	4 on 100	20.00
J McMahon,	2 on 100	20.00
W Wilson,	4 on 100	20.00

\$31943.85

## LAND AND EQUIPMENT FUND.

Already acknowledged .... \$5200.00

## ENDOWMENT FUND.

Already acknowledged...\$66352.15

## Lachine.

J P Dawes, 3 on 100 25.00

A J Dawes, 2 on 100 20.00

Mrs D Robertson, 3 on 20 4.00

## Balderson.

J G Stuart, 1 on 50 10.00

J McGregor, 1 on 15 3.00

Mrs J Sleete, 1 on 2 1.00

Jas McGregor,	1 on 5	2.50
Annie Campbell,	1 on 5	2.50
J McLenighan,	in full	5.00
A McTavish,	do	5.00
A Friend,	do	2.00
Miss Graham,	do	1.00

Walcerton,

D McKay, in full 10.00

Peterboro,

J Douglass, in full 40.00

Martintown.

Rev J S Burnet, 2 and 3 on 50 20.00

Lancaster.

P Stuart, 1 on 30 10.00

Goderich.

M C Cameron, 3 on 500 100.00

\$66,613.15

## WIDOWS' AND ORPHANS' FUND

Late in connection with the Church  
of Scotland.

JAMES CROIL, Montreal, Treas,

St John's Ch. Montreal, Rev	
C A Doudiet .....	4.25
Rockwood, Rev D Strachan	6.00
Perth, St Andrews, on acct.	
Rev M McGillivray .....	5.00
N Augusta and Fairfield, Rev	
E Mullan .....	3.00
Lanark, Rev Jas Wilson ....	20.00
Rev John Rannie, New Am-	
sterdam, to June, 1882. ....	24.00
Parkhill, Rev D McEachern	20.00
Charlottetown, Rev. K. Mc-	
Lennan .....	25.00

WHO WILL HELP to create a CHURCH ERECTION FUND? An anonymous friend in Newfoundland offers *one thousand dollars* to begin with, in the hope that the project will be speedily taken up and at least \$100,000 raised for it. Our brethren in the United States have profited greatly by their "Church Erection Scheme." The appeal made by Mr. Sieveright, in this number of the RECORD, for aid to build churches in the North West Territories is sufficient proof that such a fund would be of great service to the Presbyterian Church in Canada. Who seconds the motion with another thousand?

PERSONAL.—The Rev. Robert Campbell, M.A., of Montreal, is engaged in giving a course of lectures in Queen's University, Kingston, on *Church History*. The Rev. James McCaul, B.A., of Stanley street Church, Montreal, is conducting the *Greek and Latin Classes* in the Preparatory Department of the Presbyterian College, Montreal.

The development of Protestantism in Japan is indicated by the fact that a conference of churches was held in Kioto, Japan, in May, at which sixteen Congregational churches were present by delegates, eighteen preachers were on the platform, and 6,000 hearers in the audience. The conference was repeated at Osaka, in June, with audiences of 10,000. Japan has its own Home Missionary Society.

The fifty-six churches of the Sandwich Islands, connected with the Hawaiian Evangelical Associations, report a present membership of seven thousand four hundred and fifty-nine. Their contributions for Foreign Missions for the past year amounted to \$4,428.90, while for all purposes, home and foreign, they have raised during the twelvemonth no less a sum than \$27,642.21. Who next will make an assertion concerning the decay of these Hawaiian churches?

RECEIVED from Mr. Donald Ross, Watford, per Rev. P. C. Goldie, \$10 towards Mr. Sieveright's Church, N. W. T.

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## MEETINGS OF PRESBYTERIES.

Chatham, at Chatham, 13th Dec., 11 a.m.  
Lan. & Renfrew, Carleton Pl, 6 Dec., 1.30 p.m.  
Bruce, at Paisley, 13th Dec., 2 p.m.  
Maitland, at Lucknow, 20th Dec., 1 p.m.  
Brockville, 1st Pres. Ch., 13th Dec., 2.30 p.m.  
Stratford, at St. Andrews' Ch, 17 Jan., '82, 10 a.m.  
Peterboro', at Cobourg, 16 Jan., '82, 7.30 p.m.  
Kingston, at Belleville, 20th Dec., 7.30 p.m.  
Saugeen, at Mount Forest, 20th Dec., 11 a.m.  
Paris, at Brantford, 20th Dec., 11 a.m.  
Lun. & Yarmouth, Bridgewater, 21 Dec. 10.30 a.m.  
Halifax, at Elmsdale, 13th Dec.  
Miramichi, at Douglastown, 7th Feb., 11 a.m.  
Glengarry, at Lancaster, 17th Jan., 2 p.m.  
London, at St. Thomas, 10th Jan., 2 p.m.  
Toronto, at Knox Church, 10th Jan., 11 a.m.  
Guelph, at ———, 17th Jan.  
Hamilton, at Blackheath, 6th Dec., 2 p.m.  
Montreal, at St. Paul's Ch, 10th Jan., 11 a.m.  
Quebec, at Sherbrooke, 8th Feb., 8 p.m.  
St. John, at St. John, 10th Jan.  
Huron, at Thames Road, 17th Jan., 11 a.m.  
P. E. Island, at Charlottetown, 17 Dec. 11 a.m.



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